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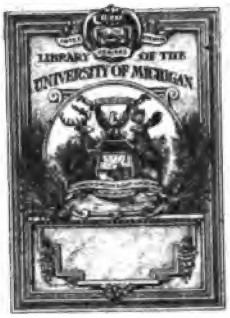

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The Southern Workman

VOLUME XLI

JANUARY THROUGH DECEMBER, 1912

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Hampton, Virginia
1913

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JANUARY 1912

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Hampton, Virginia

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EDITORIAL STAFF

H. B. FRISSELL — J. E. DAVIS

HELEN W. LUDLOW — W. L. BROWN

W. A. AERY, Business Manager

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The Southern Workman

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Editorials

The Biography of Dr. Curry

President Alderman and his collaborator in the preparation of the biography of Hon. J. L. M. Curry, have given us an interesting story of a very interesting man. He was a clergyman, a soldier, a member of both the Confederate and Federal Congresses, Minister to Spain, professor in a college, and leader in the movement for the common-school education of both whites and blacks in the South.

The account of his early life in "the dark corner" of Georgia, his training in the "old field," log schoolhouse, his hunting of the "'possum and the 'coon," his experiences with white and black neighbors, is most graphic. The story of the long journey to Alabama, the new home in Talladega County, the life in his father's store—in all this we gain glimpses of Southern life which are valuable. His college days at Athens, Georgia, his later life at Harvard, his contact with the abolitionists, his debates in Congress, his part in the Montgomery Convention, his army life—all these are full of interesting incidents.

When the war was over, he set himself to the performance of the most important work of his life—the work of education. Like General

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Robert E. Lee, he was impressed with the thought that this was what the South needed even more than money. Not till the end of his life did he for any length of time leave this chosen field. He accepted the presidency of Howard College at Marion, Alabama, in 1865, and in 1866 was ordained to the gospel ministry. In May 1866, he held a conference at Marion with Messrs. McIntosh and Raymond, pastors of the local Baptist and Presbyterian churches, with reference to the education of the freedmen of the town. A town meeting was held with this end in view, and resolutions were introduced favoring the education of the colored people by the white people of the South. As the writer of the biography remarks: "With the tenderness and affection for the black man which the typical Southern slaveholder preserved to the end, and which the typical Southern slave rewarded with a fidelity and devotion unparalleled in the history of the world, a tenderness which the alien will never comprehend and a devotion which will never cease to astonish the outsider, Curry was, from the moment of the fall of the Confederacy, occupied in mind and heart with the probable future of these people."

In 1868 he became professor of history and English literature in Richmond College, to which institution he remained devotedly attached until the end of his life. In 1869 he met Mr. George Peabody, the great philanthropist, at the White Sulphur Springs. "This," he writes, "was the first and only time I ever saw him. The interview was pleasant, and I was agreeably impressed by his benevolent countenance, the dignity and ease with which he received visitors, and his earnest, patriotic desire that the impoverished South should be benefited by his benefaction." His biographer thus describes Dr. Curry in his fiftieth year: "He was such a figure of humanitarian enthusiasm as New England had produced too luxuriantly, almost ranky, but which the South, since Jefferson's time, had produced rarely. He beheld Southern society, with unconquerable courage, seeking new standards and new ways of life, new economic conditions, amid a devastation unequaled in modern times. Proud, sensitive democracies must be pleaded with and shown how to do things needful to their growth, with infinite tact and patience. This was Curry's function. He was a pleader and a teacher and an ambassador to a proud, capable, stricken, but indomitable democracy."

Dr. Curry's election, in 1881, to the position of agent of the Peabody Fund, to which Mr. Peabody had donated $3,500,000 for the promotion of education in the South, gave him just the opportunity which his special talents seemed to demand. His life is thus described by his biographer: "He spent much of his time in conference with teachers, pastors, school superintendents, and college presidents ; he addressed, with renewed interest and enthusiasm, the familiar educational and religious

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assemblies with which his recent life had brought him into such frequent and continued contact; he visited schools and colleges, and met and mingled with their students and faculties; he made himself acquainted by private contact and in public speeches with state executive officials and legislative statute makers." He felt that Mr. Peabody intended this fund for both races. As he states: "By carefully chosen language, both races were included in the benefaction. In every state aid is given to the colored race, and the general agent has frequently besought and obtained from state superintendents special efforts in behalf of colored schools and colored teachers." In a letter to the Peabody Fund trustees, he thus speaks of this part of his work: "Everywhere I have advocated the uplifting of the lately emancipated and enfranchised Negro, and upon no part of my work do I look with greater satisfaction." His appreciation of Hampton's work is shown by the following paragraph contained in a report to his Board: "The Hampton Normal and Agricultural Institute, under the administration of its accomplished president (General S. C. Armstrong) is almost an anomaly in educational work. Its success has been extraordinary."

After three years in Spain as Minister Plenipotentiary, he again took up his work as agent of the Peabody Board, and soon after was called upon by the trustees to take up the management also of the John F. Slater Fund; in 1890 he became chairman of its educational committee. The Slater Board, in committing this responsibility to Dr. Curry, declared that it "favored the policy of concentration upon comparatively few institutions especially deserving attention."

In June 1899 he was elected the second president of the Conference for Education in the South, which, later, under the leadership of Mr. Robert C. Ogden, was destined to perform so important a work in furthering common-school education in the South. And so, closely connected with these three great agencies for education in the South—the Peabody and the Slater and the Southern Education Boards—he spent his remaining days in creating an improved public sentiment on the subject of universal education. Not long before his death, he gave utterance to the belief, which became more deep seated the longer he lived, as to the transcendent importance of educating "all the people." This belief he expressed in the following words: "I am a friend of the university, my *alma mater*, of colleges, of high schools, and I would do everything that is reasonable and right for their promotion. But if forced to the alternative of choosing between them and free schools for the masses—the colleges of the people—without the slightest doubt or hesitation I should give my voice and vote for the latter."

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The Negro Farmer

At the annual meeting of the American Association of Farmers' Institute Workers, an evening session was devoted to the discussion of the "Condition of the Colored Farmers of the South." Through the wise and persistent efforts of Mr. John Hamilton, secretary of the Association, a number of splendid articles on the subject had been assembled. These papers represented the varying views of the persons interested in the colored farmer. There were white plantation owners and teachers of agriculture from Southern white colleges; there were also white and colored officers of schools for colored people. The meeting was, in a sense, the result of a telling address on the colored farmers of Georgia delivered at the Association meeting a year ago by Professor P. C. Parks of Clark University, Atlanta, Georgia. Professor Parks succeeded at that time in convincing the Association that the colored farmer of Georgia is not receiving the attention which his position in Georgia agriculture deserves; that the great movements for agricultural education sweeping over the state are hardly permitted to touch the Negro farmer. The Association heeded the plea, and the session just completed gave a whole evening to this subject. Quite apart from the information collected, the convictions expressed, and the policies formulated, the cause of the Negro farmer is more hopeful to-day because it commanded, during one of its sessions, the attention of this important organization.

The reports read at the meeting showed that the Negro farmer, whether as owner or tenant, is making commendable progress. Professor Parks' statistics of property ownership, as indicated by the tax returns for Georgia, were conclusive evidence that the rural colored people of that state are forging ahead. Representatives of other states gave local instances tending to show a similar advance movement. The returns of the 1910 Census, presented by a representative of the Census Bureau, confirmed these local showings both as regards the increase of colored tenants and colored owners.

But, in spite of all this progress, it was felt that wise statesmanship in the South will use every means to increase the efficiency of the Negro farmer and especially of the Negro tenant. The progress shown by the addresses, it was felt, is only relative; its chief value is that of a promise of better things, greater production, and higher efficiency in the future. To attain the higher standard and to fulfill the responsibility resting upon him as an agricultural producer, it was urged by the speakers that the Negro should receive a larger part of the agricultural education now so generally advocated for white boys of the South. That the colored farmers are receptive to and eager for

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agricultural education was clearly shown by the successful application of the farm-demonstration system described by Mr. Graham of Hampton Institute, by the interesting community farming of the Enfield School reported by Principal Inborden, and by the results of farmers' institutes related by both President Dudley of North Carolina and Dr. Thompson of Lincoln Institute, Kentucky.

It is the earnest hope of those interested both in the progress of the Negro farmer and in his contribution to the agricultural progress of the South, that the American Association of Farmers' Institute Workers will use its splendid methods for the improvement of the condition of the Negro farmer of the South.

The Church Institute for Negroes

The annual report of the Church Institute for Negroes, which contains an earnest appeal from Bishop Doane and all the Southern bishops for help in the education of the Negroes in the South, ought to bring results. It is a worthy cause which this Institute represents. St. Augustine's School in Raleigh, where Rev. Mr. Hunter and his devoted wife have labored faithfully and successfully for years; St. Paul's School, Lawrenceville, where, as shown in the last annual report of Hampton's Principal, Archdeacon Russell and his co-workers have well-nigh made over the county in which they live; Payne Divinity School, where a small but earnest body of Negroes are studying for the priesthood—all these are deserving of help.

If the Southern bishops could make their Northern brethren really believe what they say in their report—that a Christian and practical education of these Negro children and youth is an absolute necessity to the moral safety of our civilization and to the good citizenship of the Negro race—there should be no difficulty in obtaining the $1,000,000 asked for. Bishop Doane is perfectly right when he says: "We have never really undertaken, to any extent measurable with its importance, this grave responsibility."

The Hampton Type of Education

There is a general feeling throughout the United States that the type of education which prevails does not meet the needs of the times. Education for all the people is a very modern idea, scarcely a half-century old. The old scheme did well enough when it was understood that professional men were the only "educated" men. Education was then a simple matter. Now, with the thought that every man, woman, and child ought to be educated, the problem is a much more complex and difficult one.

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Almost every month brings to Hampton a representative of some city or state seeking to learn its methods. There lies on my table "A special report on manual training in schools of general education, by H. J. Bhabha, M. A., Inspector General of Education in Mysore, India," which devotes a whole chapter to Hampton and Tuskegee. He closes his chapter with these words: "Much can be done in India by adopting a better ideal of education for the people, by combining manual and industrial instruction with the general education of the masses, or, in other words, by giving a practical combined with a literary education to enable the people to attain to greater competency and a higher standard of living, and also by adopting more correct methods of education, from the infant class upwards, in all the schools. For such education there is no better model than that adopted in the Hampton and Tuskegee Institutes. The establishment of normal and agricultural institutes like those at Hampton and Tuskegee, at first one for each province or group of provinces, and later one for each district, would be the salvation of India. In productive efficiency, in wealth, in self-respect and character, in the hatred of shallow politics, such as the idle, ignorant, and thoughtless indulge in, the people would make rapid advance and thereby increase their own happiness. A contented and useful middle class would then be created such as now hardly exists in India."

It is interesting to find this Indian educational expert holding up Hampton and Tuskegee as models for the training schools of his own country. Not only has Hampton endeavored to work out a practical scheme of education for itself, but, through its graduates and those associated with them, it has made an endeavor to meet the needs of special communities and adapt the methods of instruction to those needs. There has recently appeared an arithmetic prepared by Mr. Woodward, one of the instructors at Tuskegee, which is similar to the Hampton Arithmetic, but made up entirely of problems which arise in the daily industrial transactions of the school. It is an admirable endeavor to bring the schoolroom and everyday life into relation with one another. Tuskegee, with its great corps of Negro workers, has an opportunity, which does not exist at Hampton, to work out certain problems connected with the Negro race. In Hampton's recent Western campaign much emphasis was laid on the work of Mr. Holtzclaw, a Tuskegee graduate in Utica, Mississippi, who, by scientific methods of agriculture and devoted work in school, church, and home, has reconstructed the community in which he lives and won the hearty support of both white and black neighbors. Here is a type of education introduced into a Southern town by a Negro, a graduate of a

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Negro school, that, by the testimony of whites as well as blacks, makes over the morals and manners of a whole community. Certainly such a type of education deserves study.

The Supervisors' Conference

Some years ago Hampton sent out a young woman to introduce cooking, sewing, and better methods of teaching, and to improve schoolhouses and yards in an endeavor to "tie up" the work of the home and school in Gloucester County, Va. This young Negro woman went from one schoolhouse to another and showed the teachers how the curriculum could be enriched by introducing instruction in the doing of the duties of daily life. The superintendent of Henrico County, Mr. Jackson Davis, an enterprising and devoted young Southern white man, adopted the plan for his county, securing the backing of some of the best people of Richmond, and employed, to introduce the work, a young colored woman of exceptional ability. In many ways he improved on the plan as worked out in Gloucester County. When Dr. Dillard was appointed agent of the Negro Rural School Fund, he came to the conclusion that the new scheme of elementary education in Gloucester and Henrico Counties was the most workable plan for making more practical the training in the Negro rural schools of the South. Most of the interest coming from the gift of Miss Anna T. Jeanes has been devoted to sending out young colored men and women all through the South, with the object of improving the rural Negro schools and bringing them into closer relation with life.

Hampton, in its extension work, has tried to improve on its earlier experiments. At the summer school last year special courses were given to better fit these supervisors, as they are called, to meet the particular needs of their counties. A study has been made of the social, religious, agricultural, and economic conditions in the various communities, and Mr. Jackson Davis, who has been made supervisor of the rural elementary schools of the state, has been given general charge of the supervisors' work, in which the Superintendent of Public Instruction is also thoroughly interested. Last week the rural colored workers, both those under Dr. Dillard and those under Hampton's direct supervision, were called together at Hampton to tell the story of their struggles toward a more satisfactory Negro rural school. Their reports showed marked success in enlisting the interest of the white and black people in their work. Industrial branches have been introduced—cooking, sewing, gardening, shuck-mat making, and canning. Leagues have been formed among the colored people, fairs

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have been held, and funds have been raised for the building and repairing of schoolhouses and the lengthening of school terms. Canning clubs have been started among the girls and corn clubs among the boys; and an effort has been made to use the schools as centers for an improved social life.

As these devoted young missionaries told their stories of hardship and difficulty but of successful endeavor to help the people "to have life and to have it more abundantly," the writer was reminded of the Bible story of how the early disciples came back and told of their first attempts to introduce a new and more practical religion among the people living in the hills and valleys of Galilee.

Founder's Day at Hampton

Founder's Day will be celebrated this year on General Armstrong's birthday, Sunday, January 28. In order that as many of the trustees as possible may be present on this occasion, the winter meeting of the trustees has been appointed for the day following, January 29. The speaker of the day will be Dr. E. W. Schauffler of St. Louis, who was associated with General Armstrong in his work under the Freedmen's Bureau. He and the General lived together in the old plantation house now known as the Mansion House. He is a brother of Dr. A. F. Schauffler of New York and a son of Dr. Schauffler, the missionary to Turkey. He is one of the few men who remain who were associated with General Armstrong in those difficult days. There is reason to believe that the occasion will be one of especial interest.

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MODERN HOME-MAKING AND THE INDIAN WOMAN[1]

BY MARIE L. BALDWIN

REVERSING the order of the subjects indicated in this title, let us ask, first, what was the Indian woman of the North American continent? To judge from her share in the arts, the culture, and the manifold activities of the life of her people, she was a most magnificent savage and barbarian, yet she was none the less a woman, human, noble, patriotic, and, above all, a mother, fond, loving, careful, religious, whose tireless devotion and self-sacrifice to home, husband, and dependent children yield the first place to those of no other woman.

The North American Indian woman lived under great differences of climatic and other environmental conditions, for she occupied the entire continent, from the cheerless Arctic wastes to the regions of the torrid zone; and in this vast territory there were great treeless tracts, broad, barren, and waterless plains and valleys, rich forest lands—a varied habitat in which the flora and fauna differed greatly. In this vast territory of propitious and of hostile environments the North American Indian woman kindled the fires of her home and those of sacred altars to her many gods. In a large number of tribes she was on an absolute equality with her sons and brothers in the exercise and enjoyment of the rights and the patrimony of her people; and by exceptional environmental conditions she established matriarchal institutions in which she was supreme in the choice of her rulers, who were, of course, her sons and brothers, and whose titles to office were hereditary in her own right and over which she had the absolute right of recall. She herself in some cases exercised executive functions in the various activities of her people.

The division of labor between the woman and her sons and brothers began with the establishment of the first home. And it must be remembered that this division was based on considerations of sex, on motherhood; and it was emphasized by the invention and use of fire. The woman remained by the fire to feed and keep it alive to

1 Selections from a paper read before the first annual Conference of the American Indian Association at the Ohio State University, Columbus, October 12-15, 1911.

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warm her home and offspring, and also to broil the meat and bake the roots and tubers prepared for the food of herself and her family. The American Indian woman, or, as she has been aptly called, the Amerindian woman, was the fruit gatherer and the berry picker, the nut and acorn collector, and the harvester of grass seeds and of wild rice, mesquite beans, and every edible member of the surrounding flora; she gathered oysters, clams, and other shell fish, and in some regions she dried the oysters for future use. She was also a fisher-woman as well, catching various kinds of fish and eels; of the latter many hundred weight have been found cured and stored in the larders of the lodges. She was not only the food gatherer, but she and her daughters were also the water carriers and the guardians of the springs and of the pools of fresh water.

As a founder of social organization, the Amerindian woman had to suffer the pains of motherhood, and in most cases she bore this travail alone and without the presence and encouragement of the father of her offspring; for her mother, aunt, or possibly her elder sister, acted as midwife and nurse. In those regions where Nature was niggardly of her gifts of food and drink and shelter, there often arose the question whether the new-born creature should or should not be permitted to live; and the mother was often the one to raise this question. This was frequently the case with the Eskimo woman; if, however, the child was permitted to live, it was carefully nursed and educated in the duties of a woman of its people. Its education usually ended with the age of puberty.

In Mexico, according to the codices, there were, near the temple, buildings used as seminaries for the nurture of girls, over which presided matrons or vestal priestesses. These buildings were guarded by day and by night by old men; the girls could not leave their apartments without a chaperon, and if one broke this regulation her feet were pricked with thorns until the blood flowed. The girls of these seminaries swept the precincts of the temple and kept the sacred fire in it alive; they were taught needlework, and were instructed how to spin and how to weave mantles and other useful articles of great beauty. They were required to bathe frequently and to be skilled and diligent in all duties of the household; they were taught to speak with reverence, to humble themselves before their elders, and to maintain a modest and reserved demeanor at all times.

The textile industry of the American Indian woman may be conveniently divided into basket-making and weaving; in addition, she spun, netted, looped, braided, sewed, and embroidered. Baskets of splints, of bark, of grass, of bast, of skins, and of roots, according to

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locality and need, are found; some baskets were woven on a warp, and others were sewed by the continuous stitching of a coil; the types, the fineness, and the beauty of the designs and decorations, are unsurpassed by the art of the women of other races. Unrivalled, too, in beauty and workmanship, were the mantles and the headdresses of featherwork and of the skins of rare birds of brilliant plumage.

The dressing of a skin, which was woman's work among Indians, was not a short or easy process; the kind of skin and the object in view largely determined the process through which it was carefully put to prepare it for use. The hides of deer, wolves, foxes, buffaloes, musk oxen, antelopes, bears, raccoons, walruses, moose, elks, beavers, gophers, muskrats, seals, skunks, squirrels, porcupines, hares, opossums, alligators, tortoises, birds of all kinds, fishes, and reptiles, and, authentic tradition says, of human beings, were some of those which the primitive American Indian woman employed in her many industries. And it must not be forgotten that all the tools required in the various processes to make useful articles were designed and made by her own hands.

In the division of labor, the woman became the burden-bearer of the family, a task which she shared with her growing children; many devices for carrying infants were invented and utilized, as well as those adapted for the carrying of meat, skins, fish, fuel, water, and even clay for pottery. Splints, bark, fibres, reeds, grasses, and tough roots were collected and carried home on the back of the woman to be utilized in her many crafts in husbandry, housekeeping, and the textile arts, as basket-maker, planter, tailor, and shoemaker.

In the process of washing and mixing her clay for making pots, she carefully assorted it for different kinds of ware, the coarser grades for the ruder ware and the finer material for her more artistic and pretentious productions; thus a delicacy of feeling, a training of the judgment, and a keen sense of color, were gradually developed in the conscientious pursuit of her craft. The beauty and the exquisite workmanship displayed in the decoration and in the designing of the many productions of her handicraft show clearly that her artistic taste grew apace with the development of the various departments of her industry.

The American Indian woman, with her children, was the agriculturist of her people; with the aid of fire and her brothers, she cleared her fields and in them she planted corn of many varieties, beans of divers species, yams, sunflowers, squashes, and sometimes tobacco. And when the tender plants sprouted she was ready to care for them by keeping down the weeds and by supplying them with sufficient

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earth; it was she, too, who harvested these crops when they were matured, and stored them for the sustenance of her family.

One of the most erroneous and misleading beliefs relating to the American Indian woman is that she was, both before and after marriage, the abject slave and drudge of the men of her tribe. This false view, due largely to inaccurate observation and misconception of American Indian institutions, was perhaps correct, at times, as to a very small portion of the tribes, and only where the environment afforded merely the barest necessities and needs of life, and sometimes withheld even this scanty meed.

The American Indian woman, being domestic, industrious, unselfish, provident, adaptive to existing conditions, and artistic in her tastes, is well equipped for the making of a modern home. Of course, the woman alone cannot make such a home. The man who is to share it with her must co-operate with her in working out the details of home-making; each has a part to perform, and happiness in the home cannot be attained unless the duty of each is faithfully fulfilled.

But the environments of the primitive life of the American Indian woman have in large measure changed. Conditions have become transformed, and new environments have been created; new institutions, customs, laws, and beliefs have gradually displaced the old. Here lies the difficulty with the modern American Indian woman: her people are no longer independent and self-governing; she must change her motives and ideals in life and adjust herself, as well as she can, to the novel surroundings which have, unsolicited, been brought to her door by people of an alien race. Her outlook upon life must now be in large measure from new viewpoints; new values must be given to the facts of life. To secure welfare and happiness she must adapt and wisely adjust her inherent and acquired talents to these modern surroundings. Many of the things that were useful and necessary, yea, sacred, to her own mother must now be laid aside. Methods of producing, securing, and preserving shelter and the necessaries of life must be adapted, or changed, or discarded altogether, to meet the new conditions of life on this continent.

And the American Indian woman who fails to realize this duty and obligation to her race in her home-making, fails completely to read aright the signs of the time. The peculiar customs, laws, beliefs, and institutions of her ancestors which do not comport with these changed conditions, and which have come into collision with those which are better adapted to secure welfare and happiness under modern conditions of life, must be laid aside; let them rest with the glorious deeds and attainments, the heroism and the patriotism, of her ancestors, in the hall of fond memory.

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THE NEGRO IN COUNTRY LIFE[1]

BY JACKSON DAVIS

Supervisor of the Rural Elementary Schools of Virginia

OFTEN those who talk most about the so-called "Negro Problem" know the least about it, and I shall not pretend to add anything new to the volumes that have been spoken and written upon this subject; but in the time that is allotted me I desire to show the results of some agencies which are at work for the improvement of economic conditions among the Negroes in Virginia. It cannot be denied that the Negroes have made considerable progress along many lines since the Civil War. The most important single thing that they have done is to acquire land. This was comparatively easy for those who were thrifty and foresighted, for the low prices of the land and the drift of the white people to the cities made an opportunity for the Negro to get, in the language of Uncle Remus, a "toe holt" upon the land. Negroes now own, in the State of Virginia, 1,551,435 acres valued at $13,517,807. With the ownership of land have come new interests and new responsibilities. It has given them a permanent interest in the general welfare of the community in which they live.

While the one and a half million acres owned by Negroes is only about six per cent of the land in the state, yet it becomes of industrial significance when we remember that, of the twenty-five million acres in the state, less than four millions are in cultivation; and it is a fact that most of the land owned by Negroes lies in the level stretches of the tidewater and midland counties, and is, for the most part, capable of a high degree of cultivation; but, in their untrained hands, only a small portion is cultivated and that usually in the poorest fashion. If only one-third of their land could be brought to its proper degree of production it ought to add to the agricultural wealth of the state by something like fifteen or twenty per cent, and when the large number of Negro tenants who rent or cultivate land on shares from white owners is considered, the task of training the Negro for better agriculture and a better rural life appears as one of the fundamental

1 An address delivered at the Rural Life Conference held at the University of Virginia in July, 1911.

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steps which Virginia must take in order to develop its agricultural possibilities.

Now there are two movements working together to accomplish this result—the demonstration-farm work, which teaches the farmer on his farm, and the introduction of industrial training into the rural colored schools by supervising teachers, who work with the teachers in their schools and the people in their homes and their community gatherings, to adapt the education of the children to the particular needs of their environment. This is no new idea in Virginia; on the contrary, it is a rather old one to which we have finally come over a circuitous path. In speaking of the educational plans of Thomas Jefferson, Dr. A. D. Mayo makes the following interesting statement:

"Almost one hundred years ago young Thomas Jefferson drew up a scheme for the education of the people of Virginia, which, had it been adopted, would have changed the history of that and of every other Southern state and the nation. He proposed to emancipate the slaves and fit them by industrial training for freedom; to establish a free school for every white child in every district in the colony; to support an academy for boys within a day's horseback ride of every man in the Old Dominion, and to crown all with a university, unsectarian in religion, elective in its curriculum, teaching everything necessary for a gentleman to know. This plan received the endorsement of many of the most eminent men of the day and exalts the fame of Jefferson as an educator even higher than his reputation as a statesman." It is a significant fact that here in the Rural Life Conference at the great University which he founded, with the establishment of the public-school system of which he dreamed, we are considering the Negro as a factor in rural life and we are discussing the two movements which he prophesied.

About three years ago the farm-demonstration work under Dr. Knapp was taken up among the Negroes in Virginia, and John B. Pierce, a graduate of Tuskegee and of Hampton, was sent to Nottoway County to begin this important work. His task was not easy, but he began by buying sixty acres of land for six dollars and a half per acre in a wilderness in the wake of a sawmill, in a community where the Negroes owned altogether about two thousand acres of land. He built a neat home, cleared a few acres for his garden and his farm, and began his visits among the colored farmers. The first year only a few would agree to follow his instructions, but others began to seek his advice as they saw the good results in their neighbors' fields. Last September I spent a day driving with him to visit some of the farms that were being cultivated under his direction. The first farmer

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"THE YIELD UNDER THE OLD METHOD WAS TWENTY-FOUR BUSHELS PER ACRE."

whom I met told me with great gratitude of the help he had received. His field of corn would average this year, he thought, about thirty bushels per acre, whereas the year before he had made only half that amount. The land was poor, but he was adding to its fertility every year. His crops were diversified, and he pointed with pride to a field of corn, still green, which he said was his boy's acre cultivated by Government methods. His garden was well fenced and his wife was planting seed for the fall vegetables, while the beans, tomatoes, and other vegetables in season were in abundance. He did the plowing

"THE DEMONSTRATION PLOT YIELDED SIXTY-FIVE BUSHELS TO THE ACRE."

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while his wife and children did the rest of the work in the garden, which paid tribute to the table the year round. The interest and the hope on the man's face were impressive as he told of his success on his farm and added that he was getting ready to paint his house. The next farmer had undergone an even greater change. He owned a better farm than most of his neighbors, but he had taken little interest in his community, would not attend church, and dressed his family very poorly. His yard, garden, and house had been neglected, but all this was now transformed. The frame dwelling was neatly whitewashed, the garden was well fenced, and there were vegetables in abundance. He pointed with pride to his fat hogs of an improved breed, and took us to a field of corn, one end of which he cultivated by demonstration methods and the other in the old way. The yield under the old method was twenty-four bushels per acre, while the demonstration plot yielded sixty-five bushels and the land was left richer than before. I was told that he now attended church regularly and was active in the life of the community; that his family were well and neatly dressed, and that his whole life and attitude were changed.

I visited Mr. Pierce's home and found that he was practicing on his own farm the thrift that he was teaching among his neighbors. His garden was the best I saw in my whole day's journey. The old log schoolhouse near by had given place to a neat frame building erected largely by the efforts of the colored people themselves. It was taught by a graduate of Hampton Institute who was working not only in the schoolroom but in the whole neighborhood. The church also had received new life, and its neat, well-cared-for appearance spoke of the gospel of right living and of work among its members for the coming of the Kingdom of God in this world. It was not surprising to hear that in this community waste land had advanced in price in this short time from six dollars and a half to ten dollars per acre. I was told that the owner of a large tract of wilderness land had offered to sell it in any-sized farms to colored men who would come into the work under Pierce's direction.

The good effects of his work were apparent in the town of Blackstone. Many bare yards and vacant lots had been converted into gardens, presenting a beautiful appearance and furnishing a better living to the residents, not only during the summer but practically the year round. I was told by several of the most prominent white citizens that a noticeable change had taken place in the moral tone and thrift of the Negroes since the work was started, and that the whole county had been benefited by Pierce's work; but in order to ascertain more directly the effect upon the whole business life

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THE HOME OF JOHN B. PIERCE, GOVERNMENT AGENT FOR NEGRO FARM-DEMONSTRATION WORK IN VIRGINIA

of the community, I wrote to the cashier of the largest bank in Blackstone for his impression as to the value of the farm demonstration work among Negroes. He replied as follows:

"Yours of the sixth received. I think Pierce is a very reliable Negro and that he is doing a good work here. He is not only teaching the Negroes better farming, but is also trying to get them to understand that knowing how to read and write is of far less importance than knowing how to do something useful in the way of making an

A VACANT LOT IN BLACKSTONE CULTIVATED UNDER MR. PIERCE'S DIRECTION

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honest living, and at the same time building up the rural communities in which they live. He seems to understand that the places open to the literary Negroes are comparatively few, and that they need more education along agricultural and industrial lines. I think the Negroes here are improving their lands and making more to eat at home. They are also showing a disposition to aid the school authorities by their work, and they mean to improve their schools. The Negroes are undoubtedly laying aside more money on savings accounts each year.

Very truly yours,

Jos. M. Hurt.

Mr. Pierce is now state agent under the United States Department of Agriculture for the colored demonstration work in Virginia,

A COLORED GIRL'S GARDEN IN CHESTERFIELD COUNTY

and has under him about seven agents who are extending this valuable work into the adjoining counties. The work has also been started in the other Southern states, and I recently had an opportunity of seeing its results on St. Helena Island off the coast of South Carolina. The population of the island consists of about seven thousand Negroes and sixty white people. Negroes own most of the land, and they raise Sea Island cotton and a little corn and rice. Fifteen bushels of corn per acre was considered a good yield when, last year, Doctor Knapp appointed Joshua E. Blanton, a graduate of Hampton Institute who had charge of the farm at the Penn School, farm demonstrator for the island. Mr. Blanton had great difficulty in inducing six farmers to grow an acre of corn under the demonstration method, and, of these six, several were preachers. All made two and three times as much as they had ever raised before, and one, Rev.

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D. C. Washington, made over fifty bushels on his acre. When he got his fifty-bushel button from the United States Department of Agriculture he wore it proudly on his coat, and the following Sunday he preached an impressive sermon on "Opening the Eyes of the Blind." He said that he had been farming in blindness for thirty years, but this young man had come and opened his eyes, and now he could not only see how to raise corn, but also a great light and hope had come into his life for all the people on the Island.

The other movement that is having an important effect upon the improvement of Negro rural life is industrial training in the country

SEWING LESSON IN A GLOUCESTER RURAL SCHOOL

schools. About four years ago the Jeanes' Fund for rural colored schools in the South was established, and the method followed by those directing this Fund was the employment of Negro teachers, trained in industrial arts and community work, to supervise the rural schools and to introduce simple forms of industrial work suited to the needs of each particular community. This work was first introduced into Henrico County three years ago and placed in charge of Miss Virginia Randolph. The improvement of the schools was at once apparent and all of the work took a more practical turn. The Negroes were aroused to take a more active interest in supporting their own schools, and the first year about $300 was raised among their improvement leagues, which went into better equipment and

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COLORED TEACHERS IN CUMBERLAND COUNTY PLANNING INDUSTRIAL WORK WITH THEIR SUPERVISOR

improvements around the schoolhouses. The second year, over $500 was raised, and the year just closed the amount reached $1500. Many of the schools have been transformed in appearance, and there has been a steady progress along all lines. The white people of the county have become more interested in Negro education since they have seen practical results, and many of the Negro teachers are

FIRST EXHIBIT OF CUMEBRLAND COUNTY COLORED SCHOOLS

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A KITCHEN OPENING AT MISS VIRGINIA RANDOLPH'S SCHOOL IN HENRICO COUNTY

receiving higher salaries because of the increased usefulness of their work in their communities.

This work has been taken up by the Jeanes' Fund in different parts of the Southern States and in eight counties in Virginia. This year, in order to make a more practical demonstration with closer supervision, Hampton Institute, in co-operation with the public school officials, agreed to furnish the salaries of four supervising teachers in Chesterfield, Charles City, Cumberland, and Halifax counties. A study was made of the industrial and agricultural conditions in each county and a definite plan of work was mapped out for the Negro

CANNING EXHIBIT OF THE HALIFAX COUNTY HOME GARDEN ASSOCIATION

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schools. The teachers were then sent out from Hampton Institute and began their rounds among the schools and the people in the different communities.

These teachers have organized the Negro citizens and enlisted their active interest and support, and have taught shuck-mat making, sewing, simple woodwork, cooking, and gardening, and, perhaps most important of all, have brought about a changed appearance in the neatness of the schoolhouses and in the erection of sanitary outbuildings. At the close of the term I visited an exhibit of the work in Cumberland County, held at the courthouse. Many of the best Negro citizens from different parts of the county came to see it, and the county-school board, which met on the same day, adjourned its meeting to see this work. All expressed great satisfaction and surprise at its practical nature, and spoke in cordial terms of its value. Several ladies from the community acted as judges of the exhibits and they, too, were won to the work and took a kindly interest in the plans for its further development. The net result of the work in this county has been a more practical education for the Negro children; the lengthening of the terms of eighteen out of twenty colored schools from five to six months, the school boards paying half the cost for the extra month and the community paying the other half; and it has meant the bringing together of the best white people and the best colored people in working out a common problem. The leagues in the county raised, in all, over $400 which went toward extending the term and improving the equipment, supplemented in almost every case by additional aid from the school trustees.

In Chesterfield County, near Petersburg, a neglected, box-like school, with a yard grown up in weeds and bushes, has been cleared up and made attractive by the pupils and patrons as a result of this work, and in each of these counties improvements are noticeable. At the close of the school term these teachers organized from twenty-five to fifty of the larger school girls into home-garden clubs, each girl cultivating a garden at home under the direction of the supervising teacher, who was furnished with seeds and directions by the Agricultural Department of Hampton Institute. This movement has, up to the present time, been highly successful, and the teachers, after attending the summer school at Hampton, where they were taught the best method of canning, have now gone back to their respective counties and are teaching these girls to can their vegetables, as they mature, in glass jars furnished by Hampton Institute. All the goods that come up to the required standard will be marketed by Hampton Institute, and each girl will receive the money

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for her goods. Those who wish to keep theirs may do so by paying the price of the glass jars. In the meantime the teachers have been meeting these girls in different homes, and after discussing their garden problems, giving them practical lessons in cooking, cleaning, and the general care of a home, using the kitchen or other room offered by their hostess. In many respects this work is proving even more valuable than the work in the schools, for it is touching the homes directly, and, in every instance, not only are the girls interested in the common problems of domestic life, but the parents themselves are gladly co-operating and are taking a new interest in making living conditions better in their homes.

With the demonstration-farm work for the men and boys on the land, the home gardens and domestic instruction for the girls and the women in their homes, and the industrial training of the children in the schools, the foundations are being laid for a better standard of living among the Negroes. Because our educational machinery has failed in the past to fit the Negro for rural life, wherein lies his greatest opportunity for happiness and gain to himself and the state, is no reason why we should condemn Negro education; but it is an excellent reason why we should change the character of that education in order that he may know how to produce more, live better, and add to the common wealth of the state. Demonstration farms have proven that agricultural poverty in Virginia is a preventable disease, but this condition, wherever it exists, will never be remedied so long as we are satisfied to leave untrained and unaided the man who tills the soil according to obsolete methods inherited from the past. Clarence H. Poe, in a recent article in the *World's Work* on "Lessons the Orient Can Teach Us," has this to say in regard to the poverty and the low standard of civilization of the great masses of India and China:

"We must find the real cause of Asia's poverty, in my opinion, in just two things: the failure of the Asiatic governments to educate their people, and the failure of the people to increase their productive capacity by the use of machinery. The net result of the policy of refusing the help of machinery is that Asia has not doubled a man's chances for work, but has more than halved the pay he gets for that work. A man must get his proportion of the common wealth, and if the masses are shackled by ignorance and poor tools, they produce little, and each man's share, no matter what his line of work is or how industrious he is personally, must inevitably be little."

This applies with equal force in the black counties of the South, where we find poor agriculture, people dependent for the most part on a single crop, the one-mule plow, the ox-cart, the country store dealing in plug tobacco and canned goods, neglected structures seeving as

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schoolhouses four or five months in the year, roads that are almost impassable in winter, and churches with scant support for a minister. Is it any wonder that there has been a steady exodus of the most promising young people from such communities as these to the cities? To allow the Negro to grow up untrained is to fasten on a great mass of the state a low level of civilization, and it would lay upon the white element, trying to lift itself, a weight of poverty, ignorance, and superstition. A man either adds to the wealth, intelligence, and character of his environment, or he adds to its poverty, ignorance, and crime. If he is above the average, he is a gain and a benefit to all his neighbors; if he is below it he is a hindrance to their advancement.

A VISIT TO HAWAII[1]

BY HARRIETTE W. HOWE

A visit to Hawaii! This came like an inspiration when vacation plans were being discussed. It meant more than a pleasure jaunt. It was a pilgrimage, especially to the senior member of the party, for a visit to Hawaii meant a visit to the birthplace and early home of General Armstrong whom he had honored and loved through long years of work together at Hampton.

On the first day of July we nine Hamptonians started on the long journey across the Continent, undaunted by warnings that summer was no time to visit "The Islands." Pausing only to go snow-balling on Pike's Peak and to marvel at the wonders of Yellowstone Park, we reached San Francisco and settled ourselves on board the good ship *Siberia*, which we had last seen leaving the ways at Newport News for her first plunge into Hampton Roads. Six delightful days followed, during which the ocean changed from cold grey to ever deeper blue, and on the morning of the seventh we woke to see Diamond Head rising abruptly from turquoise blue water, flecked with the silver of the flying fishes' sudden flight, a line of vivid green nearer the shore, and white breakers dashing on the reefs before they reached the palm-fringed crescent of the beach. The ship came to anchor just outside the harbor for inspectors to come aboard, and it was interest-

1 A paper read before the Armstrong League of Hampton Workers, December 16, 1911.

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ing to see the crew—all Chinamen, from sooty coal-passers and stokers to spotless cabin stewards—file past and answer as the roll of queer names was called. Later, when the ship had passed through the narrow entrance, there were laughing groups of native boys swimming out to dive for silver until our propeller stirred the clear water into mud, when they scurried away.

Honolulu, in its lovely setting between mountains and sea, was before us—Honolulu, General Armstrong's early home! But first we must see his birthplace at Wailuku on the Island of Maui, for the inter-island steamer sailed the next morning.

"THE PALM-FRINGED CRESCENT OF THE BEACH"
The mountain in the background is Diamond Head.

This inter-island trip was one never to be forgotten. The scene at the wharf suggested the sailing of an ocean liner. There were crowds of people of all nationalities—American and English tourists, picuresque Japanese, prosperous Chinese in native or American garb, and flower sellers crying their wares, fragrant garlands of roses, carnations, creamy ginger blossoms, or golden marigolds—the *leis* which play so large a part in Hawaiian life. Most interesting of all were the emotional Hawaiians, both men and women, garlanded with *leis* around hats and shoulders, some almost hidden by them, and nearly all weeping as if they were parting forever from home and friends. One

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man with a wreath of red carnations on his hat and three or four wreaths hanging around his neck, was fairly overpowered by his grief, and clung for support to the woman whom he was leaving behind, while he wiped his fast-flowing tears on a large, black handkerchief. A band in white uniform, playing vigorously and more or less musically, broke into the wedding march as a bride and groom came on board, and then changed to "Aloha," as the *Mauna Kea* at last left the dock.

There is always a short, choppy sea from cross currents between the islands, and even those who can stand the roughest ocean trips often succumb here, but our lucky star was with us, and favoring breezes made the way comparatively smooth. A volunteer band of Hawaiians played and sang all day long, their selections varying from native melodies to the latest popular song. The scenery, as we sailed along close under Molokai, was striking, the shores bare and precipitous, colored with the reds and browns of the lava, and the soft green of the scant verdure, and not a settlement anywhere in sight, for this is the dry side of the island. These islands rise, mountainous and abrupt, from the sea, and are cut by deep gullies which make them look as if fluted with a very sharp fluting-iron.

We were fortunate in falling into conversation with Bishop Restarick, who had visited Hampton, for he told us much of conditions in the islands, both past and present. It was he who was instrumental in purchasing "Stone House," the home of the Armstrongs in Honolulu, and transforming it into a school for boys. We afterward visited it and found it necessarily much changed from the home of which we had often heard; and the beautiful garden, the especial pride of the General's mother, had vanished, but Stone Houe is still, as in the past, a center of helpfulness. When we anchored off Lahaina, the Bishop pointed out the industrial school on the hill above the town, which, with the Hilo Manual Labor School, gave General Armstrong suggestions for his far greater work at Hampton. Lahaina is the place where Dr. and Mrs. Armstrong, who were among America's earliest missionaries to the Sandwich Islands, made their first home on Maui. It was the first capital of the islands and its most important town in the old whaling days, when nearly a hundred whaling ships would lie there at one time. Now the whole district is owned by a German company and is one great sugar plantation.

The steamer skirted the rocky shore of West Maui, a great skeleton of sharp ridges, formed by tremendous erosion, and radiating from what in ages past was the volcano. In the late afternoon we came to anchor off McGregor's, and were landed in small boats, narrowly escaping a wetting from three huge waves which rushed in

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from a smooth sea, and dashing upon the high, rocky shore, washed completely over the line of horses and carriages waiting there, drenched some of the passengers ahead of us, and swept away and nearly capsized the small boat from which we had just landed.

There have been rapid changes in this new territory of ours during the past few years, but perhaps none more striking than in the means of transportation. The railroads are few and short, and we had been told that the faithful horse would be our main dependence. We had expected bridle paths and lo! here were excellent roads and Packard cars to whirl us across the island to Wailuku! The road lay through fields of sugar cane in all stages of growth, from the joints in

THE STRAGGLING TOWN OF WAILUKU

deep furrows just sending up their slender green leaves, to the dense fields of stalks ready for cutting.

The town of Wailuku straggles between the heights above the Iao Valley and the great plain connecting East and West Maui, which was formed in the early days when lava, flowing from the craters of East Maui, made the two islands one. Here, in 1835, came Dr. Richard Armstrong, known as "Father" Armstrong. He and his wife came to Maui to build up the church and lead the people in better ways; and here still stands the home they built, set in its beautiful garden and shaded by trees which he and Mrs. Armstrong planted. This was our Mecca, for here was born the son, Samuel Chapman, whom we all knew and honored. We received a most

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cordial welcome from Mr. Dodge and his wife, who now live in the old house and carry on the work, inspired by the same missionary spirit to help not only the dwindling band of natives, but men from all nations who have come together here. It is a most attractive home, with broad piazza and wide, low-ceiled rooms. There are

GENERAL ARMSTRONG'S BIRTHPLACE

deep window seats and broad-paneled doors with latches, and queer little cupboards in unexpected places. Mr. Dodge showed us the large living room, his little library adjoining, and the inviting guest chamber, and then his bedroom, which, he told us, was the room where General Armstrong was born.

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There must have been many changes in all these many years, for the house in later days had ceased to be the parsonage, and, in other hands, had fallen almost into ruin. But Mrs. Baldwin, the daughter of Dr. Armstrong's successor, Dr. Alexander, had bought the place and restored the house to its former use, as a memorial to her father

"THERE ARE BROAD-PANELED DOORS WITH LATCHES."

and mother; and we felt that the wide living-room, now, as in Father Armstrong's day, was often filled with those seeking both material and spiritual help.

Leaving the house we explored the garden, where were lilies of many sorts, yellow and white ginger blossoms with a fragrance sug-

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gesting our honeysuckle, and another peculiar variety with a gorgeous red, wax-like blossom topping its tall stalk. There were palms of many kinds, a fine sago-palm beside the porch, cocoanuts, of course, whose fruit we tasted later, a rare oil-palm from Africa, with curious, monkey-faced nuts, and the traveler's-palm, which yielded a cup of

"LEAVING THE HOUSE, WE EXPLORED THE GARDEN."

water when Mr. Dodge pierced its hidden fountain. Close by was a teak tree almost bare of leaves, a grove of mangoes, and cinnamon and camphor trees, papaia with its melon-like fruit, and, most valuable of all, a kamani tree, worth, we were told, seven hundred dollars for its fine wood. Just across the way flamed the gorgeous scarlet

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THE TRAVELER'S-PALM IN THE WAILUKU GARDEN

blossoms of the royal poinciana and near it stood the silvery kukui, whose nuts, strung together, furnished the early Hawaiian candle, and hence has given the name "kukui" even to modern electric lights.

With Mr. Dodge we visited the Hawaiian church, which stands where "Father" Armstrong's church once stood. That was much larger than the present structure, for the congregation has dwindled. It seemed strange that the work, so successfully begun, had not proved more permanent. This falling away was due in part to a mistaken policy of the American Board, which withdrew its support because of a report that the people no longer needed help, but could stand alone.

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The white missionaries were sent elsewhere, and the natives lacked the staying power necessary to keep up the work. They are emotional, full of enthusiasm, but unstable and weak, and the prop had been removed too soon. But conditions now seem improving and Mr. Dodge feels that the outlook is hopeful, for, though the pure Hawaiian has almost disappeared, the hope lies in a new race of Chinese-Hawaiian blood. These, we were told by everyone we met, are strong and capable, and brilliant intellectually. Mr. Dodge showed us, too, the new Union Church he is building. It is made of lava and in it are to be memorial windows to the early missionaries. The group of especial interest to us was for the Armstrongs—the larger central window a memorial to Father Armstrong, and the ones on either side to his son, Samuel Chapman, and his son-in-law, Dr. Beckwith.

That evening the party received a call from a successful colored lawyer and his wife, Mr. and Mrs. Crockett, who had known Dr. Booker Washington, and Hampton also. Mr. Crockett had brought over a party of Negroes from the South to work on the sugar plantations, and for a time had been employed on one himself, but had later returned to the practice of law. The workmen did not like the country and most of them drifted back to the States. He told us that the labor problem on the big plantations is tremendous, and they get laborers from all over the world. In Maui there are at least thirteen different nationalities: the Chinese, all say, are the best, but they have been barred out for years; the Japanese come first in numbers but are not liked; and there are Koreans, Filipinos, and, lately, many Russians and even Porto Ricans.

We made various excursions from Wailuku to Iao Valley—"the Yosemite of Hawaii"; along the stony beach toward Kahului, where many natives, their superfluous garments laid on the shore, were standing far out in the water catching fish in bags and nets; and to the low-lying rice fields, where men were plowing the boggy soil with water-buffalo almost buried in mud and water. We visited, too, Maunaolu Seminary, the industrial school for girls where Miss Snow [a Hampton worker] has taught. This stands on a hillside with the blue ocean far below, and in front is Haleakala whose gently sloping side is checkered with cane fields, some showing the deep red of soil newly plowed, some just touched with tender green or shading into the deeper color of matured stalks. Its top is wreathed in fleecy clouds, so that it seems to melt into the sky, and a sudden glimpse suggests the glow of sunset. The school was closed, only a few homeless girls remaining during vacation. They showed us something of their work and gave us a taste of *poi*, but none of us could agree with General

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Armstrong that it is "a most satisfying food." We drove through the Haiku district, past field after field of pineapples, went through the spotless factory where the delicious fruit is hurried into cans, and then on to Hamakuapoko for a call on the General's niece. She welcomed us to her cozy home and refreshed us with tea and a delicious salad of avocado pear, then showed us where she is trying to transform the dry soil into a New England garden by means of irrigation. Both she and her Japanese gardener are proud of the row of peas and the tiny patch of alfalfa for the cow, as well as

AN HAWAIIAN FISHERMAN

of the sweet old-fashioned flowers which make the garden gay.

There is not space to tell of the unique trip to Hilo or of the visit to its Manual Labor School, where we were disappointed at not seeing Mr. and Mrs. Lyman [former Hampton workers] who are now carrying on the work started by Mr. Lyman's grandfather. And I must not attempt to describe the wonderful volcano, Kilauea. But that deep, black pit with its lake of molten lava, crossed and recrossed by waves of red lightning flashing into tongues of flame, then bursting into fountains of fire, was a sight never to be forgotten!

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We had just reached our hotel at beautiful Waikiki, on our return from the volcano, when an invitation came from Mrs. Weaver, General Armstrong's youngest sister, to lunch next day at the Lunalilo Home, of which she is the head. We started early as she had urged, and were soon walking through the attractive grounds which surround the imposing structure provided for the aged Hawaiians by the bequest of Lunalilo, the last king of the Kamehameha line. Mrs. Weaver met us with a hearty welcome, and seemed at once like an old

THE MISSION "GOD'S ACRE"

friend, so strongly did she remind us of her brother. After inspecting the house and seeing Mrs. Weaver's "babies," we returned to the living-room where Miss Armstrong, another sister, met us, and led us out under the huge banyan tree, whose great limbs, spreading horizontally, form a big, leaf-covered room. Here were chairs and benches covered with *tapa*, and a table on which a bowl of graceful "golden shower," encircled with yellow leaves, glowed like a bit of sunshine. They had invited an old friend to meet us—Mr. Emerson—who was a member of General Armstrong's famous geometry class, and while

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THE KAWAIOHAO CHURCH

he talked of his inspiring teacher and told us legends and all sorts of island lore, an interesting old Japanese woman served the unique luncheon. Mrs. Weaver wanted us to taste the native products, so first came fresh cocoanuts, with straws through which to drink the milk—a favorite beverage of Hawaiians; there followed a delicious concoction

THE OLD PUNAHOU SCHOOL

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THE FIRST HOME OF THE ARMSTRONGS IN HONOLULU

known to the Armstrongs as "heavenly hash," made from various fruits cut up together—papaia, pineapple, orange, and fig. Then the cocoanuts were broken, and we ate the "custard," as the soft meat is called, and finally came a cocktail of avocado pear with sandwiches and tea.

After luncheon Mrs. Weaver took us to visit the Punahou School, now Oahu College. There is a beautiful avenue of royal palms and the grounds are surrounded by a wonderful hedge of night-blooming cereus. Some Japanese women and children were gathering the fallen pods of the *algeroba*. It is a most valuable tree, for it grows where nothing else will, and its oily beans furnish fine food for stock. Mrs. Weaver said that her father used to bid the children take a handful whenever they went on a long tramp, and scatter them in barren places. We went into the old building where the General was first a pupil and later a teacher, and his sister told us of the orations he delivered from its platform and of his school-boy pranks—when a melon patch close by proved too tempting to "Sam" and the other boys. From Punahou we went up the lovely Moano Valley for a glimpse of Kawaiohao School for Girls, and the new school for boys, and while we looked at their fine buildings and equipment we felt that they, as well as far-off Hampton, are the fruit of seed planted at Punahou, of that love whose watchword is, "not to be ministered unto, but to minister."

On Sunday morning we attended service at the Kawaiohao Church, where Dr. Armstrong preached so many years, and where the General led the choir. The service was all in the musical Hawaiian language, and a native minister preached what must have been an excellent sermon, judging from his earnestness, the attention of his listeners,

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and the occasional sentence which Mrs. Weaver translated for us. Just above our heads were a medallion of Mrs. Bishop and a memorial tablet to her—the Princess Pauahi, last of the Kamehameha line, beloved and honored because of her devotion to her people. At the close of the service Mrs. Weaver showed us the many tablets which cover the walls, among them one in memory of her father, and told us how grand a sight it was to her childish eyes when the king attended in state, and his tall *kahilis* were set up along the platform front. With her we entered the enclosure, a beautiful, quiet corner just behind the church, where the missionaries and their families are laid at rest, and where stands the simple monument of the Armstrongs. We parted from her on the broad doorstep of the old frame house near by, now owned by the Hawaiian Historical Society, where the Armstrongs spent their first year in Honolulu.

Next morning early we left the hotel, each adorned with a *lei* presented by the bell boy—and were soon on board the *Mongolia*. Passengers and their friends packed both dock and steamer so that we could scarcely make a way through, and *leis* were everywhere. We felt very modest in our single chains of carnations, until, one after another, our friends appeared, and we too were enveloped in

FAREWELL TO HAWAII

blossoms. Mrs. Weaver was there with books and flowers and fruit, delicious mangoes, and bananas tied up in *ti* leaves, and just as all visitors were ordered ashore, came David Kanuha, once a student at Hampton and now in charge of the tailor shop at the Kamehameha School, where we had seen him a few days before when visiting the famous Bishop Museum. He and his wife were laden with *leis*, which

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they threw us from the pier with a parting "Aloha." We stood by the rail shouting an occasional word to waiting friends, while a belated cargo of pineapples was hurried aboard, and then we were off. A parting *lei* was thrown back in token that we hoped some day to come again, and then we turned our faces homeward, with a feeling of gratitude that we had been permitted to make this pilgrimage to the home of the beloved Founder of Hampton Institute.

THE AUNT HANNAH STORIES

BY ELLEN DICKSON WILSON

FOREWORD

AUNT HANNAH, or "Ole Pross," as she was familiarly called, was born a slave on Passuic Island, Maryland, in 1812. She and her mother were the property of Commodore John Rodgers, who gave her to Mrs. Polly Goldsboro of Havre de Grace. She married Thomas Prosser, also a slave. They purchased their freedom in 1841 and moved to Columbia, Pennsylvania, where she died at the age of eighty-three.

Her sayings, wise and beautiful and witty, that are set forth in the following monologues, are but as a handful compared to the wealth of her store of "talk." As her literary executor, specially appointed by her, I cannot help reproaching myself that I did not "spoil her" oftener by taking down her morning talks.

Like most gifted people, she had no small self-consciousness, and she took it placidly for granted that her "spe'ances" would be useful to other wayfarers. It is with no apology, therefore, nay, rather with pride to have had a share in their preservation, that I offer her cheerful and pungent observations on men and things to a discerning public, and dedicate them to the black people of our land, whom I love and in whom I believe.

I AUNT HANNAH INTRODUCES HERSELF

I'm jes' a co'n doctor 'ooman, Mis'. Dey got anudder name fer it, but you picked me up too late in de day, wid my teef all gone, to git my tongue twis'ed roun' dat high-soun'en talk. W'ite folks

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AUNT HANNAH

kin have it, but jes' plain co'n doctor 'ooman will hol' my time out.

Las' week a lady sont me a pos'cyard, an' she writ on it jes', "Dat Ole Cullud Co'n Doctor 'Ooman, Philadelphy." Dey sont dat cyard right up to Columbia. She was de ve'y same lady w'at ax me, "Auntie, will disyere co'n come back ag'n?" An' I tol' her, "No, honey, dat won' retu'n, but ef you don' quit dem foolishness shoes, anudder one will come right along fer to keep hit comp'ny." High

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heels an' p'inted toes—stan's to reason dey mus' suffer. An' I cyant larn 'em no wisdom. Dat lady was so easy in her min' w'en I lef' her wid her feet feelin' so pleasant, she didn't 'low de mis'ry 'd retu'n an' she fergot my name an' d'rections. How you reckon dey know'd whar to sen' dat pos'cyard? Well, Mis', ef dey fo'arded it to de Pos'massa Gin'ral, he 'd s'picion "Ole Pross" (dats w'at dey-all calls me) was de co'n doctor 'ooman dey was sarchin' fer. I tended his mudder, de bes' 'ooman ever I know'd, lookin' atter her 'tel she went to her rewa'd. But wedder hit wur de Pos'massa er de d'livery man w'at lan'ed dat cyard at my do', or nair one of 'em, I 'm afeared to say. A pos'cyard startin' alone widout de pusson's name, er de town dey lives in, is mighty onreli'ble an' ap' fer to miss hit's connection, an' calls fer mo' wisdom dan you'll fin' in de pos'office. No, chile, I put's my 'pendance on de Almighty. Ef He's been countin' de wool on my ole black haid for eighty yeahs, He shorely wouldn' scorn to watch atter dat pos'cyard, fer it come f'om a mighty suff 'rin' 'ooman.

You reckon I knows all dar is to larn 'bout feet? No Mis', my 'spe'ence don' reach so fur as to conclude all de wisdom dar is 'bout folks's feet. O law no, honey! Comin' 'long by Blair's drug sto' las' week, I met a doctor w'at's been knowin' me dis long time. "Good mornin,' Aunt Hannah," says he, kind o' smilin' roun' at two doctors side uv 'im. W'en I see dat smile o' his'n, I 'gun fer to git cautious. "Aunt Hannah," says he, shakin' my han' mighty frien'ly, "I gwine out to de 'Versity nex' Chuesday to lectu'e to de young men consarnin' feet, an' I wan' you fer to come out an' go on de platfo'm wid me an' tell 'em all you knows on de subjec'." "Me!" says I, "me! no sir! you don' git me carryin' my ign'ance out dar. God knows you got 'nough o' dat dar now!" Yo' reckon he got riled wid me fer speakin' up so owdacious? Law no, honey, he ain' hol' it ag'in' me. Men is a heap mo' peacabler 'n 'oomans is; dey ain' allays cravin' fer to git de las' word.

Las' winter, w'en I fus' put on dese yere furs o' mine w'at you got tooken in de picture, I know'd de niggers would laugh. Dey cer' t 'ny is a mighty cur'us cut, an wool plush, but I made 'em myse'f, an' dey's good an' warm. I was comin' long Fo' th Street dis mornin' to take de cyar out to you, w'en I heerd a gen'leman—leas'wise I spose he was a gen'leman, he had de clo'es of a gen'leman, hit's ha'd work to tell dese days who's who—I heerd him say to de lady w'at was hangin' on his arm, "Look at dat nigger's furs." I walked kin' o' slow atter dat, an' by an' by dey cyan' he'p but pass me. "Auntie," says he, awful pleasan', "auntie, w'at's yo' furs trimmed wid?" I made a courtesy des as low as I could wid de stiffness o' my knees, an' I says, "Wid good manners, sir!"

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Yes, honey, sometimes you fin's de right wo'd jes like as ef it was ef' on yo' tongue a pupp'ose. Dar was de time I was gwine to Media long befo' de wah. De cyars dem days had de stoves in de middle, an' up over de do' was a signbo'd wid writin' on it: "Cullud people will take de reah end of de passenger cayr, ur de fo'ard end ob de baggage cyar." Hit wur mighty col', so I sot down by de stove, like as ef dar wa'n't no signbo'd on top dat do'. D'rec'ly come a sassy little Jack-sparrer of a newsboy, an' he hollers at me, flingin' his imperdence 'bout cullud people, but I don' nuvver pay no 'tention to w'ite trash. Atter w'ile de conductor-man, he come in an' he pint up to de signbo'd over de do', an' says he, "Don' you see dat?" den, mighty cross, "Whar you gwine?" "Media, sir," says I. "All right," says he, "you mus' take de reah end o' de passenger cyar ur de fo'ard end ob de baggage car." I jumps right up an' collec's my basket jes as quick as I kin, an' I tole dat conductor-man I 'm 'bleeged fer his kin'ness in warnin' me. I tol' him I done s'posed bof ends ob de cyar wen' to Media, but ef its only de reah end, in co'se I'll take it.

Dar ain' no use gittin' riled w'en folks is jes' havin' dey fun wid you. Why, dis ve'y mornin', comin' out on de train to you, I done had de spe'unce o' bein' spoke to jes' on 'count o' my quare ole black face. I was makin' a sheet. Yes Mis', I allays takes my sewin' wid me on de cyars. A good-lookin' young gen'leman sot an' stared at me. By an' by I puts down my sewin' an' looks up fer to ketch his eye. Den he 'gun fer to laugh, an' says he, "Auntie, you mus' have been uncommon han'some in yo' youth." "Not a succumstance to w'at I is now, honey," says I.

Seems like ez ef folks was jes drawed to speak to me. Comin' long de road heah, a lady stopped her horses an' kerrage an' ax me, "Auntie, d'you know whar I kin fin' a good cook?" I tol' her, "No ma'am, no ma'am, sence de Paten' Office in Washin'ton been tu'nin' out so many 'ventions fer labor-savin' in de kitchen, de Almighty in Heaven has ceasted fer to tu'n out cooks."

W'at you say 'bout my bein' tired an' restin' 'tel atternoon? No, honey, I mus' be at de nex' place in a hour. Bless you, I ain' usen to scrimpin' my bus'ness 'ca'se I'se gittin' ole. I 'specs to keep right 'long at dis wuk 'twill my Ma'ster calls me home. I ain' in no hurry to go, an' I ain' cravin' to stay; eighty yeahs is 'bout long 'nough in dis campin' groun'.

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THE BRITISH WEST INDIAN NEGRO

FOURTH PAPER: TRAINING FOR LIFE

BY SAMUEL B. JONES

COLLEGES and high schools are for the few in the West Indies; the many must always depend upon the primary schools for fashioning the character which is to become a good citizen and an efficient and trustworthy workman. The primary-school system, therefore, is vastly more important for the welfare of the national life and for social progress than the best system of higher education. For in these days the truth is being slowly recognized that the character of the masses of a people reflect the character of the primary-school training and of the persons who furnish that training.

In the West Indian primary school the children are of the varying shades of color which are to be found in a Southern colored school. The average West Indian child goes to school when he is four years of age, and when he becomes fourteen or fifteen, his school career ends, as he is practically dead at that time, so far as the Government inspection of schools is concerned. Some schools have an infant department, admitting children between the ages of four and eight; others have not. Kindergartens are few and far between and reserved for the upper classes, who are able to pay more than the two cents a week required of every child attending an infant school. Here the child is taught his alphabet by the a, b, c, method, it being doubtful if the name of phonics has been heard. With the old counting board which has been handed down from one generation of students to another, the little child is first introduced to number work. Gradually he learns to read, to work out the simple rules of arithmetic, to write and spell. He is then ready for the first grade in the primary school proper.

Usually there are about seven grades in the primary school. In addition to the three R's, English grammar, geography, and English history are taught, in the three upper grades at least. Recently an effort has been made, in keeping with modern methods, to put the

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child more closely in touch with his surroundings, and the history of his native land has been made a part of his studies, while the geography of the neighboring islands is given more attention than formerly.

During the eleven years of his school life the child learns to read with accuracy and expression, to write correctly from dictation, to compose a letter, to set down his thoughts on any subject in clear and idiomatic English, and to deal with any ordinary problem in arithmetic. And yet very little of the teaching is by means of text-books. There is no home work in the lower grades. If the teacher is to be successful, he must be prepared to make the lessons interesting by his personality, his force, his method of attack, and his sympathetic grasp on the mind of the child. Thus the teacher learns a due sense of proportion. He tries to do a little within a given time and to do that little well. Consequently, the topical method prevails. The child in reality writes his own text-book, because he must reproduce what he has learned in preceding lessons and have this work corrected by the teacher. This incessant practice in written work cannot fail to have good effect in securing interest and developing habits of attention.

Girls are taught plain sewing, but beyond this no attempt is made at industrial education. However, it must not be thought that this is neglected, as may be gathered from the following, written as theme work by a West Indian boy attending a Southern colored school: "There is a custom among most of the West Indian people that each child should learn a trade. My mother, following this principle, decided that it would be better for me to spend the hours which I had out of school under some mechanic than to run the streets. And so the next seven or eight years were spent in school, with occasional hours in a tailor shop, where I learned to make a pair of trousers and became generally useful with a needle and thread." That the industrial side of education was fully realized and duly valued at all times by the West Indian parent is thus readily seen. The need was supplied, for want of better means, by making use of the apprenticeship system, as the schools did not furnish this sort of training. Often the teacher was himself a finished mechanic, for, realizing the precarious hold on office which the teacher had, he would go straight through a trade course before entering the normal school for systematic training.

As a rule the teacher's work begins at eight o'clock with hearing recitations of assistants, and making examination of their daily outlines or preparation for classes. Regular teaching goes on from nine

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to one. From one to three, class teaching is continued; and from three-thirty to five-thirty the principal must in turn teach many of those who have been assisting him in the morning. Most of the principals are men; and most of the assistants are pupil-teachers, some of the same age as their pupils or only a little older. These are usually the best scholars, who have been selected for this work by some special aptitude they have shown while being taught. They are on duty from three to five hours each day. For this they receive a salary of one dollar or one dollar and a half a month, along with special instruction in advanced subjects in the afternoon. In this way they have the opportunity of teaching under supervision for three or four years. From time to time the principal will teach the class of a pupil-teacher in order that he or she may have lessons in methods by observing him. Then, too, the actual class work of pupil-teachers, in connection with general school management, is systematatically criticised once a week, generally on Friday afternoons. It is from the ranks of these pupil-teachers that normal students are chosen after a severe competitive examination for further training in the normal schools. This continual weeding out of the unfit leaves an excellent body of teachers from which selection can be made.

The above account holds good of city schools. Country schools are necessarily more handicapped; but even in this difficulty the resourcefulness of the West Indian teacher comes to his rescue. Without any trained assistants he yet manages to produce the best students at times, and this he does by seizing on the fact, well known to those who study child nature, that a child can often explain a matter to another of the same age even better than an adult can. Selecting his best pupils he places them in charge of classes while he is teaching others. He relieves himself of an unnecessary amount of detail work, and begins the training of his teachers at an early age.

Mention has been made in a former paper of the supervision of schools by ministers of various denominations. Some of these are educators in every sense of the word; others are interested only as the schools serve as feeders for their churches. In a measure the school managers, as they are called, do the work which falls usually to the lot of a school superintendent. They pay teachers, appoint them, save in strictly Government schools, take care of buildings and eke out a scanty Government grant from church funds; for the West Indies suffer, like the mother country, from an inability to separate the school system from denominational influences.

The Inspector of Schools is regarded as the person responsible for the whole school system, but very often his function is to inspire

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terror rather than to afford counsel to a perplexed teacher. The day of his inspection is a nerve-racking experience to both teacher and students. Every mark gained means a minute fraction of an increased Government grant to the school and an increase in the small salary of the teacher. The most serious defect in the West Indian system is this method of payment by results. No results, as seen by the inspection of a single day, mean no pay for all the effort the teacher has put forth for a whole year. Teachers are human. It is to the credit of the West Indian teacher that he has not come to regard his students solely as living machines for making marks and squeezing out a few shillings from a niggardly government.

On the other hand, there are some good points in the examination system. The teacher prepares his students thoroughly, since he knows that superficial training cannot stand the test of a searching examination. He does his best to develop the reasoning powers of his students at every step. As a result such students must have a distinct advantage over those in schools where teachers place the final stamp upon a student's work. In the latter case the student knows the weaknesses and foibles of his teacher-examiner; the relationship of teacher and student has matured a sympathetic bond between them; and the marking cannot be as rigid as in the case of competent external examiners. The West Indian student has been trained all his life to carry a body of facts for a fair length of time, to think quickly, accurately, and independently, knowing that he who pauses to think in an examination is lost.

Many persons in this country are apt to overrate the intellectual abilities of the West Indian Negroes, especially those who attend American schools. Much of the difference lies in a difference in training and opportunity. The West Indian has not been taught as many subjects of study as the American, but whatever he has done he has done with systematic thoroughness. With the West Indian there is no such thing as learning a subject and forgetting it because he has obtained a passing mark in it. He is obliged for his own self-respect to carry with him all through life a competent knowledge of certain elementary English branches. The career of a student who hopes to pursue a higher academic course is effectually stopped if he is a poor speller and cannot use his own language correctly. This careful preparation manifests itself at every turn in the work of the West Indian in this country, whether at the divinity, the normal, or the industrial schools. As a student he is self-reliant; he is not afraid to attempt a new study with little, if any, assistance. And in the matter of his industrial work, even though this has not been as

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systematic as the American's, yet his progress is faster and more assured; his work shows a finish and excellence which is impossible in the case of students with poorer academic training. Of all immigrants of a similar class his education costs less to this country; and this is in the main due to the admirable system of primary education in the British West Indies.

In conclusion, the writer would say that seven years ago he summed up certain conclusions with regard to West Indian education, as pertinent now as then. The years that have passed have not brought any considerable modification in his opinions. The chief conclusions are here given: "The American Negroes occupy the larger portion of the arena, and upon them the eyes of the civilized world are turned. Millions of money have been spent on their intellectual and industrial education; and in many respects they enjoy a wider field of opportunity than the West Indian Negroes. Had a hundredth part of this money been spent on the latter people, they would now be among the most progressive communities in the world. While in the academic field the American Negroes do not surpass the West Indian, yet they are far ahead in the agricultural and mechanical arts. Centuries are now crowded in the brief space of a day. The opening of the Isthmian Canal, it seems, will force the West Indian Negroes, even against their will, to take their place shoulder to shoulder with American Negroes. Are they preparing themselves for this eventuality? In the West Indian student's education there is too great a divorce between the literary training they receive and practical work in the arts. For instance, the American boy who is now doing his practice work in the shop was this morning taking lessons in geometry and physics. Is it to be wondered at that he will prove a more intelligent workman than one who knows nothing of the laws of nature and cannot even show us a drawing of the house which he is about to build? The West Indians need all, and more, of the literary training they now have; but they also need training for skilled work. The students who enter mechanical and agricultural schools here are not as well prepared as the boys in our seventh standards; but they see lumber dressed by one man at a machine in half an hour which six men out there would do in about three days. Half-a-dozen mechanics and a school in the Leeward Islands in which the mechanical arts were taught would revolutionize our civilization. These are not days in which we can afford to trust to the untrained intellects of our present mechanics those who are to take their places some day. We educate our lawyers, our doctors, our clergymen; why not our mechanics and agricultural laborers?"

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MYTHS AND SUPERSTITIONS OF THE GUATEMALA INDIANS

BY EDINE FRANCES TISDEL

THE Guatemala Indians are very religious, but with all the teaching they have had it is difficult to know just what they really believe. It is generally thought that, in spite of all outward signs, the modern Indians at bottom hold to their old faith and have only given new names to their old gods.

The chief source of our knowledge of the mythology of the Quiché people, is the *Popol Vuh*, the Sacred Book of the Quichés, a curious volume written in the Quiché dialect, which was discovered soon after the Conquest. A short time afterwards the book disappeared—whether it was lost, stolen, or destroyed is not known—but the Abbé Brasseur de Bourbourg had made a copy of the original which he later translated into French. In this edition the original text is set forth side by side with the translation. The title of this strange work, *Popol Vuh*, means "Record of the Community." The literal translation is "Book of the Mat," from the Quiché word *pop* or *popol*—mat or rug of woven rushes upon which the entire family sat—and *vuh*, meaning paper or book.

The problem of the origin of man, as here presented to the Quiché mind, bears a strong resemblance to that of other American myths. It also embodies the general aboriginal idea of creation which prevailed among all the Indians of the New World. In all, the central idea of creation is by the brooding of a great bird with outstretched wings over a gloomy waste of waters.

After having read this unusual and extremely interesting work we can the more easily understand that, in the minds of the Indians of to-day, there exists an indiscriminate mixture of religious ideas: the early beliefs of their ancestors, handed down by word of mouth, blended unconsciously with the newer teachings of the priests. "They worship God but think of the Sun; invoke the Virgin but think of the Moon; they pray to the saints of the Roman Church but their thoughts

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are with the idols worshiped by their ancestors." It is well known that they often conceal small idols behind the church altars. In the remoter districts it is absolutely impossible to know what their beliefs are. They will attend mass and light tapers before a stone idol hidden away in a cave among the hills. One priest said: "I do not interfere with them, in fact I have no authority in my own church. The Indians come and go as they please, light candles, hold services when they wish to do so, and frequently take one of the saints out of the church and carry it to some hut, where, for several days, they perform musical ceremonies before it. Afterward the saint will be brought back to its proper altar."

The greatest desire of the Indian is to make the pilgrimage once a year to Escuipulas, situated not far from the border of Salvador. They make the long journey on foot, coming from every part of Guatemala, and from Mexico, Honduras, and Salvador. Upon their return, dusty, weary, and footsore, but perfectly happy, they are adorned with crowns of green leaves and garlands of paper flowers, proofs that the pilgrimage has been successfully made. The church festival is from January 15 to 20, and it is estimated that formerly as many as 80,000 Indians came to worship at this shrine. There are many curious stories about the crucifix, which the Indians look upon with great veneration and have endowed with miraculous power. It was carved in Antigua, Guatemala, in 1595 by the Portuguese sculptor, Quirio Cataño, and the same year was placed in a little chapel at Escuipulas. In the middle of the eighteenth century, a large new church was erected by Pédro Pardo de Figueroa, first Archbishop of Guatemala. It is called the Sanctuary of Escuipulas and contains the cross, the peculiarity of which is the unknown black wood from which it is made. Ebony is the only black wood known to this country and this is not made of ebony. A miracle believed by the Indians is as follows: "A wealthy citizen of Guatemala City, Don Juan de Palomeque, boasted that money could buy anything and that even the Lord could be bargained with. He became blind and, desiring to regain his sight as well as to prove his belief, he made the pilgrimage to Escuipulas. There, on his knees, he crawled from the plaza to the church where stood the Black Christ. Upon reaching the foot of the cross he drew from his pocket a beautiful golden chain which he threw about the neck of the image. At the same moment he regained his sight, and great was the rejoicing and wonder at the miracle which had been wrought. On his return to the capital, a companion reminded him of his good fortune and urged him to have masses said in the Cathedral to show his gratitude. He answered "I will do

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nothing of the kind. I only proved what I said—that gold can buy all things. I bought back my sight and I do not believe in miracles." As the words left his lips, he felt a heavy weight in his pocket, and darkness once more seemed to fall upon the world. He was again stone blind, and from his pocket he drew forth the golden chain he had placed about the neck of the Black Christ of Escuipulas." For a long time a gold chain was exhibited in the National Museum of Guatemala City, which was said to be the chain of the miracle.

Spectacular religious observances appeal strongly to the Indians, and on any church festival they flock into the city by the thousands. The Easter festivals are, without doubt, the most interesting to one unaccustomed to them. I shall never forget the impression made upon me by the first procession that I saw during Holy Week in Guatemala City. I was attending vespers at the Cathedral, and, attracted by the sound of music, I left the church to investigate. The scene which greeted me was indeed a strange one. Wending its way slowly toward the Cathedral was a procession. At the head a life-sized image of Christ bearing the Cross was carried upon the shoulders of men dressed in long, royal-purple gowns and wearing tall, pointed caps. These men are called *Cucuruches* and are supposed to represent the Scribes and Pharisees. Directly behind came the priest walking under a golden canopy and surrounded by altar boys bearing censers, and hundreds of men and boys all wearing long gowns of purple or black and carrying banners. Then came the band playing the weirdest, saddest, most heartrending dirge. A life-sized image of the Virgin borne by women, and the figures of various saints, closed this strange procession. The streets through which it passed were carpeted with fragrant pine needles, and the houses were draped in scarlet silk. As the procession advanced among the crowd of kneeling, worshiping Indians, the figures weirdly swaying from side to side as the bearers kept step with the haunting notes of the dirge, heavy clouds of incense filling the air, the whole bathed in the radiant crimson light of a magnificent sunset, it was the most unusual and impressive scene I have ever witnessed.

The ordinary church festival is more like a fair than a religious ceremony. The plaza in front of the Cathedral is covered with booths, and business is briskly transacted between the services. At the feast of " Corpus Christi," only fruits are sold and the scene is an unusually attractive one.

No Indian will work on a finca which is not under the protection of a patron saint, and on all the large estates there are small chapels where services are held. This very religious fervor is, however,

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another barrier to work, for never was there a country with so many church holidays. It is generally understood that Monday also is a "day of rest," for rarely is an Indian fit for work after the Sunday celebration. The religious festivals on the fincas are decidedly unique and highly interesting. The celebration of the patron-saint's day is the greatest event of the year. A procession is formed at the chapel and, headed by the image of the saint or the Virgin, accompanied by a marimba, drums, flutes, singing, and fireworks, it is carried through the principal roads of the finca. The fireworks are the most curious feature of these celebrations. They consist of three or four illumined figures, dressed in the costume of the time of the Conquest, suspended in mid-air. They are illumined for about ten minutes, and the procession stops to gaze and admire, at the same time turning the figure of the saint that he too may see. Paper balloons are another feature of these celebrations. They are fitted with tapers, and after dark float twinkling away in the air, to the solemn joy of the Indians.

The curse of these people is the consumption of a native-brewed concoction called *chicha*, the use of which stupefies the brain and renders the imbiber utterly useless for any purpose. This drink, made from the juice of the pineapple, sugar cane, or a fruit called the *jocote* —maize and black sugar, fermented—is strictly forbidden on all the fincas. It is, however, ocasionally smuggled in by the women, who steal away at night to the nearest village to procure the forbidden beverage; they bury it in the ground, where the next night it is found by their husbands. A few days in the lock-up is the natural consequence. A cheap alcoholic drink called *guaro* (known to the foreigner as "white-eye") is also consumed in great quantities.

During celebrations like the above, everyone drinks *chicha*, the first result being the beating which the men give their wives. This is regarded as a great mark of affection, and any interference is deeply resented by the woman. When sober, the Indian is gentle and kind to his wife and children.

Very curious are the ceremonies attending death and burial. When an Indian dies it is the occasion of much rejoicing in the family, for they say, "At last he is able to rest." The chief mourner, called *la Llorona* (the weeper), is hired for the occasion. Her mission is to bind her head in a handkerchief and sit at the door of the house, where she weeps and laments for the family, who, in the interior, dance around the corpse to the accompaniment of a marimba. All the friends are invited, and while, outside, the lamentations rise higher and higher, inside, the guests drink, smoke cigarettes (which are also placed in the hands of the dead) and dance until dawn. In the

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northern districts it is the women of the family who undertake the lamentations, sitting inside of the house. If there is only one woman, then the friends are asked in to assist in the wailing. If a child dies, and the family is rich, the music heads the procession to the grave. The Indians bury in graves that are very deep, the bodies being placed one above the other, as many as a hundred resting in the same grave.

These people are very superstitious and firm believers in apparitions, one of which is the *cadéjo*, a creature in the form of a black sheep with long hair, enormous horns, and eyes of fire, upon whom falls the blame for all ill luck or disappointment. One old Indian tells of the spirit of his grandfather who came to him each night in his patio, in the shape of a turkey.

Many and quaint are their legends. Volcanoes and lakes, rivers and grottoes, all have their curious and fanciful stories. In olden times human sacrifices were made to appease the wrath of the gods, or spirits of the mountains, and living maidens were cast into the craters of the volcanoes. After Christianity was introduced, masses were said and processions formed to quiet the evil spirits.

The Indians of Atitlan firmly believe that somewhere in the lake along its borders lies buried the wealth of their forefathers, who concealed it on the approach of Alvarado and his army. The story of the "Horse of Cortés" and the "Bridge of Los Esclavos," are the two best-known legends.

"At the bottom of Lake Peten, between the island of Florés and the town of San Bénito, lies the figure of a horse carved out of stone. The story goes that when Hernan Cortés, passing through the country on his march to Honduras, was obliged to leave behind him one of his horses—by name Morcillo—which had fallen ill, he entrusted it to the care of the Indians. They looked upon it as an honored guest and fed it upon birds and flowers, the result being that the horse was starved to death. Great was the consternation, and a council was held, when it was decided that the most skilful artist should reproduce the horse in stone, and, under the name of Tziminchak, he was raised to the rank of a god, and presided over the storms and directed the lightning. When the Franciscan missionaries penetrated to this part of the country in 1618, Tziminchak was dethroned and soon was neglected. It is said that at the present time the stone horse of Cortés can be seen lying below the surface of the lake, where it has been since 1618.

One of the historical curiosities of the country is the bridge of "Los Esclavos" (the slave). The town received its name from the

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fact that its inhabitants were the first to be marked with the iron brand of slavery after the Conquest. The bridge was begun in 1592 and finished in 1636. It is 128 yards long by 10 wide, and is built with eleven arches of stone. There is a curious legend attached to it: "The slave of a wealthy proprietor, wishing to escape a terrible punishment, begged the aid and advice of the King of Darkness. The devil advised him to propose to his master the building of the present bridge in *a single night*, a work which he himself would do in exchange for the soul of the slave. Both slave and master agreed and the punishment was postponed. The devil went to work with a will and as day dawned was putting the finishing touch to this miracle, when the slave approached him and, drawing forth a crucifix, put his Satanic Majesty to flight. He had only time to give a parting kick to the end of the bridge, dislodging the last stone, which has been wanting ever since. Although it is constantly being replaced, it always disappears."

DE TABLES DONE TURN'

BY LOUISE ALSTON BURLEIGH

LONG time ago dey wa'nt no schools,
But de tables done turn;'
Jes now dey's steppin' to de rules,
'Cause de tables done turn.'
New hopes an' fancies crown de yeah,
An' dar's two smiles fo' ev'y teah,
De Lord's done tuck away de feah,
Sence de tables done turn.'

Once prayer was mo' den nerve an' push,
De tables done turn';
Can't shet yo' eyes an' snooze an' wish,
'Cause de tables done turn.'
Ef yo' ain' up at break o' day
Jes pushin', shovin', 'long de way,
Yo' jes fin 's out—I means to say
Dat de tables done turn.'

De w'ite folks 'bleeged to realize
Dat de tables done turn';
An' de cullud folks is up an' wise
Sence de tables done turn.'
De echoes whar dey moaned an' sighed
Has made 'em wuk; hit's teched dey pride.
Dey's doin' fine—I 'm satisfied
Sence de tables done turn.'

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At Home and Afield

HAMPTON INCIDENTS

A Birthday Party

A notable meeting was that of the Armstrong League held in the Museum on Saturday evening, December 16. Ostensibly a gathering to listen to an account of the trip to Hawaii enjoyed last summer by nine Hamptonians, and described on another page of this issue, after listening with great enjoyment to Miss Howe's paper, illustrated by numerous photographs taken by members of the party and explained by them as they appeared on the screen, it resolved itself into a birthday party, to celebrate the seventy-fifth anniversary of the " youngest " Hampton worker, Mr. Albert Howe.

Dr. Frissell spoke feelingly of Mr. Howe's forty-three years of faithful service at Hampton Institute, emphasizing his constant devotion to the school's Principal, and especially his cheerful optimism, which has been like sunshine on many dark days. Mr. Ogden followed with some words of admonition to his "young friend" and some very earnest ones expressing warm appreciation of Mr. Howe's life and work, ending by presenting him with a silver loving-cup on which was the following inscription: —

1836 December fourteenth 1911
to
ALBERT HOWE
Pioneer on the staff of the
Hampton Institute
Whose hand, at the call of the Founder, broke
ground for its upbuilding,
Whose name has ever stood for
Service, Loyalty, and Good Cheer,
This loving-cup, brimming with affection and
good will,
Is presented by his
Friends and Fellow-workers

Mr. Howe, who was completely surprised and deeply moved, expressed his thanks in a few words, when he was still further overwhelmed by a poem, written in his honor by Miss Ludlow (who is spending the winter in Florida) and read by Mrs. Darling. He was then requested to cut the huge birthday cake presented by the Armstrong League, and the happy occasion came to an end with the congratulations of several hundred friends who were present, and the singing of Auld Lang Syne.

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TO ALBERT HOWE

(On his seventy-fifth birthday)

BY HELEN W. LUDLOW

"IN days of old, when knights were bold"—
As runs the ancient rhyme—
When nearer, o'er the wintry wold,
Drew gladsome Christmas time.

"Merry in hall the beards wagged all,"
And jocund was the sound
Of joyance, where the brave and fair
The loving-cup passed 'round.

When gayest from the castle wall
Streamed light and "merry din,"
The warder let the drawbridge fall,
And hailed a wanderer in.

What though his eye no more was sharp,
Wayworn his pilgrim shoon,
Tattered his garb, his voice and harp
Rusty and out of tune?

Lordly the welcome that he won
To hearth and festal board;
And kind eyes on the minitrel shone,
And lusty voices cheered him on
To praise the castle's lord.

The long ago—the long ago—
How misty is its gleam
Minstrel and song, and knightly show,
Vanished away like melting snow,
Or fast forgotten dream.

New times are here—yet, year by year,
Come days when good friends meet,
To give fair meeds to valiant deeds,
Their hero's praise repeat.

Such call, I trow, has brought you now,
My lords and ladies gay,
And little need ye have, indeed,
Of roving minstrel's lay.

No ghost from out the past has strayed,
There would with you rejoice,
Less than the shadow of a shade—
Only a wandering voice.

A hero's state ye celebrate
With song and birthday dower:
No praise more due, no knight more true,
When knighthood was in flower.

Bright on his breast the badge ye see
Of knightly vow made good—
"To God and Country, loyalty,
Valor, and hardihood."

As true and brave the hand he gave
To lend the Strong Arm aid
That led the man, for love of man,
In Brotherhood's crusade.

To give to every soul its chance,
To every hand its skill;
Across the bars of circumstance,
Unite men of good will;

To heal the hurts of war and want,
With ministries of peace,
Good seeds in life's deep furrows plant,
For God to give increase.

Of what a host the pioneer
Is he its ranks surround
With love to greet his birthday, here
Where first his hand broke ground,

To raise the harvest, rear the arch,
As the great leader planned,
And ever, for the forward march,
Cheered on the brave command.

What joy that still, in welcoming,
His friendly hand we hold,
And hear the cheery laughter ring
That warmed our hearts of old!

Then, lift the loving-cup on high!
Stand ready, all the host,
With swelling heart and kindly eye,
To join the hearty toast:

To ALBERT! "*Nobly bright*" his name,
In Saxon speech of old,
And still its fame will be the same
Where'er his deeds are told

By youths his guiding hand has led
To manhood's best success;
By sufferers he has comforted
In sickness and distress,
By comrades proud with him to tread
Through sunshine, storm, and stress.

Aye, lift the loving-cup again,—
Stand ready for it now—
And pledge again—again!—again!
True love to ALBERT HOWE!

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Entertainments

ON the evening before Thanksgiving the school had the pleasure of seeing the Kinemacolor pictures of the Coronation of King George of England. Among those shown were the royal processions, the naval review, the Indian Camp at Hampton Court, the review of the troops, and the unveiling of the statue of Queen Victoria. Very vivid and life-like were the scenes moving before the spectators, who departed with a feeling that they had really made a visit to England.

A folk-lore evening was enjoyed by Hampton students and workers on December 18. The program consisted of readings from her own poems by Mrs. Harry T. Burleigh, a talented colored writer, wife of the composer of many popular songs, the readings being interspersed with songs by the Hampton Quartette, just returned from a long Western trip in the interest of the school. Major Moton presided and spoke of the value of such an evening in developing the pride of the Negro race in its own achievements. Mrs. Burleigh's charming manner of rendering her quaint, touching, or amusing little poems won the enthusiastic applause of the audience.

Thanksgiving Day

VERY cold dawned Thanksgiving Day, but the cold was tempered by brilliant sunshine, so that the thousands of spectators watching the Shaw-Hampton football game were fairly comfortable, especially when thrilled by the fine points of the game, reported on another page. The usual morning service was conducted by Chaplain Scott, who read the President's Proclamation and made a brief address on the school's causes for thanksgiving. The social in the evening, when the Shaw team and its friends were guests, was a joyous and enthusiastic occasion.

Athletics

THE football season terminated on Thanksgiving Day with the game on the Hampton gridiron against Shaw University. The visitors came up from Raleigh fully expecting to win, but were disappointed, Hampton scoring two points and then holding Shaw off from any chance to score. The two thousand spectators thought it a very clean, well-played, exciting game. The season was a creditable one—five victories, one defeat, and no injuries.

Now that winter is closing in, most sports will have to be indoors. A general basket-ball team will be developed, as the Faculty has this year permitted two games with other institutions. Both boys and girls, Negroes and Indians, enjoy the game and are clever at it. Interesting and amusing indoor sports occupied one afternoon during the Christmas Holi-

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days. An addition to the Gymnasium, about fifty feet square, containing lockers and showers, is now completed and will add greatly to the effectiveness of the physical-training department. As a means of recreation for teachers whose duties keep them closely confined, the Gymnasium is open two nights each week for roller skating. The recently organized Out Door Club is also helping in the matter of recreation.

The Whittier School

On the day before Thanksgiving the Whittier children brought their offerings for the poor as usual, and some of them accompanied their teachers to distribute them at the Orphans' Home and among the aged poor of Phoebus, This year two representatives from the Knights of King Arthur, the boys' club of the Whittier, presented over three dollars for a Thanksgiving offering, money which they had earned themselves.

For the first time, Mrs. Gibson's cooking classes entertained the ten Whittier teachers, with Miss Walter and Miss Erskine, at dinner on Thanksgiving Day, the object being to teach the children how to have a good Thanksgiving dinner without turkey. The table was decorated with pumpkins filled with chrysanthemums matching them in color.

THE second meeting of the Parents' Association was devoted to a consideration of the possibility of organizing a Young Women's Christian Association in Phoebus by Mrs. Moulten, who was once a Whittier pupil and has come back to Phoebus to live. She therefore knows thoroughly the temptations to which young colored girls are subjected there. In spite of a pouring rain, Mrs. Titus, a Hampton graduate who is carrying on with great success a work of this kind in Norfolk, came across the Roads to tell the association about her work, and to encourage the formation of the new organization. It is to be hoped that Mrs. Moulten will be able to carry out her plans.

THE Whittier children are enjoying their library, which now includes five hundred volumes, carefully selected with reference to the tastes and needs of the pupils. The librarians are chosen from the eighth grade and the repairing of books is done under the supervision of the manual-training teacher. The fruits and vegetables harvested in the school garden were canned by the girls in the domestic-science department, who, like all housekeepers, are proud of the number of jars of jelly, marmalade, and vegetables which they can show.

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Religious Work

THE Virginia State Secretary of the Young Men's Christian Association, Mr. Samuel A. Ackley, preached on Sunday, December 10, addressed the Y. M. C. A., and heard reports of the chairmen of its committees.

Work has been begun on the Clarke Memorial Building which will house the various voluntary, outside interests of the boys—religious, literary, musical, and otherwise. Here, too, will be given any religious training that may be undertaken in connection with suggested developments of Hampton's work.

As usual, the Week of Prayer will be observed at the Institute by special meetings. Evangelistic prayer meetings will be held each night for the boys and girls separately. We hope that all who read this will pray for the success of these meetings and for a permanent growth in the spiritual life of the school.

The Christmas Holidays

THE Christmas Holidays began at reveille on Friday, the twenty-second, and ended on Thursday morning, December 28. On the evening of the twenty-first was given the usual concert of Christmas music by the school; on Friday evening there were moving pictures; and on Saturday afternoon was played an interdepartmental game of football. On Sunday was preached the Christmas sermon, Monday being ushered in by the singing of the carols before dawn. The usual activities followed—interchange of greetings, sending out of dinners to the poor, the Christmas dinners in the decorated dining rooms, and the social in the evening. On Tuesday afternoon there were indoor sports in the Gymnasium, and on Wednesday evening a second moving-picture show, a gift to the students by the Colored Mens' Business League. On the Saturday evening before New Year's, M. Adrian Plate, prestidigitateur, entertained the school. Many of the teachers and students went away for the vacation.

The Supervisors' Conference

THE annual conference of the supervising colored teachers of Virginia was held in the school Museum on December 12. The supervisors previously working under the Jeanes Fund have now been transferred to the supervision of Mr. Jackson Davis, State Supervisor, acting under the general direction of Hampton Institute, Dr. Phenix, vice-principal, being in charge of the work. There are now seventeen counties provided with supervisors of industrial work for the colored schools. These earnest young men and women presented their reports, which showed considerable progress in the improvement of school buildings, lengthening of terms, formation of leagues, growth of public

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sentiment in favor of the industries, and in the amount of hand work accomplished, as shown in the exhibits held in nearly every county. In the evening a valuable and extremely practical talk was given by Dr. Allen G. Freeman, Assistant Health Commissioner for Virginia, on sanitation and the prevention of disease.

Visitors

ON the day following Thanksgiving the school had the pleasure of entertaining at luncheon nearly seven hundred white Virginia teachers and other educational leaders, who came by steamer from Norfolk where they had been attending the Virginia Educational Conference. To the escort of the school band they walked from the wharf to Cleveland Hall, where luncheon was served, after which they inspected the various departments of the school, meeting in Memorial Church before leaving, to listen to some plantation melodies and short talks by Superintendent Eggleston, Dr. Frissell, and Mr. Jacob Schiff and General James H. Wilson of New York who, with Mrs. Schiff, were guests of Dr. Frissell for several days.

AMONG the very interesting visitors we had at Hampton the past month were Mr. and Mrs. William R. Johnson, of Tolchaco, Arizona. Fifteen years ago Mr. and Mrs. Johnson decided to devote their lives toward the uplift of the three thousand Navahoes for whom so pitifully little had been done. No church stood ready to send them, but they went, not knowing from whom their support was to come. Little by little friends have come to their aid, other mission stations have been started, and gradually their self-sacrificing, splendid work is becoming known. At Tolchaco there are now sixteen workers—real missionaries whose only financial return is sixteen dollars a month for each person, to cover all expenses of food, clothing, and incidentals. Here there is a small school; here they are making a written language of the Navaho, and translating the Bible; and here Mrs. Johnson reaches as many of the sick and helpless as the influence of the all-powerful "medicine man" will permit.

This winter Mr. Johnson will remain East and present the needs of their work to a larger circle than it has been possible to reach before, and later we hope to have an article from him for the readers of the WORKMAN.

OTHER visitors in December were Mr. George Foster Peabody, who expressed his pleasure at revisiting the school after two years' absence; Dr. Ennion G. Williams, Health Commissioner of Virginia, who gave a stereopticon talk on the House Fly; Miss Agnew of Burkeville, and Mrs. B. B.

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Munford of Richmond; Mr. C. W. Stone, head of the department of education at the Farmville, [Va.] Normal School; Dr. Robert Frazier, formerly field agent for Virginia of the Southern Education Board; Mr. Wm. J. Hale, president of the State Agricultural Normal School, Nashville, Tenn.; Dr. R. E. Parks, of Wallaston, Mass.; and Miss Cynthia Embree with Miss Mary C. Barton of the Girls' Reformatory School in Philadelphia. As usual during the Holidays, the private homes on the grounds, have welcomed many friends and relatives.

GRADUATES AND EX-STUDENTS

A Bermudian ex-student, Ernest S. Tucker, of '95, has resumed teaching after being engaged in the business of stone contracting in Bermuda for six years. On his return to Bermuda in 1900, he taught for five years. He married Susan Symonds, also a Bermudian ex-student of Hampton.

FOUR years ago, Mrs. Sarah Collins Fernandis, '82, left her position as head worker in the Washington Colored Settlement to establish a similar work in East Greenwich, Rhode Island. She was recently asked to fill the morning lecture period at the School for Social Workers maintained by Simmons College and Harvard University. Mrs. Fernandis writes as follows of this experience: "It was a discussion of the problems relating to colored people, especially in cities, and was the most interesting experience I have had, I think, since I have been engaged in social work. The class numbered between thirty and forty, all alert and interested in questions relating to the social welfare of the Negro. For nearly two hours the discussion was kept up with scarcely a break, and at the end we all felt there was still much to be discussed. I trust I was able to say the things that were helpful."

WHAT was said by Superintendent Hulvey, of Rockingham County, to be "the best institute ever held by the colored teachers" of that county, was held on December 7 in the beautiful auditorium of the colored graded-school building of Harrisonburg, of which Henry A. Johns, '08, is principal. The program occupied the entire day and evening and included model lessons, talks on various school subjects by regular and visiting teachers, and addresses by the Superintendent and other officials. One of the white speakers said, among other things: "I find that the colored boys have ceased giving the public trouble in the courts, and it is the influence of this school that has produced the change. One morning, as I stood outside of this auditorium, I heard Principal Johns lecturing the boys and girls on the way they should conduct themselves on the streets. This is the kind of work that is making these boys behave themselves."

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Ethel T. Sheppard, Graduate Class of 1910, is teacher of sewing at St. Paul's School, Lawrenceville, Virginia.

Portia Smiley, undergraduate of '91, who has for the past three years been teacher of sewing at Haines Institute, Augusta, Georgia, has begun work at the Girls' Industrial School, Daytona, Florida.

Charles B. Randall, '99, has resigned his work as teacher of the public school at Belona, Powhatan County Virginia, to become a Y. M. C. A. secretary for rural work in Virginia.

Aaron A. Moore, '10. after following his trade one year in the city of Norfolk, has begun work as teacher of tailoring at Mayesville Institute, South Carolina.

Mary F. Tyson, '07. who has for four years taught at Lum, Alabama, has charge of the fourth grade at the Penn School, St. Helena Island, South Carolina.

We regret to announce the death, in New Haven, Conn., on September 2, of Richard H. Muse, '77. He was one of the original "Hampton Singers" and for many years was an earnest worker in the church of which Rev. Thomas Baker, a Hampton graduate, was at one time pastor.

Robert F. Cook, an ex-student, was married on June 7 to Miss Nettie T. Bluford. Their home will be in Belroi, Virginia.

Lewis Lively, '07, was married on Thanksgiving night to Miss Lethia Sexton, an ex-student, who has been assisting Miss Berry in her settlement work near Hampton.

Portia P. Payton, '07, was married on November 22 to Elijah A. Chisholm, '07, at Tarboro, N. C. They are making their home in Augusta, Ga.

Indian Notes

THE township of Oneida, Wisconsin, lies in two counties, making it necessary to have two town chairmen. Hampton men hold both these offices, Nelson Metoxen for Outagamie County, and Isaac N. Webster for Brown County.

Lillian Selkirk, a Chippewa undergraduate, is taking a course in nurse's training in the Philadelphia City Hospital, in preparation for work among her own tribe.

A recent number of the *Native American* contains an interesting account of the Indian Fair held at Sacaton, and makes mention, as follows, of one of the first of the Indians from that section to come to Hampton. "Kisto Jackson Morago, a returned student, who has been making a success in cattle raising and farming, exhibited sorgum in several stages. The molasses showing the finished product was of the finest quality."

NOT long ago some of the workers who have been longest at Hampton, received invitations to attend the silver wedding of Benjamin and Ida Rencontre Brave, both former students of the school. It was a matter for regret that none of these old friends were able to be present, but the next best thing was to read the accounts in the local papers which Mr. Brave for-

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warded. Mr. and Mrs. Brave, assisted by their seven children, made welcome the large number of Indian and white neighbors who came to celebrate the anniversary, and served a most bountiful luncheon. The afternoon was spent in listening to speeches and music, and the occasion seems to have been filled with happiness and good cheer.

WHEN President Taft was on his tour through the West he stopped at Pierre, South Dakota, and while there was presented with a cane by Mr. Brave.

Apropos of this occasion the Pierre *Daily Dakotan* says; "In presenting the cane to President Taft on Sunday, Mr. Brave made the following short address:

'It is not for a political purpose that I have sought to meet you upon this visit through the land of my race, nor to press upon you any petition; rather to extend the greeting of the red men to the president of the United States, to testify before you to the great good resulting from the spread of education; and to do so in behalf of my dear old *alma mater*, Hampton Institute, of which you and Drs. Ogden and Frissell are among the trustees, to commend your laudable endeavor to educate the red children of our land, to create leaders among them, and through them to bring the Indian race to a true enjoyment of their heritage.

'I especially express welcome to you from my wife, the very best of wives, and that of seven of the brightest children you've perhaps ever seen, and from them present you this little carving as a token. It is made of second-growth ash. The clasped hand signifies the hold you have upon the good work in our behalf, which I pray God will give you strength to continue, and at the same time destroy your enemies, who clamor round you like an evil serpent. May God bless you to do more for my race.'"

THE boys' matron at Tongue River School in Montana is Dorsie Ross, who left Hampton from the Post-graduate Class in 1909.

She writes from there; "Our school is situated among the hills, thirty-five miles from the Crow Agency, which is our nearest railroad station. Then the Lame Deer Agency, with which the school is connected, is fifteen miles farther down the valley. Taking everything into consideration we are really way off by ourselves. In spite of all that I like my work. I think I have about as fine a set of boys as could be found anywhere.

"A matron's salary is not usually as high as a teacher's, but I think that if any Hampton *girl* wishes to be a true missionary to the Indians she will take the Matrons' Course. I never thought when at Hampton that I would like the work, but now I can see that I was unconsciously preparing for it all the time. I only wish I had better preparation. My year in the hospital has helped me wonderfully, but I feel the need of more knowledge. I think the Indian service needs more matrons from Hampton, especially in these little schools away off from everywhere and everybody, where duty can be easily shirked if one is not conscientious enough to do one's level best."

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Notes and Exchanges

PROVISION for the endowment of a fellowship in sociology for the study of the Negro is made in a gift of $12,500 to the University of Virginia by the trustees of the Phelps-Stokes Fund. A similar sum for the same purpose was given to the University of Georgia. The Phelps-Stokes Fund was established by the late Miss Carolina Phelps Stokes and has for its object the improvement of the condition of the Negro. President Alderman has decided that the department of economics shall conduct the work provided for by the fellowship to be established in Virginia.

Newport News *Press*

One of the Indians of the Northwest, Attlu by name, has been awarded a metal by the Canadian Government for his proficiency in carving. He is considered one of the most famous carvers in wood, bone, and metal in the Northwest. His work is widely sought and is done in typical Indian design.

From *The Red Man*

THE West Indian Negro has an important part in the building of the Panama Canal, says the St. Paul *Dispatch*. Notwitstanding his shortcomings, he has furnished the bulk of the unskilled labor that has made the success of the undertaking a certainty, and he is entitled to his full meed of praise. In the beginning the West Indian Negro had a bad reputation. It was said that he lacked physical strength, that he had little or no pluck, that he was absolutely unreliable, and that the canal never could be finished if he was expected to supply the greater part of the labor. But he has lived down this bad reputation, in large part, and, although it must be admitted that he is shiftless, inconstant, and exasperating, he has developed into a good workman and has played a big part in the success of the canal project.

Brooklyn *Times*

For the first time since the Government has had charge of the Sioux Indians, the issuance of rations has been stopped. No subsistence of any kind has been furnished the Indians for three months. For several years a small ration of beef, sugar, and flour has been issued to the old and indigent, and this will be done again this winter, but only to those who are infirm. The Indians, for the first time, have shipped their own cattle to Chicago this year. They have sent several trainloads and have received good prices for them, netting them thousands of dollars.

Minneapolis *Journal*

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SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Everyday Life, (Illustrated)

Some Results of Hampton's Work, (Illustrated)

Annual Catalogue, (Illustrated)

Principal's Report

Negro Conference Reports

Founder's Day Programs

A Southern Man's Estimate, Samuel C. Mitchell

Georgia's Investment, A Story of Struggle in Alabama's Black Belt (Illustrated)

Industrial Education in the South, Thomas J. Jones

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The Crucible, A Southerner's Impression of Hampton (Illustrated), J. W. Church

The Regeneration of Sam Jackson, (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches I. A Man to Men, E. L. Chichester

Hampton Sketches II. Johnson of Hampton, E. L. Chichester

Hampton Sketches III. The Woodman, E. L. Chichester

Hampton Sketches IV. A Change of Base, E. L. Chichester

My Neighbor, the Negro, Samuel C. Mitchell

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Bailey's Garden Making
Comstock's Insect Life
Dana's Plants and Their Children
Hodge's Nature Study and Life
Dana's How to Know the Wild Flowers
Keeler's Our Native Trees
Miller's Brook Book
Wilson's Nature Study
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THE SOUTHERN WORKMAN

FEBRUARY 1912

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

The Hampton Normal and Agricultural Institute

HAMPTON VIRGINIA

H. B. FRISSELL, Principal — F. K. ROGERS, Treasurer
H. P. PHENIX, Vice Principal — W. H. SCOVILLE, Secretary
H. B. TURNER, Chaplain

What it is	An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.
Object	To train teachers and industrial leaders
Equipment	Land, 1200 acres; buildings, 135
Courses	Academic, trade, agriculture, business, home economics
Enrollment	Negroes, 1254; Indians, 74; total, 1308
Results	Graduates, 1612; ex-students, over 6000 Outgrowths: Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes
Needs	$125,000 annually above regular income $4,000,000 Endowment Fund Scholarships Academic: Permanent $2000 each Annual — 70 " Industrial: Permanent 800 " Annual 30 "

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of The Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of dollars, payable

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The Southern Workman

Published monthly by

The Hampton Normal and Agricultural Institute

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THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

EDITORIAL STAFF

H. B. FRISSELL — J. E. DAVIS

HELEN W. LUDLOW — W. L. BROWN

W. A. AERY, Business Manager

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HAMPTON LEAFLETS

ON

ACADEMIC SUBJECTS
AGRICULTURE
ANIMAL HUSBANDRY
HEALTH
INDUSTRIAL WORK
NATURE STUDY
SCHOOLROOMS AND GROUNDS
SOUTHERN INDUSTRIES

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The Southern Workman

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Editorials

The Indian Commissioner's Report

The Report of the Commissioner of Indian Affairs, just published for the fiscal year ending June 30, 1911, states that during the past year more intensive and vigorous efforts than ever before have been made towards preparing the Indians to assume their full responsibilities as American citizens. The results, we may conclude, were commensurate with the efforts, and the report supports this conclusion, for it shows progress in many lines of conservation and development of the Indians.

First among the agencies employed in this conservation is cited the vigorous campaign for health waged by one hundred and sixty physicians and almost as many nurses and field matrons engaged in a widespread and determined effort to stamp out tuberculosis and trachoma. These are insidious and persistent foes of the red man, but if this campaign, as now instituted by the Indian Office, is consistently and assiduously maintained for a few years, these dread enemies will be largely overcome.

Hardly less important in the development of the Indian is the tutoring that he receives in farming and stock-raising. That the old as well as the young may be instructed in these pursuits, there are em-

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ployed 2 supervisors of farming, 48 expert farmers, and 210 subordinates, together with 22 stockmen and superintendents of live-stock. As a matter of course the scope and importance of their work grows steadily with the increase of allotments. During the year, approximately 2,000,000 acres of land were allotted to some 13,000 Indians. The statistical data on file in the Office shows that about two-thirds of the Indians have now been allotted their lands. Figures are presented to contradict the statement sometimes made that all effort to teach the Indian farming, results in failure. Some people are prone to see failure in any kind of effort, but it is evident from a perusal of this report that notwithstanding many individual cases of disappointment, there has been, on the whole, good progress made by the Indian in this industry which lies at the foundation of all prosperity, and which is particularly essential to the self-maintenance of the Indian.

The employment bureau whose function it is to find a market for Indian labor, is not new, but it continues to make perhaps the most satisfactory showing of all the agencies employed in the conservation and development of the Indian. In the district comprising Arizona and New Mexico alone, the total earnings of the 9000 Indians at work as day laborers exceeded $260,000. It would be interesting to see a tabulated statement showing the total earnings of each tribe or section under this bureau for the past four or five years.

It is significant that the subject of education has been relegated to the later pages of the report, giving the first place to the discussion of economic problems, which are new. The change suggests that Indian education has passed the experimental stage and become a fixed policy. The most notable fact cited in regard to education is that the number of Indian children in public schools has more than doubled during the past year, the number now being upwards of 11,000. Every increase in this figure brings nearer the day when separate schools for the Indians will be eliminated. The whole number of Indian children in all the schools is about 40,000, which is some 2000 more than last year. But it is estimated that there are about 9000 Indian children still without educational opportunities.

This is but a brief glance over the report, which deserves attention throughout. When we look outside the immediate field of the Government bureau, however, we see other and even more hopeful signs of progress during the past year. Unquestionably the single event of most potentiality and importance was the formation of the Society of American Indians, which held its first meeting at Columbus in October.

Altogether the year has proved an important one in the annals of the American Indian.

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Conferences on Social Questions

An unusually interesting series of meetings was held in Washington during the Christmas Holidays. The annual gathering of the American Sociological Society, the American Economic Association, the American Statistical Association, and the American Association for Labor Legislation, called together representatives of nearly all the educational and social institutions in the country.

The meetings covered a wide range of interest. One of the most striking addresses was that given at the opening session by Professor Franklin H. Giddings, who is president of the first named of these societies. His subject was "The Quality of Civilization." After characterizing some of the ancient civilizations, he drew contrasts between Roman civilization at its height and American civilization of the present time, and showed that there are certain assimilating forces at work in American civilization which are tending to unify the population and produce a consciousness of kind. Among these forces he spoke of the powerful influence that the standard of living in America exerts. This standard has produced like demands from all sections of the country and from all kinds of people, and its tendency is to produce a universal consciousness of kind. Another influence of which Professor Giddings spoke was "the modern, scientific view of nature." At the present time all human activities are examined from a scientific point of view. When people view nature and natural forces in the same way they cannot be so mentally diverse, and thus this scientific point of view is most effective in producing unity. With common economic standards and with the growing scientific point of view, people think more and more about social justice. There is more attention given to social relationships and their influences in a population. Dignity, sobriety, and such qualities are a natural outgrowth. All of these forces have created and will further and more effectively create "a true solidarity of mind and heart."

Professor Howard B. Woolston read a very able paper on "The Urban Habit of Mind." There was most suggestive material in it for those who are considering the difficulty of getting people from the city to move to the country, and for those who are wondering why so many who go to the city soon succumb and become a care to the various philanthropic societies. Another meeting of the Sociological Society discussed the subject of "Recreation in City and Rural Communities." Miss Jane Addams, of Hull House, traced the street gang, with its leader, through its various stages of development to the "ward boss" and his followers, and then showed what play, both on the playground and in the city playhouses, does to break up the old

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"gang" and in its place form clubs of boys with leaders who stand for some real worth. Dr. C. W. Hetherington took up the question for rural localities and showed the need of play there. In the discussion he pointed out that with right motives a boy's garden might take the place of the city playground, but if the garden is to become play to the boy it must be his own and worked by himself and for himself; otherwise the play element is taken out of it and it becomes work.

The Economic Association discussed at one of its meetings "Rural Conditions in the South" and then "The Decline of Rural Population in the United States." Another of their sessions discussed "Immigration." The question of "The Restriction of Immigration" was presented by Professor Fairchild, of Yale, and discussed by Professors Wilcox and Jenks of Cornell. A third session of this association was given up to a consideration of economic investigation as a basis for tariff legislation. It also gave considerable time to the consideration of industrial efficiency and the interests of labor. A Round Table took up the question of "The Cost of Living," and reports were brought in from the International Commission which has been investigating this subject.

The American Association for Labor Legislation, among its many meetings, had a most profitable session on "The Employment Problem in America." The reasons for the number of men without employment were discussed, and the influence of immigration in filling the fluctuating demand for labor in America was shown. So far, the incoming population has made our employment problem simple. Professor Charles R. Henderson, of the University of Chicago, read a paper on "Recent Advances in the Struggle Against Unemployment" and suggested that some national pensioning of laborers may perhaps be needed in the future to insure us against lack of labor at times of seasonal demands.

The meetings were most instructive. The personnel of the delegates gave one a feeling of courage and inspiration. When such groups are considering the great questions of society, national growth and the spirit of brotherhood are assured.

The American Home Economics Association

The American Home Economics Association held its fourth annual convention in Washington December 27–30, at the same time as the American Sociological Society. The meetings were held in the Henry D. Cook School and were attended by a very interested group of women.

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Miss Isabel Bevier, of the University of Illinois, and president of the Association, presided at all meetings.

The Convention was opened on the morning of the twenty-eighth, the previous day having been spent in excursions to places of interest and in executive committee meetings, with an address of welcome by Dr. Davidson, Superintendent of Public Schools of Washington, to which Miss Bevier responded. The main subject for the meetings on this day was the place for applied science, including domestic science, in the curriculum of a college of liberal arts for women, papers being read and discussed on bio-chemistry, chemistry, the feeding of young children, and elementary work in the preparation of food, by instructors from Smith College, Vassar College, the University of Illinois, the University of Wisconsin, and others.

On Friday morning there was a Round Table on "Domestic Art Instruction for College Students" led by Miss Agnes Houston Craig of the College of Industrial Arts, Denton, Texas. At this time the following four topics were the principal subjects of the meeting: (1) Domestic art education should be built on an economic basis; (2) The physical and biological sciences cannot be separated from it; (3) All its constructive expression depends on a thorough knowledge of the principles of art; (4) Technical skill should be rather the result of training than the chief aim. There were very able papers on these subjects by Miss Spooner, instructor in domestic art at Simmons College, Miss Van Hoesen, instructor in household art at Chicago University, Miss Shackleford, director of fine and industrial arts in the College of Industrial Arts, Denton, Texas, and Miss Wilmot, instructor in domestic art at Pratt Institute, the last paper being especially practical and helpful. At this time also a resolution was passed asking that a bill for purer textiles be introduced, and an effort made along this line, such as is being carried on for purer foods.

The annual Association luncheon was held at two o'clock on this day at the Hotel Gordon. It was a very pleasant affair and gave the delegates an opportunity of coming into closer contact with each other. Later in the afternoon there was a short but interesting session on school lunch-rooms, and in the morning the United States Commissioner of Education, Mr. Philander P. Claxton, gave a most valuable talk on "Education and Home Economics." Both he and the following speaker, Mrs. Abel, editor of the *Home Economics Journal*, laid much stress on the new idea of culture as related to modern everyday life.

The closing meeting on Saturday morning was one of the most interesting of the series. It was opened with a very fine paper, which

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is later to be printed in pamphlet form entitled " A Plea for the Introduction of Historical Courses on the Home into Higher Schools and Colleges for Women," by Miss Willystine Goodsell of Teachers' College. In this paper Miss Goodsell outlined a course to be given, taking up the standing of women from early times, the development of marriage and the home, and so on to the causes leading up to prostitution and divorce. Such a course would be most helpful to every woman. Later a Round Table on " Extension Education in Home Economics " was held, when reports were heard from a number of different states. The Western States made the best showing here, and one report from Kansas, by Mrs. Mary P. Vanzile of the Kansas Agricultural College, was especially good. She told of the remarkable work that they are doing in girls' and boys' clubs, in which prizes of a trip to the college during the Farmers' Conference are given for the best work or display; in movable schools of one week in cooking and sewing; in educational trains whose officers always include a woman from the Home Economics Department; in county fairs, etc.

The whole feeling of the Convention might be summed up in the thought that home economics means much more than cooking and sewing. If a course is so carried out that all subjects are properly related it should fit the woman of to-day, morally, esthetically, intellectually, and practically, for the life that is before her, to the great betterment of the homes of our nation.

The Virginia Educational Conference

The annual meeting of the educational forces of Virginia, held in Norfolk last fall, was from every standpoint a pronounced success. About two thousand people attended the meeting, which is a gathering of teachers, school officials, and delegates from the four hundred school and civic leagues organized under the auspices of the Co-operative Education Association of Virginia.

Among the distinguished speakers were Hon. J. D. Eggleston, State Superintendent of Public Instruction, Hon. S. W. Williams, Attorney General of Virginia, Dr. Denny, former President of Washington and Lee University, Mrs. B. B. Munford, President of the Co-operative Education Association, Dr. G. C. Creelman of Guelph College, Ontario, Canada, Miss Jessie Fields of Page County, Iowa, and Dr. Henry Suzzello of Columbia University.

Perhaps the most interesting part of the Conference, from the standpoint of the readers of the SOUTHERN WORKMAN, was that devoted to the Co-operative Education Association. Reports were

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read from the various school and civic leagues of the state, showing that there are at present 371 local white organizations with 8000 members, and that during the past year $24,000 was raised and expended on the schools. At the conclusion of this session Miss Fields, Superintendent of Page County, Iowa, delivered a most inspiring address on "The Rural School as a Community Center." Mrs. B. B. Munford read the annual report of the Association, and was followed by Secretary J. H. Binford, who spoke of the field work being done throughout the state. The reports showed how numerous are the educational activities set in motion by this society. The principal speaker at this meeting was Dr. George C. Creelman, who spoke on "The New Agriculture."

On the last day of the Conference about seven hundred delegates accepted an invitation to visit Hampton Institute, where they were entertained at luncheon and taken through the various departments of the school.

Hampton's Campaigns

An important part of Hampton's mission is, as General Armstrong said, to create a belief in the black and red races of our country and "in just ideas of education." There is need not only of educating the Negro and Indian, but of educating the white race in regard to the relation it should sustain to its black and red brethren. Much of the time of Hampton's officers is devoted to this work.

Through the summer months large Hampton meetings were held at summer resorts, where the students sang and spoke and representatives of the school told what they had seen of the progress of the Negro and Indian races under the influence of a practical Christian education. In the early winter, meetings in the interest of Hampton, held in Chicago, Cleveland, and Detroit, brought together large audiences and resulted in real interest in Hampton's work. Another series of meetings is now planned, to commence in New York in Carnegie Hall on February 26. Besides folk songs and dances in costume by Indians, American Negroes, and the son of a Zulu chief, plantation melodies will be sung by a chorus of thirty Hampton students, and speeches will be made in English by the Zulu and an Indian student. Prominent men from North and South will give, in brief addresses, their views of the situation. The Armstrong Associations and Hampton Committees and Clubs in New York, Brooklyn, Orange, Boston, and Philadelphia will co-operate with the school authorities in arranging meetings in these cities. A meeting is to be held in

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New Haven also, and it is hoped that one may be arranged for Washington, D. C. late in February or early in March.

The school's Anniversary has been fixed for the twenty-fourth and twenty-fifth of April. President Taft has expressed his intention of being present at that time. Plans are already on foot for the presentation of scenes setting forth the early history of that most interesting part of our country where Hampton Institute has the good fortune to be situated. The school grounds are at their lóveliest in April, and it is expected that there will be a large gathering of Hampton's friends at its Anniversary.

THE TUSKEGEE NEGRO CONFERENCE

BY W. T. B. WILLIAMS

THE twenty-first annual Tuskegee Negro Conference, held January 17 and 18, was much like previous ones. There were the crowds of local colored people, the scores of Negro delegates from farmers' conferences all over the lower South, and representative white and colored people from other sections of the country. The topics for discussion were, as usual, simple and fundamental, bearing mainly upon farm life, better homes, and improved schools and churches. The reports and discussions had the genuine ring of the past but a marked improvement in their form was very noticeable. In fact, to those who have kept in touch with the conferences from year to year, the contrasts between the earlier gatherings and this last conference are more striking than the resemblances. In their language, their appearance, and their deportment, these masses of colored people show wonderful gains. Even Dr. Washington has frequently to reassure himself by asking well-dressed, intelligent looking men whether or not they are farmers. They are, however, the same classes of which the conferences have always been composed—farmers, tenants, small shopkeepers, teachers, and ministers, with a sprinkling of the professional and business elements among the colored people. They serve as tangible evidence of what it is possible to accomplish through the work of Tuskegee and other efficient Negro institutions.

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For years Tuskegee has been teaching the masses of the colored people to remain on the farms, to buy and improve their homes, to improve and diversify their farming, to build better schoolhouses and to lengthen their school terms. The wisdom of this teaching becomes more and more apparent from year to year as the reports to the conference show increased amounts of land acquired and enlarged yields from the farms, homes bought and improved, and more efficient schools. The lessons taught and the inspiration given by these first-hand reports of men and women who are succeeding, are of incalculable value to the less fortunate. It means much for this conference to learn that Negro farmers in Alabama during the last year raised about $40,000,000 worth of produce. And it is significant too that there are 150,000 more Negro farmers in the South than there were ten years ago, and that, as the conference declared, "Negroes have done their share in adding 24,000,000 acres to the amount of improved land in the South," and "during the past year Negro farmers contributed to wealth the material of the South over $500,000,000 worth of produce.

One of the newer and more striking features of the conference is its department of exhibits—products grown on the Tuskegee Institute farm, and, in imitation of a Hampton feature, products of the farms of men attending the conference. As a suggestion to the farmers, Tuskegee Institute had a splended exhibit of well-bred horses, mules, cows, hogs, and chickens, in addition to a most attractively arranged exhibit of grains and vegetables from the farm. And the great dinner, composed entirely of school-farm products and served to the many hundreds in attendance, was not without its lesson.

As usual Dr. Washington laid stress upon the duties of landlords to their tenants, and, on the other hand, the duties of tenants to their landlords. The conference also emphasized the good feeling existing between the white and colored people of Macon County. In this connection a progressive plantation owner and the local state senator addressed the conference. The latter pointed out a number of significant efforts on the part of the whites to encourage the colored people along industrial lines. They have combined, for instance, the white and colored county agricultural fairs, and, besides, have given from year to year several hundred dollars in prizes to the colored people for the best cotton and corn, for the best garden produce, for the best kept farm, and for home-grown meat. In bringing about these conditions Tuskegee Institute has done a work of great importance for its community. The school ought also in this connection get considerable satisfaction out of having a member of the conference win the prize offered by the State Commissioner of Agriculture for the largest

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yield of corn in the county. In bringing about these practical results in the community, Tuskegee is applying her teachings to a broader field than the school itself, and is carrying on successfully a most suggestive form of extension work.

The second day of the conference was devoted to the work of teachers, principals, ministers, and social workers. The discussions, however, were none the less practical. The chief topic for discussion was how to increase saving among Negroes, and the aid which can be given by teachers, preachers, business men, and bankers. A number of plans now in operation were reported, and many helpful suggestions made. But the comments upon the uses made of the money saved proved of greater interest than the methods of saving reported. It is encouraging to learn that, in addition to buying property, Negroes are giving increasing support to their institutions. Churches, and especially schools, both public and private, are receiving larger contributions. Notable among the schools reporting were the Atlanta Baptist College, which has raised $5000 from the colored people of Georgia in the last eighteen months; Atlanta University, whose alumni contributed to the school last year $1300; and Tuskegee Institute, which has received altogether from Negroes $51,000.

Owing to the unusually severe weather the number of visitors from neighboring counties was not so large as in past years. But the reports of the visiting farmers and other workers have never been better or more significant of progress among the colored people, and the lessons from the conference and the suggestions made by Tuskegee Institute through her exhibits as to what it is possible for Negroes to do have not been surpassed in these gatherings.

"MAY every soul that touches mine—
Be it the slightest contact, get therefrom some good,
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering mist,
To make this life worth while,
And Heaven a surer heritage."

From Colgrove's "Teacher and the School"

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ARMSTRONG ON CHARACTER

¶ Responsibility is the best developing force, and development is the end of all education.

¶ Men need to be thrown upon their knees sometimes; defeat and difficulty are our best teachers.

¶ People become trustworthy by being trusted; they learn life's lessons in life, not outside it.

¶ By and by it will be part of a liberal education to devote a year or more to personal labor for the unfortunate.

¶ Mingle the sexes; satisfy human nature in a reasonable way; fit pupils for life by letting them live as they will have to live, and they will have more character.

¶ Real progress is not in increase of wealth or power, but is gained in wisdom, in self-control, in guiding principles, and Christian ideas. That is the only true reconstruction: to that Hampton's work is devoted.

¶ The question with the Negroes is not one of special proficiency, of success in one direction—the pursuit of knowledge—but of *success all around.* It is one of morals, self-restraint; industry, of power to organize society, to draw social lines between the decent and the indecent, to form public sentiment that shall support pure morals, and to show common sense in the relations of life.

¶ To implant right motive power and good habits aided by the student's own perceptions, to make him train himself, is the end of discipline. Yet there is need of much external force, mental and moral, especially upon the plastic natures with which we deal. There must be study of character, advice, sympathy, and, above all, a judicious letting alone.

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PRIMITIVE WORK IN BONE AND OTHER ANIMAL MATERIALS

BY HARLAN I. SMITH

[Dr. Smith, since the appearance of his last article in the SOUTHERN WORKMAN, has been appointed Dominion Archæologist in the Anthropological section of the Geological Survey of Canada. His duties are to organize an archælogical survey of Canada, carry on archælogical research, and take charge of the national collections.

He was chosen largely because of his long experience in field exploration and research in western Canada, his familiarity with the most modern museum methods, and his ability to popularize the somewhat dry subject of archæology by means of labels, guide books, and lectures. He is located in the new Victoria Memorial Museum at Ottawa. Eds.]

BONE, ivory, antler, horn, whalebone, hoofs, quills, bristles, and hair have all been used by men in various parts of the world as material for a variety of useful things. They have been worked by many methods and with various tools. It it is well known that elephant tusks are highly prized in Africa and have had an intimate relation to the slave trade among the native peoples of that continent.

In a very early stage of human culture, man made objects of bone and of ivory. In the French caves have been found crude chipped implements which are counted by archæologists as among the world's oldest specimens of human handiwork. Associated with these have been found a number of engraved pieces of bone, ivory, and antler. With these were no objects made by grinding stone, and so they are thought to have been made before mankind knew how to polish stone and when only one way of working stone was known. This was long before the potter's art had been discovered. The reason that we find worked bone and antler in the old deposits and do not find horn, whalebone, hoofs, quills, bristles, or hair, may be because the latter decay more easily than the former and are also subject to the attacks of insects, so that if any objects were made of them in early times they have long since been destroyed.

Bone is rarely fashioned, among primitive peoples, by chipping, more often by grinding and rubbing; it is incised and grooved, then

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broken along the lines weakened by the grooving; and large pieces are cut, as among the Eskimo, by drilling rows of holes and breaking along the lines weakened by the drilling. Bone is carved also, and is inlaid in dishes of stone; often shell is inlaid in objects made of bone.

Ivory, antler, and horn are worked in more or less the same way, but antler is often boiled to soften it before working, while horn is softened by steam and is molded into form, as between positive and negative dies of wood. Frequently ivory and horn are beautifully carved. The Eskimo rub soot into the lines of their engraved pictographs on bone and ivory, which makes the pictures show sharply as black lines on a white or cream-colored ground.

Bone is made into simple arrow and spear points, and also into those which are barbed or even decorated by engravings. The poles for constructing the skin-covered, summer houses of the Eskimo consist of narwhal tusks and spliced bones. The frames for the skin-covered umyaks, or traveling boats and the kayaks, or hunting boats, of the same people, were cleverly made from pieces of bone, ivory, and antler, with an occasional bit of driftwood, until the whalers and explorers brought into the country waste crating, barrels, and other supplies of wood. Fishhooks, chisels, scrapers, needles, awls, bark-breakers, bark-beaters, snow knives, snow shovels, and beads are also made of bone. From the rib and other bones of the whale, paddle-shaped war-clubs were made by the natives of the northwestern coast of the United States, and some of these have handles carved to represent the heads of birds, while many of the blades are engraved and even inlaid with pieces of iridescent shell.

The teeth of animals have been made into many things, among them pendants and beads. The incisor tooth of the beaver, which that animal uses so often for cutting down trees, is sometimes hafted by an Indian and employed for carving wood. Such teeth, when marked—some by lines, others by dots—are widely used as dice in gambling. Boxes are sometimes made by providing a hollow section of a walrus tusk with bottom and cover. Elephant tusks are used for stockades in Africa. Beautifully carved tusks and great horns of elephant ivories, which may be heard for miles when blown, are not uncommon there. The Eskimo, who, it will be remembered, live where wood is scarce, use narwhal tusks for spear handles and for poles for their skin-covered summer tents. Strips of walrus ivory are used by the same people for shoeing the runners of their dog sledges. Even pipes are made of ivory by the Eskimo. These pipes are sometimes carved and often engraved, the incised lines being filled with soot. In certain parts of the South Sea Islands remarkable and cruel

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spears as well as swords are made by cleverly attaching sharks' teeth to pieces of wood with lashings of cord. The ivory carvings of the Chinese and Japanese are of course well known for their excellence throughout the civilized world.

Antler is made into arrow and spear points, barbs, knives, wedges, adze hafts, and war clubs. In the interior of British Columbia the crutch-like handles of digging sticks are frequently made of this material, though many are of wood. Some of these antler handles are engraved with designs representing the guardian spirits of the owners. In the same region, even pipes have been seen that were made of antler. The people there, who sometimes use antler for knife handles, boil it to soften it so that the knife blade may be easily driven into place. When the antler dries, the blade is held very firmly. Adzes made of stone securely held in foreshafts made of antler have been found in the shell-heaps or kitchen refuse of the ancient Indians of Alaska and British Columbia and even among the old remains in Switzerland.

Combs made of antler have been found both in the Iroquois regions of New York and Ontario and in the plateau country of the far West. In this connection it is interesting to note that very beautiful and valuable combs have been made of tortoise shell which, after all, is a substance somewhat akin to antler and horn. Sometimes antler is engraved with unusual care. One specimen was dug out of an ancient Indian cairn, or stone cist, covered with rocks near Tampico in the desert interior of Washington. It is carved to represent a human being dressed in an elaborate costume consisting of feather headdress, hair, ear, and nose ornaments of iridescent shell, bracelets, fringed apron, and beaded, or quill-embroidered leggins. This is an example of a case in which the study of one material may aid in investigating others—antler, which furnishes only a small part of the materials for clothing and adornment, bears evidence as to an entire costume with its decorations representing many materials.

Horns of the Rocky Mountain sheep, the buffalo, and the mountain goat are made into dishes, ladles, and spoons. Some of these are carved, while others are both carved and inlaid with shell. The decoration is sometimes geometric but often a conventional representation of animal forms. This is especially true of the spoons of the Indians on the coast of northern British Columbia and southern Alaska. A few of these spoons are so large, so wonderfully artistic, and so well made from the horn of the rare Rocky Mountain sheep that even a moderately good one may appropriately be called a "great horn spoon." These are of a rich, golden-yellow color. By far the greater number of horn spoons in this same region are made

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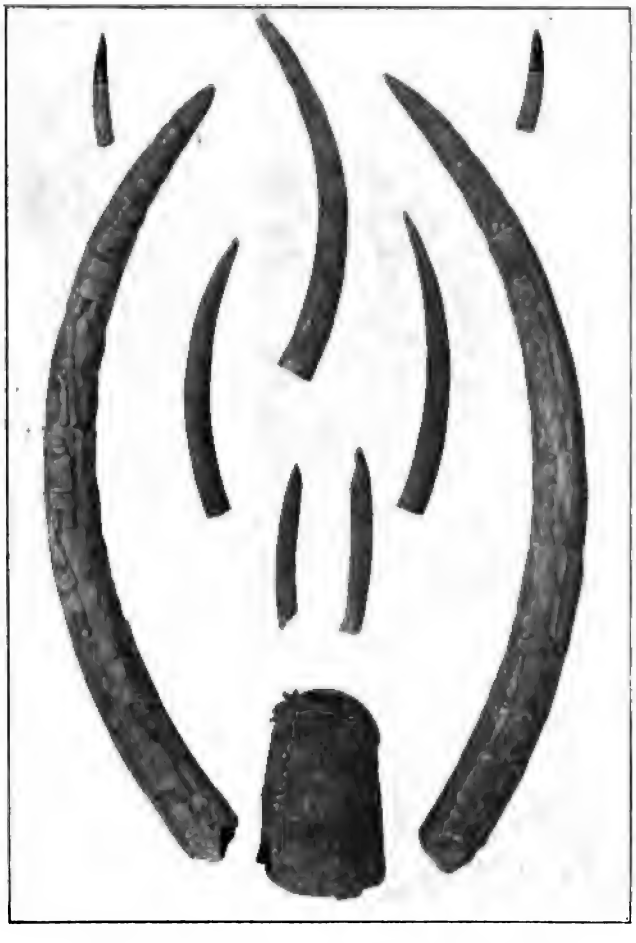

CARVED ELEPHANT IVORIES FROM AFRICA

of the horn of the mountain goat and these are black. A few have black handles of goat horn and golden bowls of sheep horn. All these handles are usually carved to represent traditional or mythical men, animals, or monsters belonging to the lore of the individual family, just as among our people silver spoons bear the family monogram.

To make a goat-horn spoon the hunter first has to climb the slippery crags for the alert goat. The horns are often broken off and carried home before taking out and discarding the bony horn case. The base of the horn is split and the whole is boiled to soften it. The bowl is then moulded into form when still hot by pressing it between a positive and a negative mould made of wood. The tip, which is to form the handle of the spoon, is sometimes given the

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desired curve by placing the end of it through a hole in a wooden tool, lashing the other end of the horn down, and leaving it until dry. The bowl is finally trimmed, scraped, and polished; the handle carved and probably inlaid with pieces of iridescent haliotis shells from the near-by sea.

Buffalo horns were used in the headdresses of the plains Indians, and goat horns were used for the same purpose by the Indians of British Columbia. The Iroquois, in the East, and the Solish, on the Pacific coast, both made rattles of horn. Deer claws and hoofs were extensively used for rattles along the North Pacific coast of America. Puffin beaks were used for ceremonial armlets by the Eskimo and for

CARVED AND PAINTED FIGUREHEAD ON AN OCEAN-GOING CANOE

rattles on the coast of British Columbia and in southern Alaska. Whalebone in great strips is used in the Arctic regions for a sort of narrow, fan-shaped toboggan. The Alaskan Eskimo make fish lines by splicing slender strips of it together, and they also make snares and boxes of the same material.

Feathers are extensively used by primitive peoples for symbolic purposes and are woven in among the splints of baskets to give beauty and to form designs. The poor little California quail has been ruthlessly hunted for the little topknot he could contribute to the baskets of the California Indian women, just as the egret and many other birds have been nearly killed off to satisfy the cravings of the fashionable dames of so-called civilized peoples.

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WHALEBONE CLUBS
CARVED AND INLAID

"GREAT HORN SPOONS"
CARVED BY ALASKAN INDIANS

Bird quills furnish the material used by some tribes for snares and bands. Porcupine quills, like elk hair, were much used for embroidery that was applied in many clever ways. Few people realize the variety of stitches and foldings used in porcupine embroidery, and those who have seen only the recent Indian work in this line—usually done with crudely colored quills dyed with white man's dyes—know nothing of the exquisite and artistic older work which is comparable with oriental rugs in color and design. The deterioration has perhaps been partly brought about by the substitution of glass-bead work for porcupine work and partly by the use of cheap "store" dyes instead of well-made native colors.

Here we have a suggestion of one of several lines of work which Indians should be encouraged to keep up because it is natural to them. In work to which they are born, and to which their ancestors before them were born, they naturally excel more easily than in work

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new to their race. Revive the old painstaking dyeing of porcupine quills, their preparation and use in the embroidery of artistic, archaic designs, and such Indian women as equal the old Indian women in their productions will have an interesting and lucrative occupation of which they may justly feel proud, and one which will furnish the

HUMAN FIGURE CARVED IN ANTLER
Found in a grave in Washington State

world with a desired product. Although perhaps put to a different use from the high-priced fabrics imported from the Orient, these Indian wares would be competitors with them wherever the art element is considered.

In tropical and temperate regions, where wood is abundant, a comparatively small variety of objects and not a great number of any

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one variety are made of bone or any of the hard parts of animals. On the other hand, in Arctic countries where wood is absent or very scarce, bone, ivory, and antler are extensively and cleverly used, as we have seen, for a great variety of objects. In this we note the effect of the physical environment of a people on their handiwork, where primitive transportation or modern commerce does not make them independent of most of their immediate surroundings.

Short articles on bone and hair may be found in the Thirtieth Bulletin of the United States Bureau of American Ethnology, which is known as the Hand-book of American Indians. This book contains short articles arranged in alphabetical order on many interesting subjects relating to primitive work and should be obtainable in all public libraries.

AN ETHNOLOGICAL VISIT TO THE MONTAGNAIS INDIANS

BY F. G. SPECK

THE brief account presented here deals with some of the results of a second trip recently made to the Montagnais of Lake St. John, Canada, where the month of April was spent in order to give an opportunity of seeing the natives under winter circumstances. The Montagnais and their relatives, the Naskapi of Labrador, are perhaps the most primitive representatives of the Algonkian stock. It is not at all difficult to recognize the keynote of the historical trend in the life of the Montagnais and Naskapi tribes. Separated at an early period from the Crees of Hudson's Bay, they were driven by the aggressive Iroquois to the Laurentian Mountains, where inhospitable climatic conditions and the fear of their enemies forced them, as nomadic mountain people, to abandon complexity for extreme simplicity in culture.

Later, reaching the St. Lawrence, they encountered the Eskimo, with whom they fought and mixed by making captive the latter's women and children. Many of the Montagnais show a facial appearance suggestive of Eskimo blood. No Algonkian people yet studied by the writer show so many negative traits. Games and amusements,

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for instance, are almost lacking, the men seeming to have no energy left for sport after the continuous and exhausting hunting trips. Agriculture is entirely absent, weaving almost so except for laced rabbit-skin blankets and garments; and the social and ceremonial organizations found among the Crees and Ojibwas are likewise wanting. Though afflicted so with poverty one sees much to admire in the life and manners of these natives of the north. Indeed, it seems as though the regions of an unaccustomed, sub-arctic, mountain life have removed nearly all the complexities which they might have had formerly, leaving them with their whole time consumed in traveling in search of game. A great contrast is apparent between

THE HUDSON BAY COMPANY'S POST AND FACTOR ON LAKE ST JOHN

these Indians of the interior and the Eskimo of the coast. The comparative comfort of the Eskimo domestic conditions tells of their wonderful ingenuity and of long experience in an arctic zone, while the crudeness of the Montagnais life, under comparatively similar exigencies of climate, indicates that they are newcomers. The same thing was noticed and recorded by Turner among the Naskapi of Ungava. It is, in fact, not at all uncommon to see children playing barelegged and barefooted in and out of the snow in springtime, and nowhere have the Indians of Labrador perfected the fur garments so characteristic of the Eskimo.

The Montagnais still spend the whole year in canvas tents, erected in winter time directly on the snow; they melt snow in vessels

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MONTAGNAIS CANOES AND TENTS

MONTAGNAIS IN CAMP

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for drinking water and are generally underfed. Fish, taken through the ice in nets, constitutes the main winter food supply of those I visited at Lake St. John. The poverty of their life impresses an outsider but the natives are apparently oblivious of it and are extremely happy, as a rule. According to the reports of their agent they seem to be steadily increasing.

A novelist would find a veritable mine of data for stories of the severe life in the woods among any of these northern Indian tribes. During my stay at the Lake two families descended from their winter hunting grounds to the post, being forced on the way to boil their moccasins and pelfries for soup to avoid starvation. Yet these same people were strong enough to travel and attend to the necessities of their camp. Within five days they returned again to the forest. The canvas tents, which have entirely replaced the native birchbark wigwams, came into general use about twenty-five years ago. The

GATHERING SPRUCE BOUGHS FOR BEDDING

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A MONTAGNAIS WOMAN
Note the double-curve decoration on the *tuque*

first Indians to introduce them set up their tents and made camp in the space of an hour without having to cut the numerous wigwam poles or dig away the snow underneath, while the old bark lodge required the snow to be cleared to the ground on account of the fire in the center, the whole task consuming about two and one-half hours. The box iron stoves heat the tents very well and consume less wood than the open fires.

Birchbark is, however, still employed for canoe building, for receptacles for food, and for many other articles indispensable in the woods. The surfaces of these bark articles are beautifully ornamented by etchings in curved patterns representing trees, the designs being intrinsically very rich. Among these tribes and those south of the St. Lawrence are found the double-curve designs which give a distinctly characteristic air to the native art of this area. A special study of this form of decorative art is being made by the writer among the tribes referred to, and the results will, it is hoped, be presented in a year or so. Some of the double-curve figures appear on the "*tuque*,"

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or women's cap, shown in the accompanying illustration. Some of these designs are remarkably attractive.

In this, as well as in numerous other branches of their life, contact with the white man can teach these Indians nothing better than what they know. The most good that can be done for them is not of the internal, idealistic sort, but of the sort that will increase the game, fur-bearing animals, and fish, so that the normal, natural circumstances of the native's life may be more comfortable, and conducive to an indigenous, conservative development suitable to their mode of subsistence.

BISHOP GRUNDTVIG AND KRISTEN KOLD

BY GERTRUDE AUSTIN

AS was shown in the November number of the SOUTHERN WORKMAN, Bishop Grundtvig was the originator of the schools for adults in Denmark which have been so successful in improving the mental condition of the lower classes in that country. But he did more than this for his Fatherland, and was such an altogether exceptional man, that a sketch of his long and busy life may be of interest to those who have read the article in question. It is now close upon forty years since his death; but his influence is still a living force, not only among his religious followers but among the people at large, while his system of education continues to be one of the most important elements in the present satisfactory general condition of his native land. Only recently one of his compatriots, when editing a collection of his writings, said in the preface: "Grundtvig is the most eminent Dane that has lived in the nineteenth century, a spiritual leader without equal in the history of the North." He was born at a time when a great man and a great mind were sorely needed, and he was certainly largely instrumental in changing Denmark from the spiritless, inactive, almost moribund nation over which he so sadly grieved, into the prosperous, wide-awake, enterprising state which those who have visited the country since his death know it to be.

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BISHOP GRUNDTVIG

When Frederick II was ruler over both Norway and Denmark, in the sixteenth century, his dominion was one of the great powers of Europe; its maritime importance was acknowledged by all, and foreign ships struck their topsails to Danish men-of-war, thus recognizing the right of this monarch to rule the northern seas. Then followed three centuries of gradual decline and a progressive shrinkage of Danish territory, culminating in the irretrievable loss of the Duchies of Schleswig and Holstein in 1864. The higher classes had, step by step, deteriorated, and the peasants, owing to the despotic rule of the feudal lords, had sunk gradually to the level of bondsmen. A total absence of public spirit showed itself in all ranks of society, and no great statesman was forthcoming to save the situation. Den-

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mark, which had once been a part of a united and important Scandinavian kingdom, sank into insignificance, and was practically ignored by the rest of Europe unless it happened to be of service to those in power in their political quarrels with their peers.

Toward the end of the eighteenth century came a period of

INTERIOR OF THE CHAPEL OF VARTOV

awakening, and such men as Bernstorff and Raventlow will ever be remembered as national leaders who devoted all their brains and energy to saving their country from irremediable downfall, while Steffens, Ingemann, Blicher, Öhlenschläger, and others used their poetic genius to arouse the sluggish patriotism of the people, knowing

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that this alone could enable Denmark to once more raise her head and take an honorable place among European nations. Grundtvig was one of the latter circle, and his intense love for the lower classes was the guiding star of his whole life. He had lived among them in his early years, in his father's vicarage in Zealand, where the influence of his parents and the simple, happy life he led, left indelible traces on his thoughtful mind. Later on, his education was confided to one

GRUNDTVIG AS A YOUNG MAN, IN HIS FATHER'S CHURCH

of his father's clerical friends who lived on the borders of the wild, beautiful, heather-country of central Jutland. Here he came in close contact with the workers on the soil, and spent much of his time in the cottages, listening to the legends and folk-songs that their inmates loved to tell and sing. When they were busy, and he had leisure, he would steal off to the woods or fields and devour the curious old chronicles which he found in his tutor's study, for, from

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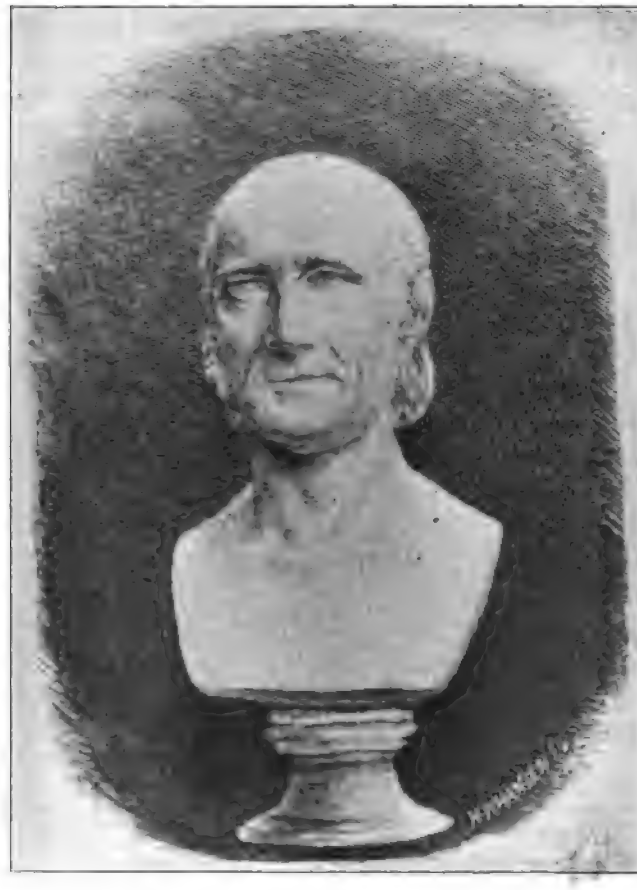

BUST PRESENTED TO BISHOP GRUNDTVIG ON HIS SEVENTIETH BIRTHDAY

his earliest youth, history was to him an all-absorbing theme.

He was only eighteen years of age when, as one of the Student Corps, he took part in the defence of Copenhagen in 1801, and Nelson's easy and rapid victory made a deep impression on his sensitive nature. His grief and dismay when, in 1808, the entire Danish fleet was obliged to surrender after a further collision of interests with England, knew no bounds, and finally, when Norway was made over to Sweden in 1814 after the treaty of Kiel, it seemed to him that his country was on the brink of both moral and financial ruin. His first literary efforts were failures, but he was still almost a novice when he published his book on " Religion and Liturgy," and, a little later, that on the mythology of the North, both of which attracted a great deal of attention and made his name famous. From that time all the work that issued from his pen became a power among the thinking men of his time, while his lyric poems, owing to their beauty

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and simplicity, forced their way into the rustic homes of the peasant, for whose special enlightenment they were in reality written.

The rationalistic tendencies of the day had, for a time, an

BISHOP GRUNDTVIG'S FUNERAL

unhappy influence on Grundtvig, and the writings of this school, enthusiastically read by him, brought as a result unbelief and the consequent hopeless uncertainty with regard to all that he had looked upon as truth in his earlier days. He was mentally overtaxed, for, besides his scholarly work, he was professor of history in an institution in Copenhagen. The peace and quiet, however, of a visit to his home rested body and mind alike, and then came the great awakening of his soul that changed his whole life and made him the influential spiritual leader into which he ultimately developed. He was ordained a priest, and, as curate to his father, ministered for two years in his birthplace to the simple folk who had known him as a boy. After his parents' death, two years later, he returned to the city and again took up his profession as a man of letters, the years which followed being given up to the writing and publication of a vast mass of poetical, theological, historical, and philosophical work, as also to translations of Beowulf, and of the histories of Snorri Sturluson and Saxo-Grammaticus, those wonderful old chroniclers of the North.

Frederick VII, who both loved and admired him, once said: "Grundtvig is a fiery volcano," and the King was right. He was a

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born fighter, never hesitating for a moment to express his views on all subjects, a trait that often led him into difficulties. In 1826, for instance, he attacked a book which had just appeared, written by H. N. Clausen, professor of theology at the University of Copenhagen, accusing the author of heresy and denouncing the views it contained as harmful to the unformed students. Grundtvig was by no means a narrow-minded theologian. On the contrary, he stood for a broader spirit in all religious matters; but personal experience had shown him that the rationalistic theories exposed in this work were dangerous to the young, and he therefore passed unsparing judgment on both author and publication. Having already come into collision with the University and his fellow clergy, thanks to his severe criticism of the latter in his clever but mordant theological thesis, he was shown no mercy after this second offence, and was not only heavily fined for libel by the law courts, but placed as well under ecclesiastical censure by the Church, which decree was maintained for sixteen years and greatly hampered both his literary work and the possibility of clerical advancement. His financial position was thus rendered most precarious, for, with the exception of a pension of about seventy pounds per annum given him by the King for his extensive work on Danish History, he had almost nothing with which to provide for his increasing family and the wife he loved so dearly.

Three years after the Clausen incident he paid his first visit to England with a State grant, and for three successive summers worked on translations of Anglo-Saxon manuscripts, which he considered of equal importance to both the Danish and English peoples, the history of the two consanguineous races being so closely interwoven. Out of his visit to Oxford undoubtedly sprang his scheme for a Scandinavian University, which he hoped to see the centre of learning for the North, for this he believed would alone be the means of bringing about a reunited Scandinavian kingdom, the only absolute safeguard, in his estimation, against the further disintegration of the now divided states. This idea he cherished for many years, and, although never realized, it led later to the foundation of the Schools for Adults, which Grundtvig had the satisfaction of seeing established and in which he played a personal rôle in the institution which bears his name.

Having decided to take an active part in politics he sought election to Parliament and was successful, and for ten years his best efforts were directed toward legislating for the good of the lower classes, who were always his first consideration. He refused to put himself at the head of any particular faction, for he believed that

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members representing the people should go into their work entirely unhampered by party spirit and with an absolutely open and unbiased mind. The Church in Denmark owes its present perfect freedom to his efforts, for before his time religious liberty was a thing unknown.

Fourteen years after the trouble with Clausen, Grundtvig was appointed chaplain to the Hospital of Vartov, an institution in Copenhagen for aged persons of both sexes; and here he preached Sunday after Sunday until his death, not only to those to whom he was appointed minister, but to an ever-growing concourse of friends and admirers. During his working years he wrote some three thousand sermons, in which he set forth his theological views; and gradually his followers began to call themselves Grundtvigians, in spite of the fact that he set his face absolutely against any attempt to form a sect apart from the Mother Church. It is said that he one day remarked to a friend that personally *he* was no Grundtvigian, and therefore could not approve of any party calling itself by that name. He was a wonderful orator and his influence was enormous, for friends and foes alike went to hear him speak at Vartov and at the many different meetings at which he was asked to preside. On the fiftieth anniversary of his ordination, King Christian VIII bestowed on him the title of Bishop, with rank next after the Primate, as a sign of the reverence and admiration he felt for Denmark's "grand old man."

Edmund Gosse, the well-known critic of Northern literature, was present when Grundtvig preached his last sermon, and his description of him is so curious that it will surely interest those who have not read his essay describing the scene. He says: "Suddenly there entered from the vestry and walked rapidly to the altar a personage who seemed to me the oldest man I had ever seen. He prayed in a few words which sounded as if they came from under ground, and then he turned and exhorted the communicants in the same slow, dull voice. From the vast orb of his bald head, very long, silky hair, perfectly white, fell over his shoulders and mingled with a long and loose white beard. His eyes flamed under very beetling brows, and they were the only part of his face that seemed alive, even when he spoke. His features were still shapely, but colourless and dry, like parchment. I never saw so strange a head. In the body of the church he had reminded me of a troll; in the pulpit he looked more like some forgotten Druid that had survived from Mona and could not die."

The next day Grundtvig fell asleep, never to awake again in this life. His work was done. That he had succeeded at last

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in making himself beloved and understood is proved by the enormous crowd that assembled to pay a final tribute to his memory at his funeral. The King, the Crown Prince, and the Dowager Queen were all represented, as also were the Ministers, Parliament, and the University. Bishops and priests came from all parts of Denmark; even his old adversary, Professor Clausen, came to pay homage to the man he knew to have been sincere, even in his enmity. And so, in his ninetieth year, Grundtvig was laid to rest, his task ended, as far as he personally was concerned, leaving behind him an efficient band of followers only eager to do the master's bidding and carry on his work along the lines he himself had prescribed.

Among the many splendid men and women who have given their time and their lives to carrying out Bishop Grundtvig's theories on education, there stands out a figure whose name will always be beloved and revered by all those who interest themselves in the Schools for Adults in Denmark. It was Kristen Kold (1816–1870) who first proved at Ryslinge, where he gathered around him as many pupils as his small school would permit him to house, what an enormous influence these institutions could have on the simple, uncultivated peasants and farm hands to whom he specially devoted his peculiar talents. He was the son of a shoemaker in the little town of Tisted, in northwestern Jutland, where he received the best instruction his parents could afford to give him. He was still little more than a boy when he took up teaching for a livelihood; but being a great student, and possessing a quite exceptional mind, he soon evolved pedagogic theories of his own, the usefulness of which was proved by his success in later years. But these methods, because new, were severely criticized by conservative minds, and he soon found that with authority and public opinion against him it was almost impossible to make any headway. His opponents accused him of playing at teaching when they saw books banished and the master, surrounded by eager listeners, telling stories to the children he was engaged to educate. Obliged to earn his living somehow, he took up bookbinding as a trade, spending his spare time, however, in his own further mental development.

In 1842, an opportunity presented itself for Kold to see something of the great world, of which up to that time he had only read. He was asked by a Danish missionary to accompany him to Smyrna, traveling by way of Berlin, Vienna, and Constantinople. It is easy to picture the wonder and enthusiasm of this simple peasant during this undreamed-of experience, and the story of his travels was certainly told over and over again to the hundreds of students who passed

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through his hands when he was once more at home and busy with what proved, after all, to be his true vocation. But disappointment was again in store for him, for, on arriving in Smyrna, Pastor Hass settled himself outside the town, and Kold found that he could do little really useful work so far from the centre in which he had expected to teach. He consequently moved into the city and tried to turn his technical training as a bookbinder to account. Hard times followed, for he was alone, a stranger in a strange land; he learned to know what abject poverty and the pangs of hunger mean to the unemployed, and there were days when he even wished that death would release him from the miserable situation in which he found himself. To beg he was ashamed, and he knew not whither to turn for help or sympathy; but at last he found work, financial success followed, and his one ambition then became that of putting aside enough money to enable him to get back to his own country and again take up the question of education, which was still the sole object of his thoughts. After five years in Smyrna this dream was realized, and Kold started to return to Denmark, this time alone. He went by boat to Trieste, and there bought a little handcart on four wheels; in this he placed all his worldly possessions and turned his face homewards. He arrived after two months' traveling, having accomplished the entire journey on foot, supremely happy at finding himself once more on his native soil.

About this time Grundtvig's "History of the World" fell into his hands, and made such a deep impression on his mind that he felt that he had never before understood the meaning of life, nor the rôle humanity is intended to play in the great scheme of which for the first time he now became conscious. When war broke out in 1848, Kold offered himself for service in a volunteer corps, and was accepted, but a military life proved to be little to the taste of such a man, and he was glad to get an early discharge and turn his thoughts to more congenial work. He now met Grundtvig himself, and the latter at once recognized his ability and encouraged his wish to open a school for the peasants, even helping him to collect the sum necessary for this purpose by placing his name at the head of the list prepared for eventual subscribers.

This was all that was required, the money was soon forthcoming, and the school, built at Ryslinge, in Fünen, was ready to open before many months had gone by. But alas! only one pupil was promised, in spite of all that he had done to make the institution known, and Kold felt, consequently, somewhat sad and discouraged. On the day of the opening, however, fifteen pupils presented themselves for

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admission and settled down enthusiastically in their new home to the five months of hard study that lay before them. Each year this number of pupils increased, and on two different occasions Kold was obliged to move to better quarters in a more convenient locality. At his death, there were as many as a hundred grown-up boys in attendance during the winter term; and three of the summer months were devoted to the education of girls also, they having begged for the same advantages as their brothers. This innovation, thanks to Kold's initiative, was later taken up by almost all of the Grundtvigian institutions throughout the country. In addition to the School for Adults, he started a free school for children, which was equally successful; and at last, in his capacity as head master, he was able to put his theories on teaching the young into execution.

Grundtvig's object had always been the mental and moral uplifting of the lower classes. For them he thought, for them he spoke, for them he wrote. To them he devoted his entire political career, and he tried to render Christianity cheerful and helpful in order that it might attract them. "To make every man a servant of God through religion, and a master of his task through education," was the purpose of his mission. Kristen Kold came forward and put into practice the ideas that Grundtvig himself, overburdened with so much other work, was only able to preach—the one a master-mind and a great leader, the other a son of the people willing to do the hard and often discouraging work which has ultimately given the excellent results already mentioned. Kold was only one of hundreds who have labored to carry out Grundtvig's theory, the importance and possibilities of which filled him with enthusiasm from the start; but it was his success as a pioneer that acted as a stimulant on those who followed, and that ensured the complete realization of a scheme which has been of such signal service to Denmark and its people.

Only a few months ago I sat in the little church that was the centre of Grundtvig's ministerial work during so many years. I talked with the present chaplain, who had known the Bishop while still himself a young man. To-day his grey hairs and somewhat wrinkled face betray the work of time, but years have not lessened the intense admiration he has always felt for his famous predecessor, and it was easy to see that the spirit of the good prelate still inspires the work which is being continued by those who have come after him. I then visited some of the schools, and here again I found Grundtvig's wide-minded views on education being put into practice, his spirit still hovering over the disciples who are carrying on the work he was only able to begin. They are teaching the youth of Denmark to

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understand the master's fundamental conviction that religion without patriotism is a dead letter, while patriotism, unless firmly rooted in spiritual soil, is only a parody of the force that has stirred, and ever will stir, great men to greater deeds.

THE AUNT HANNAH STORIES[1]

BY ELLEN DICKSON WILSON

II AUNT HANNAH VISITS THE CENTENNIAL

TALKIN' 'bout my fo' chillen, did you heah yo' fadder laughin' ez I come by his do' jes' now? He was settin' in de lib'ry 'mongst all his books readin' away so dat he don' heah nothin' nor see nothin'. Dat gran' ole w'ite haid of his'n was layin' back 'gainst dat high ledder chair, an' he was smilin' to hisse'f. Say, Mis', d' you reckon he's read all round dat room, up an' down all dem shelves? La, honey! it scares a-body to study 'bout de larnin' dat's piled up in dat man, mos' ez big ez de ig'nance dat's sto'ed up in me. Dar's one blessin,' de Lawd don' 'zact nothin' w'at He don' deal out to you. Ig'nance is my po'tion an' He don' call fer no larnin' at my do'. So's we serve Him wid w'at we got—heart an' soul an' mind an' stren'th, de Good Book say. Mind an' stren'th jump de track at eighty, but heart an' soul don' nuvver git wore out.

But we was talkin' 'bout my fo' chillen an' yo' fadder. 'Clar to gracious, you cyant keep me pin' down to no subjec', I jumps de track worse'n mind an' stren'th does. Well, Mis', yo' fadder call' me ez I was passin' his do' jes' now, an' he wuz a shakin' dese yere two silver dollahs in his han' and holdin' 'em out fer me. "Aunt Hannah", says he, "how d'you inves' all yo' money?" "Sakes alive, heah de man' axin' me how I inves' my money, an' me wid fo' sinkin' funds." Dat's de time you yeard him laugh dat kind o' chucklin' way down in his insides. An' he kep' a sayin' to hisse'f: "*Sinkin' funds*—I got some of dat 'vestments myse'f." My chillen, Mis', is de hard-workin' sort, but dar ain' nuvver come a time w'en it wa'n't handier to inves' w'at money comes my way in shoes an' vittles dan in any of dese yere

1 For a portrait of Aunt Hannah, see the SOUTHERN WORKMAN for January.

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golt-edge s'cur'ties. O yes, honey, 'tain' allays been w'at folks calls high livin', but I mos' gin'ally say w'en dey axes how I'se gittin' on, " Well, well! thank God." 'Ca'se it's well it ain' wuss. I nuvver was de kind to say," Po'ly, thank God." Now,w'en my husban' died wid de smallpox an' I had de va'eloid an my chillen too, de neighbahs said, " Aunt Hannah cyant say, 'Well, well, thank God,' now, Wan't it well dat I on'y had de va'eloid an' didn' die? An' my husban' might've been a bad man, an' dat's wuss'n dyin'.

Not but w'at dar is a heap of talk in de name of de Lawd dat don' hol' water. Yes, Mis', folks don' keer now'days wedder dey tells de truf, so ez de tale is high soun'in'. I was at a 'spe'ence meetin' las' Chuesday night an' Sister Susan Sarnby, a high-up Christian, got up to give in her 'spe'ence. She started right off wid three lies, 'ca'se she'd larned some w'ite folk's po'try:

" No foot o' lan' do I possess
No cottage in dis wilderness,
A po' wayfarin' man I am."

Now you take notice, Mis'. " No foot o' lan' do I possess," an' her ownin' a good lot on de corner 'cross f'om me! Dat de fus' lie. " No cottage in dis wilderness "—an' her livin' in her own two-sto'y brick! Dat's de nex' lie. " A po' wayfarin' man I am "—an' she de mudder of seven chillen ! Dar's three lies, an' all in de name of de Lawd! Well, Mis', dat Sister Sarnby didn' have to wait long fer to git w'at our new preacher calls, " de min' of de meetin'," fer she hadn' no mo'n sot down befo' ole Granny Patience riz up wid a sarchin' sort o' look in her eyes, an' in her ole, high, crack' voice says she, " Sister in de Lawd, I 'm afeared yo're sayin' mo' an' w'at yo're 'ludin' to."

Honey, I'se sinned dat way myse'f, an' hit ain' no new failin' wid me. My Mammy of'en tole me dat w'en I was 'bout ten months ole her Mist'ess s'picioned I was tongue-tied, an' she sont fer de plantation doctor. He was one of deze yere ole-time swearers. He come into Mammy's cabin an' w'en he yeard w'at was wantin' he nuvver looked at my tongue, but jump' on his mare, an' slap' his spurs in her flanks an' call' back wid mighty strong languages, " Dar nuvver was a 'oman chile, born, lived, er died tongue-tied." He cer't'ny didn' run into no miscal'latin' 'bout me, Mis'. But I bin tryin' dis long time to subjew my talk. I larnt my lesson 'way back Centen'al yeah.

W'at's dat you say, Mis' ? You wan' to know how I got ketched up wid fer tellin' tales widout no good foundation? Well, honey, w'en

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our night meetin' kind o' sagged down an' de preacher couldn' rouse 'em to no intres', he'd call out: "Sister Bosley'll give us dat tale o' hern 'bout heaven." I shorely felt dat de Lawd had revealt me, an' I'd tell de cong'gation 'bout dem golden streets, dem harps an' crowns an' rivers an' w'ite thrones. An' de sinners'd shout, "Glory, glory, let's strive fer to git dar." Time o' de Centen'al I was livin' up in de country but I heerd so much talk 'bout all de gran'ure down dar, I'd jes' tell de neighbahs all I'd heered, an' dey'd say, "Aunt Hannah, you shorely know mo' 'bout dat Centen'al dan de folks w'ats been dar." I didn' know but w'at dey was right. Arter awhile, w'en I saved up 'bout fo'teen dollahs, I says to de chillen, "I'se gwine to see dat Centen'al show fer myse'f." I put on my bes' Sunday Quaker bunnet an' tuk my carpet sa'chel wid de red roses on it, an' rid down in de cyars to Philadelphy. I didn' go nigh no Centen'al dat night, I 'lowed fer to sta't fresh in de mornin'.

Well, nex' day I riz bright an' early an' rid out to de groun's. I studied awhile whar I'd go fust. Dey called de bigges' house de Mainest Buildin'. Lawd a massay, w'en I got in dat do' an' gin one look, it kin' o' stunted me. Den I put on my spec's an' look' some mo'. Den I kin' o' sa'ntered down dat wide flo' wid all dat gran'ure on bofe sides, an' terrec'ly I'gun fer to feel roun' fer somewhars to set down. 'Las' I foun' a bench an' tho' dar was a heap o' w'ite folks standin', I sot down an' gin one mo' look. Dat finish' me. I got my dose soon. I didn' have fer to see no "butter ladies "an' no make-b'lieve p'liceman, nor big picture of Gettysburg wid all de 'struction an' dead men w'at was killed to free us po' niggers. I'd got my piece larnt early in de day. I tuk off my ole Quaker bunnet an' put it down on the flo', an' I kind o' rock' myse'f good as I could on dat hard wood bench, an' I says to myse'f, says I, "Hannah, whar dat tale of yourn 'bout heaven? Hadn' you better go back home an' git up in meetin' an' tell de neighbahs w'at you knows 'bout heaven? How nigh did you come to dis yere Centen'al w'en you was tellin' 'bout it so smart?"

I got so riled thinkin' how owdacious I'd been, tellin 'folks 'bout de Centen'al befo' I'd ever got dar, dat I forgot my bes' Sunday bunnet w'at de Quaker lady gin me, an' a w'ite man set his foot on it. I picked it up quick an' dust' it good wid my hankercher, an' I put it on my ole haid an' tied it down fas', an' den an' dar, 'fo' I riz f 'om dat bench, I says, says I, "Hannah, you kin put by dat tale o' yourn 'bout heaven, save it up wid de Centen'al yarn, dey'll bof do to keep, but dey're po' tellin' tales."

Now right dar, Mis', I quit sassin' myse'f. I found out, 'way back

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yander, time o' de fallin' ob de stars, dat sassin' yo'se'f is pretty much like sassin' udder folks, hit don' humble you none nor larn you better. De Almighty's de onlies' pusson w'at kin show you yo' sin. I ain' liable to make no mistake whar to go w'en I's in trouble. 'Tain't to you, Mis', though you bin mighty frien'ly, an' I don' git mixed up wid no preachers either, dey're a triflin' lot, chile, w'en it comes to advisin' a body. I goes strait to de Almighty. Did you ever study 'bout dat word, Almighty? Hit's a gran' word, ain' it honey, boun' fer to stren'then yo' heart jes' sayin' it over to yo'se'f?

Well! dar I was in de middle uv dat Centen'al gran'ure—folks a-passin', horns a-tootin', big engines workin', corn a-poppin'—dat me I'se allays talkin' 'bout, a ole nigger 'oman in a Quaker bunnet settin' on a bench; an' de udder one dat ain' ole an' you cyant tie down to no bench nor 'flict wid no color, "Aunt Hannah" or "Ole Pross," w'atever titlement you gives her, right den an' dar she 'gun fer to pray: "O Lawd God Almighty, fergive dis po' miser'ble, igno'ant, ole nigger 'oman fer dat tale o' hern 'bout heaven; fergive her, dear Lawd, an' she cer't'ny won't tell dat tale no mo' untwil she takes off her ole bunnet fer de las' time an' crosses de dark ribber an' sets down inside de gates o' glory whar even de blin' folks kin see." Dat's de reason, honey, I don' talk so peart no mo' 'bout heaven.

W'at's dat you say 'bout dreadin' de grave? I ain' gwine neah no grave befo' I goes to heaven. Look at dese ole eyes o' mine, chile! Dey don' see good no mo' wid two pair spec's; dis yere han's dat cripple' wid de rheumatiz I kin sca'cely hol' my little knife mornin's, an' I cyant walk widout losin' my bref. Now look yere, Mis', at dis ole black frock o' mine, you reckon hit's ripe fer de ash-heap. Well, chile, dar's annuder ole black cov'rin' jes' as ready to be flung out, but God bless you, honey, dat cov'rin' ain' me; it's ole, eighty year an' mo', but *I* ain't ole. I'se a heap younger an' stronger dan w'en I sot out on my journey—younger 'ca'se I know *I* cyant nuvver git ole, stronger 'ca'se I've laid down my burdens on Him w'ats de stren'th of de weak. I don' ca'y no burdens no mo'. I go an' ten's folkes feet, dem w'at kin pay me pays, dem w'at cyant I ten's fer Him. No, chile, don' talk no graves to me. I ain' had time to study 'bout no graves fer mo'n fifty yeahs. I been lookin' up so long I done fergot dar was a grave.

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THE HONEY-SMOKE

BY WILLIAM JUSTIN HARSHA

THERE was wide-spread commotion in the camp of the Poncas. It was manifestly a commotion of joy and pleasant prospect rather than of fear or anxiety. Children were dancing about, barking dogs at their heels. Young men and maidens were busy gathering together materials for an excursion to the woods—picnic materials of the sort with which white people, as well as Indians, are familiar. Baskets of bread and cakes and roasted meats; jugs of wild strawberry juice made into a refreshing drink; boxes containing individual luncheons, family luncheons, company luncheons—these were collecting under a great tree that stood in the center of the circle of tepees.

The older men and women were not less busy. Under the direction of "Paye-own-mah," the Jesus-woman or missionary, the men were erecting a great booth of boughs beside the river near the camp. The women, needing no other direction than their own skill and energy, were taking down the smaller tepees and wrapping them into bundles to be borne to the forests on the patient backs of pack-animals.

"The honey-smoke celebration is to be held in our village," these preparations declared. "It is the time of the year for it. The wild bees have filled hollow trunks with honey. We will go forth and gather a great supply. Then, when next the moon's full face shines upon us, our tribes-people will come to us and sit beside our fires and smoke their pipes, and eat of the honey, and talk of the good old days when buffalo were plentiful on the hills, and our hearts will be tender with forgiveness of the wrongs we have suffered."

This is what the commotion in the camp advertised. This is what any one of the Poncas would have told you had you asked him the meaning of the activity. In particular he would have said that "Forgiveness" is the great word at the honey-smoke feast. To be sure, this is a new word with the Indians, although it is not as new with the Poncas as with some other tribes. "Revenge!" was the red man's great word for many weary, terrible, bloody years. But the Poncas were always peaceable; moreover the Jesus-woman has taught

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them the sweets of forgiveness; in particular she has turned the annual honey-smoke, which for centuries has been a feature in the life of many tribes, into an occasion when the spirit of Christ, in love and gentleness, may be manifested one to another.

And the Poncas say to her, "Rightly are you named Paye-own-mah, for a 'Happy Heart' you are, indeed!"

However, there was one member of the band who was not at all in sympathy with the thought of the occasion. This was Nish-la-to, the student.

To-day he was standing under a black-jack on the top of a little hill overlooking the village. His brow was dark and lowering. His black eyes flashed in such defiance as one sees in the lightning. Bitterness and the thought of revenge lurked, like venomous snakes, in his heart. He meant to do great harm to one member—to one little family—in the band.

"*Eh, la!* I am to suffer and he is to laugh," he was muttering savagely. "That cousin of mine—Hee-ban-shin—the 'Best Boy of All'—he has the honors, the home, the wife and child. He can rob me of all that I hold dear and he can heap upon me hard names and laughter and I?—I must hold my peace. No—it shall not be!"

It must be confessed that Nish-la-to, the student, had much real cause for the hard feelings he entertained. To begin with, he had been taken away from the home he loved dearly to be placed in a distant Government school. It was by no wish of his own that he had been taken; the Government agent selected him and sent him without asking anyone's consent, least of all the consent of the youth most concerned. Six dismal years had he been absent. During that time his cousin, Hee-ban-shin, had taken advantage of his absence to appropriate the ponies Nish-la-to prized most highly, to corral and brand a brace of his best calves, and, worst of all, to wed the maiden on whom Nish-la-to had set his heart.

To-day the student could see this cousin and his wife and their little son, Flying Arrow, among the busiest of the busy, the happiest of the happy. The lad especially, now some three years old, provoked Nish-la-to to anger. He was a handsome little fellow, plump and strong, his suit of deerskin, trimmed with beads and fringes of many colors, setting him off smartly, his black eyes sparkling with eager merriment, his shining black hair already parted and braided and tied with badger-skin strings dyed scarlet after the manner of the chiefs.

"If I can lay my hands on that small chap—*ca-chay!* His parents will not be so proud of him any more," was the student's evil thought.

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To deepen bitterness in Nish-la-to's heart, he had been ostracized and ridiculed since he returned from the school. Indians who have not enjoyed education are very apt to despise and ignore those to whom the Government has given instruction. Ignorance hates learning always; superstitious people scorn the simple truth.

And, in particular, Hee-ban-shin hated the student and treated him with scorn. For, among the Indians as among all people, this rule holds: If you wrong anybody you are almost sure to hate that person as a sort of self-justification. Hee-ban-shin knew that he had treated the absent student very cruelly. His conscience troubled him. To quiet that conscience he said to himself:

"Bah! That Nish-la-to is a fool anyway. His head is hollow like a gourd. Little things rattle in it like dried seeds in a gourd. He puts on airs because he has been away at school. We will cast him out and have nothing to do with him."

It will be seen that Hee-ban-shin was very like a good many of us—all of us, in fact, unless when we have done a wrong we have grace given us to set it right in a Christian spirit. And it will be seen that there was much need in that Ponca village, as everywhere, for that beautiful forgiveness which Christ taught and exemplified.

Under the black-jack, then, stood the student, his face downcast, his lips dry and hard-set, his eyes hot with hatred, waiting for the moment when revenge could be executed. Near to him, as the young men and maidens passed to the forests, came some who sought to win him from his bitterness, although the many scorned to look his way.

"Come with us," cried his sister, Little Fountain. "See, I have cakes and meat and strawberry drink enough for you. Come and help us gather the honey; no one can climb the great trees as you can."

"Will you not come?" asked Paye-own-mah, and to her entreaty some of the boys and girls added their words.

But Nish-la-to caught sight of his cousin with Flying Arrow on his shoulder and his wife at his side; they were leading the march of the majority; they were favored and flattered and obeyed; and the student shook his head angrily and held his post of defiance.

So this was the situation for six days, until the great stores of honey were gathered and the young men and maidens returned. And this was the situation when the visitors had come to the feast.

All friendly Indians of the neighborhood were invited. Ample provision had been made to house and feed all comers. For three days the honey-smoke must last; this is the law of the plains. On this occasion upwards of three hundred tribes-people came together.

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It was a time of gladness, feasting, the making of new friendships, and the renewal of old. It was an opportunity for the Jesus-woman to talk and teach, to preserve all that was good in the old customs and to eradicate the evil, to instill real Christian forgiveness in the place of mere natural kindliness of sentiment.

Knowing as she did, at least in large part, what was darkening the student's face and heart, she went to him repeatedly and talked to him earnestly, hoping to restore him to good feeling.

"It is not like you to hide your face from me and from your cousins," she said. "Why not be a man, Nish-la-to? You have had advantages. You have been at school. You know what is right and what is wrong. You ought to set a good example. Why not show at once and clearly that you forgive? This would make the honey-smoke a feast of gladness indeed."

But Nish-la-to scowled, and kicked up the earth with the toe of his moccasin, and wrapped himself more closely in his blanket and his bitterness. Once, when the kind missionary pleaded with him, he blurted out:

"They call me 'Short Hair!' because the Government trader cut off my hair. Could I help it? They laugh at me and throw mud on my back when I take my swim in the river. And as for this Hee-ban-shin—he is the worst of all, not the 'Best,' as his name is. Let him look out! It might throw his heart to the ground if anything were to happen to his little son, Flying Arrow."

This remark startled Paye-own-mah. It also gave her a hint of what the student's purpose was. She determined to be on the watch to prevent him carrying this purpose into effect. For well she knew the hot revenge and the sly craft of an Indian mind!

Two of the three days passed. There were races and wrestlings and shooting matches; there were contests of strength and of skill; the activities of knee-ball furnished endless exercise, while innocent pranks and jokes furnished endless laughter and diversion. At night huge fires were built, and round these the men sat smoking, conversing, rehearsing the exploits of their fathers. Now and again an orator would rise and deliver a long and boasting address. Again and again intimate councils were held to look into the future of the race as well as to review its past, and to try to map out a course that would be at once wise and profitable. It was a band of primitive people in a crisis.

"The old trails are cut off," was the general sentiment. "The ways of our fathers have come to a sharp end, just as a path breaks off at the edge of a cliff. We must find new roads. We must do as white men do."

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Such were their gropings. To help them the Jesus-woman gave her time and thought freely. But Nish-la-to, who by reason of his education could have helped them most of all, refused to take part in their discussions. All day he slunk around the edges of the contest grounds. His food he ate in the seclusion of his mother's tepee. At night he looked at the strong faces of the chiefs and headmen of the tribes, lighted by the glowing fires and by noble thoughts, and as he looked he could not fail to admire; but the word of cheer and direction that he might have given did not escape his lips.

The afternoon of the third and final day came. Prizes had been provided for the victors in the games and contests, and these prizes were to be bestowed at a fixed hour that afternoon. The whole camp and all the visitors were gathered under the arbor of boughs to greet and acclaim the victors and to witness the bestowal of the awards.

And to none of the victors were more prizes due than to Hee-ban-shin, the crafty cousin.

This was the crowning bitterness in the thought, this the chief incentive in the revenge, of Nish-la-to, the student.

Under the very center of the arbor a platform had been erected and on this platform chairs were placed. The chief of the band, wise old Um-pan-nez-zhe, "Standing Elk," occupied the place of honor. Beside him were seated several other chiefs and headmen. Behind them were ranged the prize men, Hee-ban-shin among them. In his pride and joy Hee-ban-shin had carried his son to the platform and now held Flying Arrow on his knee.

The people crowded to places under the arbor as near the platform as they could come, some of them seated on chairs or benches, some of them on the ground. Standing Elk delivered the address without which no Indian celebration is complete. Then Hee-ban-shin stood up, the principal of the prize men, to receive his award. Amid murmurs of admiration he advanced to the front of the platform, leaving his son seated on the chair he had occupied.

Then occurred the startling diversion of which the tribes-people talk in wonder and horror to this day.

All the afternoon a heavy black cloud had been rolling up from the west. Rumblings of thunder announced an approaching storm. The electric roars had been coming nearer and nearer, although as yet no rain had fallen. Intent on the exercises in which they were engaged the people had paid little heed to the threatened assault of the elements.

Just as Hee-ban-shin stepped out in clear view of the people a sudden blinding flash of lightning came. Instantly the deafening

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thunder followed, showing that the stroke was near. Indeed it was nearer than anyone realized, for the whole arbor was flooded with dazzling light—Hee-ban-shin fell to the floor, stunned or dead—the shaft had struck the very center of the arbor.

There was a moment's silence, then screams arose, a frenzied panic followed, men and women and children rushed for the open, taking thought of nobody and of nothing save their own safety. Chairs and benches were overturned; people were massed in struggling groups and heaps; the wildness of utter fright prevailed.

A cry arose, "The arbor is on fire!"

This was true. The leaves and boughs of which the temporary structure was built were dry and ready; the lightning had started an inextinguishable blaze. Directly over the platform the leaves were burning and the twigs crackling. And on the platform, alone, sat the terrified lad—Flying Arrow.

The Jesus-woman saw him, the student saw him. And the one saw that the other saw. Paye-own-mah turned cold as ice, for she thought:

"Now is Nish-la-to's opportunity! And see! He is springing forward!"

With a wild rush the student was indeed fighting his way through the struggling people and over the fallen benches and chairs toward the place where the child sat. What he was about to do no one knew, not even himself. Instinct started him forward, instinct impelled him onward, the instinct of every human being to do something when a fellow creature is in danger. Under the falling fires, over the broken lumber, through fast gathering smoke and glow, he struggled. An innocent lad, with staring eyes and outstretched hands, was beckoning him on.

The child's mother screamed and wrung her hands impotently. The child's father had not moved from the spot whereon the lightning stroke had cast him. The people were oblivious to any need but their own, mad with trepidation. There was no one to help but Nish-la-to.

But would he help? A moment ago he was moodily plotting revenge. Now—

Something seemed to have broken in his brain. A great pity surged over his soul. The boy was so innocent—so handsome—so pitifully helpless!

Nish-la-to sprang over his cousin's prostrate form. "Come, little one!" he cried in the language of the Poncas. Instantly Flying Arrow threw himself into the strong rescuing arms.

Back then through flame and smoke the student bore him.

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Staggering, choking, he reached the mother's side and tenderly upon her bosom placed his charge.

"He is yours," the student said. "I give him to you out of the flames just as God gave him to you out of the sky."

The mother turned great, brown, swimming eyes upon him; she could say nothing of gratitude. But Paye-own-mah said:

"Bravely done, Nish-la-to! In conquering revengeful thoughts you have shown yourself a man."

"It was that verse that came to my mind—that verse that begins—'Unless you forgive men their trespasses.' The teacher in the big school taught it to me. It was this that came to me as I was running through the fire," said the student.

Meanwhile, moved by the brave example that had been set, other young men had rushed in and dragged Hee-ban-shin from under the fast falling branches.

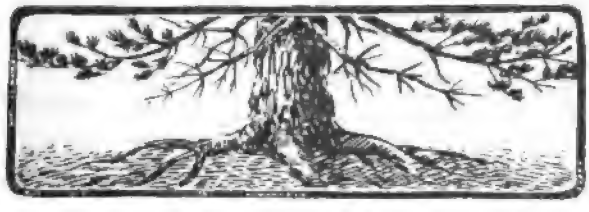
Then the storm came. To escape the pelting downpour the people hastily scattered to their tepees.

An hour later, when the rain had ceased, a tottering man sought out Nish-la-to, sitting thoughtful at his mother's side. This man, taking first steps after a great shock, was Hee-ban-shin, who had been stunned only by the lightning stroke.

"To you, my cousin, would I speak," said Hee-ban-shin. "I have been blinder than a stricken badger. I have been more cruel than the *gool*—the snake. Now I ask that we may be brothers. For is not this the thought of the honey-smoke?"

"As you say, brother, this is the thought of the honey-smoke," returned Nish-la-to.

The strong men grasped each other's hands, gazed long and steadily into each other's eyes, and the gladness of the festival of forgiveness filled their hearts.



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Book Reviews

John Brown: A Biography Fifty Years Later, by Oswald Garrison Villard. Published by Houghton, Mifflin & Company, New York and Boston. Price $5.00 *net*.

IN this most recent biography of John Brown, we have a work which is to its subject what Morley's Life of Cromwell is to the literature about the great Roundhead—a calm, judicial view of a man about whom there have been the most widely diverse opinions since the tragic ending of his life on that December day in 1859.

With masterly force and clearness, the writer has, in fifteen chapters bearing striking captions, presented the facts with impersonal treatment, as they have come to him through the few survivors who knew John Brown, and from documentary evidence carefully and painstakingly gathered. Copious notes to each chapter, and a very complete bibliography add greatly to the value of the book.

Chapter I, "The moulding of the man," which has for its introduction John Brown's autobiography, attempts to account for the ideas concerning human slavery, which so possessed his entire life, by a stern Puritan inheritance and an early environment that developed the rugged individuality of the man.

The chapters following deal with his various changes of home from Ohio to Pennsylvania, Massachusetts, New York State, and Kansas, and with his varied and unsuccessful business ventures. Always his dominant thought was to lead the Negroes in bondage to freedom and education, and to this purpose were devoted the life and energy of himself and his loyal family.

The part of the book which tells of the share which John Brown and his sons took in the Kansas border warfare must be regarded as a distinct contribution to the history of that stormy period. No other biography, and few save local histories have entered into it with such detail.

The final working out of his plan to arm the slaves, the seizure of Harper's Ferry, and the short and summary trial of "old John Brown," Dr. Villard treats with more fullness than have previous biographers; and by his very impartiality has made of it the most impressive account which we have. "Yet shall he live," and his righteous soul still march on.

M. E. L.

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My Larger Education: Being Chapters from my Experience. By Booker T. Washington. Published by Doubleday, Page & Company. Price $1.50 *net* (postage 15 cents).

EDUCATION, as Dr. Washington shows in this book, is by no means to be sought exclusively in schools. It may safely be said that the author has never met anyone from whom he has not learned something, for his attitude has ever been that of a learner. He has never thought that he "knew it all"—which is one of the secrets of his success. The book is intensely interesting in the study of human nature which it reveals—human nature as found under skins of varying shades, from white to black.

Readers of the SOUTHERN WORKMAN will be especially interested in his summaries of the characters of two men well known and loved at Hampton—Mr. Ogden, president of its board of trustees, and Major Moton, its commandant of cadets. "So far as I have studied Mr. Ogden's career," he says, "it is of interest and value to the public in three directions: (1) He has been a successful business man; (2) More than any other individual except General S. C. Armstrong, he has been the leader in a movement to educate the whole South, regardless of race or color; (3) In many important matters relating to moral and religious education in the North Mr. Ogden is an important leader. * * I do not believe any man has done more than Mr. Ogden to spread, among the masses of the people, a spirit of unselfish service to humanity, irrespective of geographical, sectarian, or racial distinction." Of Hampton's commandant he says: "It has always seemed to me very fortunate that Hampton Institute should have in the position which Major Moton occupies a man of such kindly good humor, thorough self-control, and sympathetic disposition. * * I have learned from him that one need not belong to a superior race to be a gentleman. It has been through contact with men like Major Moton—clean, wholesome, high-souled gentlemen under black skins—that I have received a kind of education that no books could impart."

Interesting also to our readers will be Dr. Washington's comments on the Danish schools for adults, which he visited, and which were described in the November SOUTHERN WORKMAN by Mrs. Austin. "There are two things about these rural high schools that were of peculiar interest to me: First, they had their origin in a movement to help the common people, and to lift the level of the masses, particularly in the rural districts; second, they have succeeded." Later he adds: "Cultural education has usually been associated in my

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mind with the learning of some foreign language, with learning the history and traditions of some other people, * * but [in Denmark] I saw that a cultural education could and should be that kind of education that helps to awaken, enlighten, and inspire interest, enthusiasm, and faith in one's self, in one's race, and in mankind." Dr. Washington's new book seems to us a distinct addition to the literature of education. J. E. D.

Indian Topics, or Experiences in Indian Missions: By Rev. D. A. Sanford. Broadway Publishing Company, New York.

THIS book, as the title indicates, is a collection of disconnected and disjointed tales and impressions gleaned from various sources and having little continuity or inter-relation. There are brief descriptions of some of the plains tribes, specimens of various Indian languages, the original words and the translations of a few Indian songs, stories as told by General Custer, Bishop Whipple, and others, and a variety of impressions and vindictive criticisms by the author, who was for fifteen years a missionary of the Episcopal church, chiefly in Oklahoma. A more heterogenous collection of facts and observations it would be difficult to find, and the reader will be very likely to rise from its perusal with feelings strikingly like those of the famous old lady who had read the dictionary from cover to cover. There is this difference to be noted, however; that here there is little information that is new or at first hand.

The purpose of the book is admirable in that it points out many of the errors and abuses under which the Indian is suffering, in the hope, no doubt, that a sufficient publicity of the facts may result in the righting of some of these wrongs. The author is evidently in hearty sympathy with the Indians, and, in common with most people who have come into friendly relations with them, is quick to recognize the higher traits and finer characteristics predominant among them. But his attitude is too evidently biased to carry conviction to the judicial observer, and his zeal in a good cause leads him into indiscriminate muck-raking. No one who has followed the trend in Indian affairs for the past ten or fifteen years can gainsay the many mistakes of administration, and the many injustices that have been worked or allowed by bad or inefficient agents and superintendents. But at the same time no fair-minded person can doubt the wisdom of the general policy or the earnestness and devotion of most of the officials and workers in the Indian Service. Mr. Sanford, as

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far as his book shows, seems to have noted all that is bad and overlooked all that is good. The reader of " Indian Topics " will doubtless recognize this and will realize that, while there is much truth in the book, he must nevertheless accept the author's strident invective with the proverbial grain of salt. W. L. B.

Open Air: By William E. Watt. Published by the Little Chronicle Company, Chicago. Price $1.50, postpaid.

THIS is a very interesting book. The subject matter is in itself worth while and its composition is extraordinary. The author says that because of bad air in schools it is necessary for the teacher" to tell the same thing over many times, frequently running up into the thousands the number of repetitions and reviews necessary to fix a small fact in the mind." Evidently, having had long experience in teaching in a dry, superheated atmosphere, and expecting his book to be read in bad air, the writer determined that his point should not be missed for want of repetition.

" Open Air " deals with a subject of the highest importance. The principal *motif*, which appears and reappears in varied setting, is that the air of our houses and schools in winter is deadly in its effects because of its dryness. It has long been known that the air at freezing point can contain very little water vapor, and that for our indoor use we heat this air to 70 or 80 per cent without adding any moisture to it, although its capacity for moisture—to use the common phrase—has been enormously increased. The air of our houses and schools in winter is often much drier than the driest air of the Desert of Sahara or the plains of Arizona. It is no wonder that in an atmosphere drier than anything found in nature, and in which a cactus would die, the delicate membranes of our nasal passages and lungs suffer, and that people become like hot-house plants and lose their powers of resistance to disease. The backwardness of children in schools, the breakdowns of teachers, the illnesses of childhood, which cause so much retardation, our high infant mortality, are all laid by the author at the door of our unnatural methods of heating.

Anyone who has had any experience with costly modern ventilating systems knows how far from satisfactory they have proved. It is not enough that the air we breathe be pure and abundant; it may be both these and yet be quite intolerable. It is doubtful if properly humidifying the air will make it entirely satisfactory. Without any question we must bring ourselves to live more in the open air at all seasons. G. P. P.

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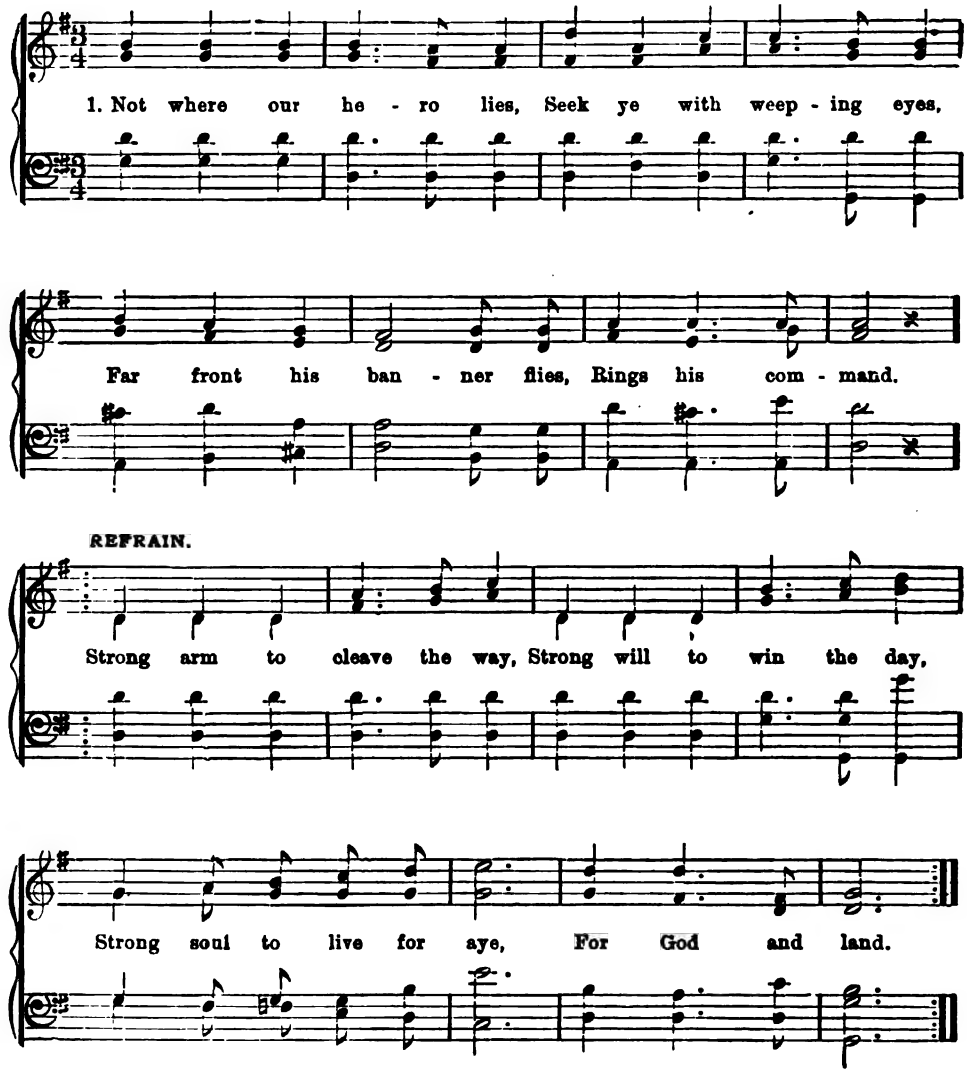
Song of the Armstrong League.

H. W. LUDLOW. Air:—Hawaiian Hymn.



2 March on to duty then,
Quit you like valiant men;
Pledge now and once again
Head, heart and hand.—*Ref.*

3 On, where the colors lead,
On, for the people's need,
On, truth and right to speed,
Do all, and stand.—*Ref.*

4 E'er see that banner wave,
Give as he freely gave,
Live as he lived to save,
Brave Hampton band.—*Ref.*

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At Home and Afield

A FIELD TRIP[1]

BY WICKLIFFE ROSE

IN September Dr. Buttrick and I had a most interesting visit to Tuskegee and Macon County. Perhaps the most interesting part of this visit was a day spent in Macon County observing what is being done for the improvement of country life among the Negroes of this county.

We first visited the scene of operations of the Southern Improvement Company, started by Mr. Alexander Purves, late treasurer of Hampton Institute. We found all the farms in admirable condition, the cotton crop unusually fine, most of the cotton open, eight to ten wagons standing at the gin awaiting their turn to be unloaded, the gin running over time to meet the demand. I listened with great interest to the story in detail of a number of families who had been brought on to this land in the early days. In the beginning this venture did not command the confidence of the colored people. The more prosperous ones were not willing to make a start. Many of the families brought on to the land at this time were adrift; some of them were in debt. These families have come on to the land, have paid for their land and improvements, and some of them now have respectable bank accounts. This success is largely due to the excellence of the plan under which it was inaugurated, to the generous treatment given the tenants by the Company, and to the fact that they have a manager who has taught these Negroes how to farm, how to manage their business, and how to save and accumulate for a rainy day. This experiment has been so successful that a young banker in Tuskegee, whose banking business rests altogether on farming operations, told me that he is now on the point of organizing a company to repeat this experiment on a larger scale. He has learned that to convert the Negro into a prosperous farm owner and home maker is to make business for the bank in town.

Another interesting feature of the work which we observed in the county is the farm-demonstration work carried on by the Negro boys. We visited a number of these demonstration plots where

[1] A Sunday night talk at Hampton by Dr. Rose, Secretary of the Rockefeller Sanitary Commission.

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the boys had cultivated an acre of ground in their fathers' fields and had, in some cases, more than doubled the yield produced by the father on adjoining land. I was much interested in talking with these boys. They were able to give me a very intelligent account of their method of cultivation, step by step, from the beginning up to the time of our observation. They are being taught also to keep an account of the business. The demonstrator explained that he expects to continue this until they can keep an accurate business account of all operations. It is difficult to conceive of an education more practical for these boys than that which enables them to take hold of the land, to cultivate it intelligently, to produce a large yield, and to keep an accurate business account of all their operations, so that they know what pays and what does not. This same banker in town tells me that this farm-demonstration work in the county is already meaning much to his business. He says the country around Tuskegee has improved year by year. His father began the banking business in Tuskegee nineteen years ago. From the beginning it has been built up on an agricultural basis. He tells me that the business is now a prosperous one, that it is becoming more prosperous year by year, and that this is due to the very marked improvement in farming operations. He is enthusiastic about the progress being made throughout the country around Tuskegee.

Another activity in which we were interested was the improvement being made in the country schools for Negroes. What we saw at one place will give you an idea of what is being done in many places. We visited what, a few years ago, was a small, one-room, country Negro school. To this one-room school has been added a cottage home. In this home we found a young man with his wife and small child. Here they live and teach. The school and the home are one. The children come to school to study the usual subjects, such as reading, writing, and arithmetic; but in addition to this they cultivate a large garden plot adjoining the school, grow the vegetables, gather them, bring them into the house, cook them, and serve them in the dining room. In other words, the children do the cooking and all the house work for the family living in this school home. They sweep the floors, make the beds, set the table, wash the windows—in fact, do everything that belongs to keeping a country cottage home clean and wholesome. They do all the work that is done in the large garden plot, preparing the soil, planting the crops, and gathering them. In addition to this they have rented a plot of ground near the schoolhouse on which they grow cotton, corn, and other crops. We found the plot planted in

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cotton. The children have done the work on this plot. They will pick the cotton, sell the product, and use the funds for the improvement of the school. This man and his wife live in this school home the year round. They both teach and they both lead the children in the various activities belonging to a country home. They are leaders in the community, teaching the Sunday school, leading in church work, and co-operating with the farmers of the neighborhood in improving farm operations.

At another one of these country schools we saw a Negro woman who had come down from Chicago, where she was educated and where she had spent all her life up to this time. We found her ten miles out from the railroad, apparently happy as a leader in country life. She lives out there not merely through six or seven months of school term but the year round. Her school was not in session at the time of our visit, but she was devoting her time to the country homes, teaching women how to cook, how to sew, and how to make their homes more habitable and wholesome.

Near the model school belonging to the Southern Improvement Company we found one of the teachers, a Hampton graduate, established in a cottage home; the house and fences were whitewashed; a well had been dug, and the whole house was as neat as a new pin. Everything was perfectly simple, but it was clean and attractive and seemed to be a very natural expression of the character of the woman we found presiding over it. She hopes to make this house a social center. The ideals, the consecration, which we found in the leaders of all these operations, spelled inevitably a making over of country life and of the people who are living in the rural sections of this county.

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HAMPTON INCIDENTS

Emancipation Day

MORE than usual interest attached this year to the celebration of Emancipation Day at Hampton. At the invitation of Hampton Institute, more than two thousand representative colored people of the community gathered in the school Gymnasium to listen to the story of the progress of their race since freedom. The presiding officer was Rev. A. A. Graham, pastor of Zion Church, Phoebus, and with him on the platform, besides Dr. Frissell, were Rev. John H. Gray, Rev. J. W. Patterson, and other colored ministers of Hampton. Mr. Tressler Scott, the school's musical director, led a chorus of fifty voices, made up of the choirs of Hampton churches, in singing several telling choruses.

After a talk on Negro Progress by T. W. Coggs of the Institute, and a message to the Negro people from the Indians through their representative, David Owl, the address of the day was delivered by President J. A. Cotton of Henderson Normal Institute, N. C. President Cotton grouped his remarks under four topics—cash, culture, character, and Christianity—and emphasized the importance of training Negro men and women to be dependable and to be fearless in doing what is right.

The effort to bring into closer relations the school and the community, of which this celebration was an indication, was referred to by both Mr. Graham and Dr. Frissell, who expressed the hope that each might help the other to its best development. The weather was cold but not so much so as to interfere with the annual procession which, this year, was escorted to the Gymnasium by the school battalion.

Winter Sports

THE cold weather culminated on January 5 in the most severe spell of winter weather which has visited this section in over twelve years, snow and ice, with temperatures below freezing, prevailing, at this writing, for about two weeks, the lowest temperature so far recorded being six degrees above zero. Skating was enjoyed on the narrow creeks, and on the school lawns, Hampton Creek itself being for a time nearly covered with ice, which necessitated irregular trips of the Norfolk steamer. There were numerous sleighing and coasting parties, and even snow shoeing was indulged in. The church clock showed its disapproval of such un-

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usual proceedings by refusing to tell the time. The feeding and watering of the song birds might be counted as one of the winter sports, flocks of robins and bluebirds coming regularly, with cardinals, cedar birds, and mocking birds, to enjoy the hospitality extended to them.

The Senior Motto

THE Senior Class motto—"By diligence and courage we conquer"—was unveiled in Cleveland Hall Chapel on New Year's morning, the chief address being made by the class president, General E. Ewing, who spoke of the privileges the Seniors are enjoying at Hampton Institute and of their duty in the matter of keeping diligently at work on whatever task they undertake after leaving school, meeting all difficulties with courage and a determination to conquer them. "We appreciate the fact." he said, "that the world wants men and women who are skilled in some form of work, and that nothing is more vital than to have a well-trained mind, well-trained hands, and a consecrated heart." The unveiling was followed by the usual New-Year prayer meeting.

Religious Work

THE central feature of Hampton's religious life during January was the Week of Prayer. As the opening day of that week was the first Sunday of the new year, the communion of the Lord's Supper was observed; at this service twelve students united with the church upon confession of their faith. In the afternoon was held the customary Baptist communion service for those students who desire to commune separately. This was followed by a workers' prayer meeting for all school workers, conducted by Dr. Frissell. In the meetings of the Y. M. C. A. and the King's Daughters that evening, the subject was: "How I can help make the Week of Prayer a blessing?" The same thought was dwelt upon by Dr. Turner in the subsequent chapel service.

During the week, the students were excused from night school and study hall at 8:20 p. m., and two prayer meetings, attendance at which was voluntary, were conducted for the boys and the girls respectively. The thought of the services centered in the person and work of Christ, the subjects on the successive nights being as follows: Christ, the Teacher; Christ, the Friend; Christ, the Savior; Christ, the Strength; Christ, the Master; and Consecration. The workers held meetings by themselves on two evenings. The spirit of the week was strong and vital; the effect was uplifting and wholesome to all, while more than a score of students made a start in the way of the Master. These latter are organized into a class for instruction in the Christian life.

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IN the thirty-eight Sunday morning Bible classes which constitute the Sunday school, regular weekly offerings are made toward missionary work. The collections of the first quarter are sent to help the colored race; this year about one hundred and twenty dollars went to Miss Georgia Washington's school at Mt. Meigs, Alabama. The Sunday school has voted to divide the second quarter's offering, which goes regularly to Indian work, equally between the Johnson mission among the Navahoes and the Y. M. C. A. work supervised by Stephen Jones, a Hampton graduate in Santee, Nebraska. The collections for the third quarter will be sent to some foreign mission activity in Africa.

A Message from China

ON Friday, January 12, the Senior Class in economics had the pleasure of a talk from Mr. A. P. Winston, professor of economics in the Imperial College of Finance in Peking, China, who is enjoying an enforced vacation in this country because of the scattering of his Chinese students to their various homes, which are in danger from the revolutionary conditions in their country.

Professor Winston made an interesting comparison between the sound of human voices and of human hands at work, which are the only ones heard from the high wall of Peking, with the familiar noises of machinery heard everywhere in our own land. China is in the "hand-labor age," hence produces very little and each man earns but little. With the introduction of railways, however, and modern factories, China, Professor Winston believes, will become like the rest of the world. With the abolishment of the one-man rule, it will bring capital from abroad, increase its production, raise its standard of living, and use the surplus for the development of public schools and other activities which tend to develop national life.

Visitors

AMONG the recent visitors at Hampton were an English party, guests of Dr. Frissell, consisting of Lady Emily Lawrence, the daughter-in-law of General Lawrence of Indian-Mutiny fame, with her daughter and a friend of the latter, and also Dr. Sidney Ball of St. John's College, Oxford; Professor Emerson Taylor, secretary of the board of trustees of a vocational school to be established in Windsor, Ct., who came to study Hampton's methods; Rev. Frank Hall Wright, of the Choctaw Indian tribe, an Indian evangelist; and several former Hampton workers, among them Miss Adelaide W. Vernon of Providence, R. I., Miss Anne Scoville of Stamford, and Mr. Howard B. Lewis of Stonington, Ct. The Misses Richards arrived Christmas week for their annual sojourn at the Holly Tree Inn.

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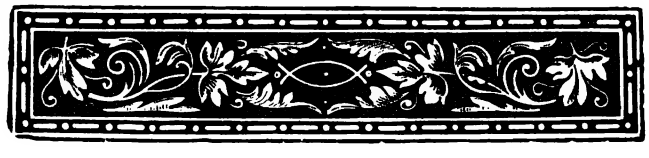
The Whittier School

THE work in geography at the Whittier School has been made more interesting and attractive by the Christmas gift, from Dr. George W. Curtis of Bloomfield, N. J., of a very liberal donation for the purchase of slides for the stereopticon which he gave last year. At a regular meeting of the Parents' Association, on January 16, Miss Sherman used this stereopticon in giving a very interesting talk on Yellowstone Park. Miss Louise Dodd and other friends in Dr. Curtis's church sent their usual gifts for the Whittier Christmas tree and a sum of money which made possible the addition of fifty books to the library.

FOR the past few weeks Dr. Morgan of the Dixie Hospital, accompanied by a Dixie nurse, has visited the Whittier School twice a week for the purpose of examining the throats and teeth of every child in the school. So far, with the exception of decayed teeth, the children who have been examined have been found in unusually good condition.

During the past few weeks the Whittier teachers, with Miss Erskine, have formed a professional-reading club which meets every week. The book to be read this year is Colgrove's "The Teacher and the School."



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GRADUATES AND EX-STUDENTS

EIGHT Hamptonians are teaching in Caroline County, Maryland. James D. Washington, '10, is principal of a school at Denton, Maryland. Florence G. Anderson, Graduate Class 1911, is assisting him. They are giving special attention to industrial work. Stephen E. Prattis, '11, is teaching at his home in Federalsburg, Md., and Ella L. Langford, '11, is his assistant. Emma F. Morgan, Clara J. Osborne, and Josephine Cole, all of 1911, and Edmonia L. Norton, Middler, '09, are also teaching in that county.

At various places in Cumberland County, Va., there are ten Hampton teachers employed: Kate L. Moseley, '94, has been teaching in that county since her graduation. The others are William M. Jennings, '10, Laban H. Mayo, '04, Mahalia A. Bell, '11, Bessie B. Reid, '11, Janie Jackson, '11, Comma E. Porter, '11, Sarah C. Campbell, '11, Sadie E. Jones, '11, and Samuel H. Mayo, Junior 1882. From the *Hampton Student*

ONE of last year's class, Janet Payton, is trying to instill in her pupils the missionary spirit she took away with her from Hampton. Following the example of the Whittier School, she asked the children to bring to school the day before Thanksgiving offerings for the poor. The response was general, and teacher and pupils, with some of the parents, took pleasure in distributing the gifts.

Indian Notes

AT the earnest solicitation of her former co-workers and pupils at Browning, Mont., Elizabeth Bender, '07, has resumed her work among the Blackfeet Indians, taking with her, no doubt, much that will be valuable from her year and more at a hospital in Philadelphia.

Agnes Oliver, '10, is a teacher at the Crow Agency, Montana.

Ella Powless of Oneida, who has been very constantly in the Government service since her graduation in 1895, has recently married Mr. Henderson, a blacksmith at White Earth, Minn. She retains her own position as matron of an "Old Folks' Home" for Indians. In the summer the number is apt to be small, as they can then visit their friends, but in cold weather there are sometimes fifty inmates. Some of them are rather childish but the matron finds them easily managed.

Eli Beardsley, Pueblo, Trade Class 1910, and Delora John, Seneca, were married this fall at Little Eagle, S. D., where he had been working at his trade of machinist. They are now at Rosebud.

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NEWS has been received of the marriage of Irene Tabischaddie, Apache. '09, and Emmanuel J. Besaw, clerk at Tulalip Indian School, Wash., where they now reside. Dr. Buchanan of this school, who recently visited Hampton, spoke in warm terms of the assistance Mrs. Besaw renders with the school music.

WRITING for the *Carrier Pigeon*, Mrs. Roe, the missionary at Colony, Okla., tells of their great sorrow and loss in the death of Joel Littlebird, a former pupil of the Government school there and also of Mrs. Roe, one of their foremost young men and a leader in all good things, not only in his own Arapaho tribe but in the Cheyenne. Several years ago he married Ella Firethunder, Sioux, a former Hampton student. Of his marriage and his home the writer says:

"He became an earnest Christian and when he sought a wife outside of his tribe, he courted and won her in a straightforward, open, manly way, calling upon her and escorting her here and there in calm independence of tribal custom. They waited until their plans were ripe and then had a pretty home wedding in our parsonage parlors. Later, Joel built an almost model house upon his farm, and his place became one of the nicest in this region. His wife was as progressive as he and kept her home and children in a manner which won for her, as well as for him, the respect and liking of all their white neighbors. A boy and a girl came to delight all our hearts, perfect in form and face, as often happens from these intertribal unions. Joel's ambition was set upon his children receiving the best education the land could give. In his home you would find upon the table books on history, science, farming, astronomy, and often he would come to us eager to know the why and wherefore of the facts in nature and life about him. He lived and died a Christian Indian gentleman."

THE Ladies' Aid Society of the school church has received letters of thanks from Jacob Morgan and Winifred Garlow for Christmas boxes. The former is still in mission work among his people, the Navahos, this year at Tohatchi. The latter, of whom mention was recently made in the WORKMAN, found the gifts for her Ute children most acceptable. She is far away from the railroad, and had to take a ride of over eighty miles, fortunately in an auto, to reach the Uintah school. Nothing is to be seen in crossing this desert region but rocks and sand, with here and there a sage bush. Though it seemed as if she was coming to the "end of the world," the school proves a very pleasant one and boasts both a choir and a band, which help in the frequent entertainments. The Indian parents usually object to the punishment of their children, but administered by an Indian it seems a different matter, and after experiencing some discipline on

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the part of the young matron, her small boys are "toeing the mark" in a very gratifying way.

Genevieve Big Goose is assistant cook at the Government school for her tribe, the Poncas of Oklahoma. She seems much interested in providing a good table for the children and reports one baking of over sixty loaves.

Notes and Exchanges

WE understand that the plant of the Cherokee *Advocate*, the only newspaper ever printed in the Indian language, is to be shipped to Washington, D. C., and placed in the Smithsonian Institute as a relic. The *Advocate* was printed with this plant for many years in the interest of the Cherokee Indians. It was sent free to all the Cherokees who could read only their own language. The alphabet was invented by George Gist (Sequoyah) a half-breed Cherokee Indian. It consisted of eighty characters, each representing a different sound in that language.

The *Indian's Friend*

IT may interest the readers of the *Student* to know that the largest sweet potato grown on the school farm this season weighed exactly fifteen pounds. This potato, according to Mr. Bridgeforth, director of the department of agricultural industries, was the largest potato grown in the South this year, as far as records go. The potato was presented to Mr. Julius Rosenwald, October 26, during his visit to the school, and Mr. Rosenwald took it to Chicago with him. Four hundred and ninety-five bushels of sweet potatoes were grown on the single acre from which this large potato came.

The *Tuskegee Student*

WITH the co-operation of the Bureau of Plant Industry of the Department of Agriculture, the Bureau of Indian Affairs is spurring on the Indians to follow agricultural pursuits, and incidentally is teaching them how to farm their allotments with profit. The officials declare that the Government's charges are beginning to show interest in their work.

Recently the Piute Indians of Nevada have been having trouble with their fruit trees. Upon being told that a spraying pump would help kill the fungus, they raised a fund among themselves and purchased one, which they use in common and with success.

George W. A. Scott, a Negro student in the Senior Class of Columbia University, won the George William Curtis medal for public speaking last spring. Scott spoke on "Child Slavery," and made his oration with force, win-

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ning a unanimous decision. He is a New Yorker, and has been in Columbia since 1907. He has been prominent in undergraduate activities, both in debating and athletic lines, having spoken for the Curtis medals and also having been on the 'varsity track squad for several seasons. The winner is the second Negro student to have gained a Curtis medal, the first having been Pka Iska Smi, son of a Hottentot chief, who won the prize in 1906.

New York *Press*

SOME girls seem to think that domestic science means merely a knowledge of how to cook, and that if they can make good bread and pies and cake they are good housekeepers. Their idea is a very wrong one. Cookery is, indeed, one of the important branches of domestic economy, but it is only one. More than this, there is many a housekeeper who can make delicious dishes or get up a delightful meal, but whose family is poorly fed just because she knows so little of the food values of these different dishes and the part each should fill in the daily diet.

Progressive Farmer

William Thomas, a successful blacksmith of Greensboro, Alabama, is also an inventor of more than ordinary skill. He has made four important inventions; first, an adjustable wagon seat; second, an envelope that can be locked so that if it is opened it can be detected; third, a contrivance for loosing a runaway horse from a vehicle so as to save probable accident to the occupant, and at the same time stop the horse; fourth, a simple fixture which can be adapted to a stove or furnace of any size where wood or coal is burned. By the aid of this simple contrivance all the gases are consumed, and at the same time the consumption of fuel is decreased and the heating capacity increased.

Tuskegee Student

THE first open-air school in the South was opened in Williamsburg, Va., last fall at the William and Mary model school. Open-air schools are now conducted in many of the Northern cities, but Williamsburg has the distinction of being the first in the entire South to adopt this innovation. Miss Nannie Davis, principal of the model school, is the prime mover in the open-air school movement.

Newport News *Press*

"The Industrial History of the Negro Race of the United States," recently compiled by Giles B. Jackson and D. Webster Davis, colored men of this city, is profusely illustrated and contains four hundred pages of matter. It deals with the industrial history of the colored race in this country, and touches but lightly upon upheavals or that period known as "carpet-bag days" in the South.

Richmond *Leader*

THE cornerstone of Berea's new school for Negroes, to be known as the "Lincoln Institute of Kentucky," was laid in Shelby County, Ky., by the president of Berea. The school has 440 acres of land, and the first buildings will cost $110,000. Other buildings will bring the cost up to over a million.

The *Crisis*

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DURING these days of aviation meets the Negro is being represented in the field of æronautics by Lucian Headin of New York, who was recently awarded a gold medal by one of the aeronautical societies at Mineola, L. I. Aviator Headin is also an inventor, and has attracted attention by taking out a patent on an equalizer, which prevents airships from tilting when falling, thereby preventing many accidents. The equalizer consists of a ball weighing forty pounds which is attached to an electrical device, and if the airship is falling the aviator can press a button on the steering wheel which will put the large ball into play and cause the airship to descend without mishap.

Mr. Headin was born in Raleigh, N. C., and is married. He is now touring the South with his machine, accompanied by his ex-instructor and manager. Last week he was to have given an exhibition in Norfolk, Va., under the auspices of the Y. M. C. A. (white), but was compelled to cancel the engagement on account of cold weather.

The New York *Age*

ON November 16, at the second concert of the series given by the Boston Symphony Orchestra in Cambridge. Mass., the orchestral piece, " Comedy Overture on Negro Themes," by H. F. Gilbert, appeared on the program. This fine overture was one of the surprises of the symphony concerts last spring. It is based on motives from traditional Negro songs and dances.

The *Crisis*

SINCE the board of education has opened the schools for training similar to that which the Negro department of the Y. M. C. A. gave in its night school for men, the Association's educational department is giving a series of lectures on citizenship. The "Initiative, Referendum, and Recall," "Tariff," and "Ownership of Public Utilities" have been discussed. The"Commission Form of Government" has been debated. H. T. Kealing, president of Western University, has spoken on "Chemistry and Spirit in Man Making" at the Lincoln High School.

Kansas City *Star*

A monument erected to the memory of John Brown, of Harper's Ferry, has been unveiled on the campus of the Western University for Negroes at Quindaro, Kans. The unveiling ceremonies followed the commencement exercises. The monument, which stands fourteen feet in height, cost $2000, subscribed in small amounts by Negroes all over the United States. Governor Stubbs, ex-Governor John P. St. John,Miss Eva Marshall Shonts of New York, ex-President J. H. Jones of Wilberforce University delivered addresses, and many prominent Negroes from Kansas and Missouri attended the exercises. Western University is a co-educational institution, supported largely by the state. Professor H. T. Kealing is president and there are 350 students.

Boston *Transcript.*

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SOME PUBLICATIONS OF

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Some Results of Hampton's Work. (Illustrated)

Annual Catalogue. (Illustrated)

Principal's Report

Negro Conference Reports

Founder's Day Programs

A Southern Man's Estimate. Samuel C. Mitchell

Georgia's Investment. A Story of Struggle in Alabama's Black Belt (Illustrated)

Industrial Education in the South. Thomas J. Jones

"Hampton"

The Crucible. A Southerner's impressions of Hampton (Illustrated). J. W. Church

The Regeneration of Sam Jackson. (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches I. A Man to Men. E. L. Chichester

Hampton Sketches II. Johnson of Hampton. E. L. Chichester

Hampton Sketches III. The Woodman. E. L. Chichester

Hampton Sketches IV. A Change of Base. E. L. Chichester

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The Negro in Country Life. Jackson Davis

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Nature Study Libraries, consisting of seven books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

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Bailey's Principles of Agriculture
Bailey's Garden Making
Comstock's Insect Life
Dana's Plants and Their Children
Hodge's Nature Study and Life
Dana's How to Know the Wild Flowers
Keeler's Our Native Trees
Miller's Brook Book
Wilson's Nature Study
Burrough's Squirrels, etc.
Merriam's Birds of Village and Field
Hampton Leaflets, Volume I
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THE SOUTHERN WORKMAN

MARCH 1912

Press of The Hampton Normal and Agricultural Institute

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The Hampton Normal and Agricultural Institute

HAMPTON VIRGINIA

H. B. FRISSELL, Principal — F. K. ROGERS, Treasurer
G. P. PHENIX, Vice Principal — W. H. SCOVILLE, Secretary
H. B. TURNER, Chaplain

What it is An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.

Object To train teachers and industrial leaders

Equipment Land, 1200 acres; buildings, 135

Courses Academic, trade, agriculture, business, home economics

Enrollment Negroes, 1234; Indians, 74; total, 1308

Results Graduates, 1612; ex-students, over 6000
Outgrowths: Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes

Needs $125,000 annually above regular income
$4,000,000 Endowment Fund
Scholarships

Academic:	Permanent	$2000 each
	Annual	70 "
Industrial:	Permanent	800 "
	Annual	30 "

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FORM OF BEQUEST

I give and devise to the trustees of The Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of dollars, payable

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The Southern Workman

Published monthly by

The Hampton Normal and Agricultural Institute

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THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

EDITORIAL STAFF

H. B. FRISSELL — W. L. BROWN
HELEN W. LUDLOW — W. A. AERY, Business Manager
J. E. DAVIS — W. T. B. WILLIAMS

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HAMPTON LEAFLETS

ON

ACADEMIC SUBJECTS
AGRICULTURE
ANIMAL HUSBANDRY
HEALTH
INDUSTRIAL WORK
NATURE STUDY
SCHOOLROOMS AND GROUNDS
SOUTHERN INDUSTRIES

Academic Subjects

Vol. II, 1
Vol. V, 1, 10

Agriculture

Vol. I, 3, 4, 9
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Animal Husbandry

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Health

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Nature Study

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A complete list will be sent on application. One dozen will be sent free to Southern teachers and superintendents. To all others the price is fifty cents per dozen.

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The Southern Workman

VOL. XLI MARCH 1912 NO. 3

Editorials

The Peabody Education Fund

The trustees of the Peabody Education Fund, in pursuance of the permission granted them by the founder, George W. Peabody, have voted to close the trust and distribute the money remaining in their hands. They have published the following statement:

"In 1867 George Peabody made his first gift to education in the South. Since that time the Peabody Education Fund has co-operated with state and local authorities in building up state systems of public schools. It has aided in establishing state normal schools in all the Southern States for the training of teachers; it is now giving aid to the development of state systems of rural schools, and toward establishing departments of education in the state universities.

"Since 1875 the Peabody Fund has aided in maintaining the Peabody Normal College at Nashville, Tenn., as the central and leading normal school for the South. Now, in closing the trust, the trustees have undertaken to found, as successor to this central normal school, the George Peabody College for Teachers—an institution designed to be the final memorial of Mr. Peabody's beneficent services to the South and to our common country, and to serve as the educational crown of the systems of schools which the Southern States have established and are maintaining. It is to be a college for the higher education of teachers for all the South.

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"To this end the trustees of the Peabody Education Fund have given to the George Peabody College for Teachers at Nashville the sum of $1,000,000, concurrent with gifts from various sources aggregating $750,000. Now, in the course of final dissolution, the Peabody Education Fund has offered to endow the College for Teachers with the additional sum of $500,000, provided that within two years from November 1, 1911, the college raise the further sum of $1,000,000. These are all the funds at the disposal of the trustees of the Peabody Education Fund for such a purpose under Mr. Peabody's deed of gift with due regard to the claims of other objects of his bounty named by him. If the additional $1,000,000 contemplated by the trustees in this last gift can be raised, it will establish the college on an adequate financial basis, but with less than this it cannot be done.

"All experts on the subject know that such a college for the training of teachers is the greatest need of the South to-day. The Southern States are devoting every year from thirty to forty per cent of the total amounts raised by them by taxation to the education of both races, wisely recognizing that this is their best hope for the future. But these sums thus raised must go to the public schools and state institutions. Much as this Central Teachers' College is needed to do a work which no state institution can do, the states are barred by constitutional limitations from contributing to its maintenance. Under these circumstances the trustees of the Peabody Education Fund have instructed the officers of the Board to appeal to the friends of education throughout the United States, to aid by every means in their power to raise the additional $1,000,000 required. The alumni of the college have already pledged themselves to raise $200,000 of the amount needed. We firmly believe that no man of means can put money to a nobler or more beneficent use than by helping the College for Teachers to raise this much needed sum. Communications should be addressed to James C. Bradford, Nashville, Tenn."

It is a cause of deep regret to many of those interested in Southern education that the Peabody Board should have decided to close its trust. The name "Peabody Board" had become one to conjure with in the South. Its connection with the starting and continuance of the public-school system, under the wise direction of Mr. Sears and Dr. Curry, its agents, gave it tremendous influence for good in the South, which all friends of education regret to have withdrawn. The Board was made up of very distinguished men, some of them perhaps too distinguished and too busy with many great enterprises; for Dr. Curry used often to complain that when he made his annual visits to New York he found it difficult to get them to take time to listen to his story.

Whatever may be one's feeling as to the closing of the trust, the importance of the establishment of a strong, central Teachers' College at Nashville cannot be overstated. Peabody College has distributed through the South a larger number of trained teachers than any other

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institution. It has helped to establish the normal schools in the different states of the South. The appointment of Dr. Bruce R. Payne, who has done such devoted and efficient work in making possible the high schools of Virginia, insures, as far as the appointment of a single man can, the success of the institution.

There is need in the South of highly trained teachers in the newer phases of education, such as industrial education, the public health movement, and rural life problems; need of men and women who will understand that education has to do with every part of life, men and women who will be interested in the black as well as the white population, and who will realize that any community which fails to give thought and care to the education of the Negro race does so at its peril.

Indian Leadership

On February eighth at Hampton the usual ceremonies were observed in celebration of Indian Citizenship Day. A special significance attaches to the event this year, however, because it was the twenty-fifth anniversary of the passage of the Dawes Act, which, in 1887, conferred citizenship upon the Indians. Hampton was fortunate in having present for the occasion this year a number of men and women who have done conspicuous service on behalf of the Indians; some of whom were of the Indian race and all of whom, both Indians and whites, have been actuated by high ideals, gifted with broad intelligence, and tried out by hard, practical experience in their work with and for the Indians. Hon. R. G. Valentine, the Indian Commissioner; Rev. Walter C. Roe, D.D., the splendid exponent of the wise, true missionary; Miss Laura Cornelius, an Oneida from Wisconsin, and Thomas Sloan, an Omaha from Nebraska and a graduate of Hampton, both representative of the active, progressive, educated type of the Indian of to-day; Rev. Sherman Coolidge, an Arapaho, for twenty-five years a missionary of the Episcopal church and a spiritual teacher and leader of his people; and Michael V. Wolf and Arthur Harris, Indian undergraduates of unusual promise; these all addressed the students of Hampton with inspiring words on Indian leadership, and, if we except the undergraduates who are as yet untried, were all of them more eloquent in the lives that they have lived than in any words that were or could have been spoken.

If, now, one asks what has been accomplished for and by the Indian in twenty-five years since the passage of the Dawes Act, something of the answer is to be found in this celebration of Indian Day at Hampton. Here was an assembly representative of the best civilization

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and culture of three races. Upon the platform of the auditorium were Indians of high attainment in the best life of the nation to-day. In the audience were young men and women who have already crossed the divide in the transition state and progressed far along what their grandparents would have called the "new trails;" and the prevailing thought in the minds of all was Indian leadership.

For some forty years the avowed aim of Hampton Institute has been the training of its pupils for leadership among their people. This purpose was built into its foundation by General Armstrong in 1868, and the whole vast superstructure which is seen in the school plant to-day is based upon it. Since 1878, when the first Indian students were brought to Hampton, this purpose has been exercised upon the children of the red race—of whom there are 831 now living—who have attended this school and who are consciously or unconsciously spreading its influence in their tribes. And the fruits of its labors are seen in some of the younger leaders upon the reservations and in the schools. Such an one is Anna Dawson Wilde, an Arickaree, field matron at Fort Berthold, whose work among the Indian women has made for their progress in wholesome living; and Angel DeCora Dietz, a Winnebago, whose efforts have not only interpreted and endeared the Indians' native art and symbolism to the white man but have dignified the Indians' conception of his own art, and who has meantime maintained and exemplified in her own life the best principles of true progress. Another is Henry Fielder, a Sioux, who, as a teacher, has instilled into his pupils the spirit of progress which he has absorbed, and who has meantime become a prosperous farmer and stockraiser; and Placidus Higheagle, a Sioux, also a teacher, whose leadership has been quietly used for the best uplift of the young Indians, while his sympathy for the old Indians has helped to ameliorate their hard conditions. Then there is Charles Doxon, whose clean life and strong influence have been exerted for temperance and the spiritual uplift of his own people, the Onondagas. There is also Will West Long, a leading member of the tribal council of the Cherokees in North Carolina; and Antonio Azule, a Pima, who, by his influence as hereditary chief, is leading his tribe in industry and education.

These are not public figures and may perhaps never come into the lime light, but they are some of the fruits of Hampton's training for leadership. They are all intelligent, true, brave, pure, sound, Christian leaders, such as can get ahead and keep ahead and persuade others to follow them.

Much remains to be done for and by the Indian in his attainment of citizenship. But, in spite of the disappointments and failures

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here and there, who shall say, in view of all this, that the accomplishments of twenty-five years under the Dawes Act have not been as great as might reasonably be expected in so brief a space of time?

The Hampton Farmers' Institute

The Farmers' Institute just held at Hampton brought together a most interesting company of people. There were earnest, strong looking Negro farmers representing a dozen or more Virginia counties, who had stories to tell of their struggles out from poverty into comfort and better living, and who listened with eager interest as they were told by experts how to raise more and better corn, potatoes, and live-stock. There were Government Negro farm demonstrators, working in Virginia under Mr. Pierce, a Hampton graduate, who are helping these farmers to double, and in some cases to quadruple, their yields of corn and other products. They told of better farms, homes, schools, and churches, that have come and are coming as results of their practical teaching. Mr. Bradford Knapp of the Agricultural Department in Washington, whose father, Dr. Knapp, inaugurated this most important educational movement, showed his interest in their work by coming to the Conference and giving an account of how, in every state in the South, this wonderful process of writing lessons on the soil and fertilizing the brains of the farmers, as well as their land, is going on. Himself a graduate of Vanderbilt University, familiar with agricultural work in Iowa and Louisiana, carrying on with wonderful wisdom the great work of his father, he brought a most inspiring message to the assembled company. It was a story of how discouraged farmers are learning to put scientific thought into the cultivation of the soil, and making "the wilderness to blossom as the rose."

There was present also a company of Negro clergymen who came to express their sympathy with this movement toward the improvement of rural life, and their feeling of loyalty to the school and its work. They made plans for a summer gathering at Hampton in connection with the Negro Conference, when they can discuss the numerous questions having to do with applied Christianity.

Besides these classes of workers, there was a band of young women, supervisors of schools, many of them graduates of Hampton, whose stories of their attempts to make the Negro rural schools of Virginia a source of real help to the life of the country people, were most inspiring. They told of their endeavors to get into touch with the people, of the struggles they had made toward better sanitation and cleaner living, of the prejudices they had to overcome, and of

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the ignorance with which they had to contend. Their supervisor, Mr. Jackson Davis, a charming young Virginian of delightful manners and devoted life, was also present. He has done much to inaugurate this work in the country districts, and as supervisor of elementary rural schools in Virginia is becoming a great power for good. Mr. Binford, another white Virginian, the general secretary of the Virginia Co-operative Education Association, told how he was trying to bring the educational forces of the state into active co-operation with the farmers, the ministers, the teachers, and the doctors. Superintendent Eggleston, the state superintendent of education, who has done so much to rouse Virginia from its educational lethargy, listened with eager enthusiasm as the colored rural workers told of their pioneer work, and his address to them was full of sympathy and strong common sense.

Dr. Wallace Buttrick, of the General Education Board, came from his busy life in New York to be present at the gathering. As he told of his life in a rural pastorate, of how he helped the men to shingle their houses and the boys to make their kites, and thus won their confidence and was able to lead them to better things, he carried his large audience with him. The story which Professor Zavitz told of the famous agricultural school at Guelph in Canada, and the account which a Connecticut farmer gave of his struggles with the rocky soil of that state, helped to make the meeting most interesting. A number of the superintendents of Virginia rural counties were interested visitors at the Conference.

But more inspiring and instructive than any words was the wonderful exhibit which filled the large school Gymnasium. Here were long rows of well-filled ears of corn; a fine display of canned goods, the result in most cases of the work of rural school supervisors; appetizing bread and cake, which told of better cooking and improved homes; and interesting exhibits of weaving, quilting, plain and fancy sewing, and other hand work, which spoke volumes in regard to improved home and farm life and of new school methods.

The whole school felt the influence of Farmers' Conference and will go on with renewed enthusiasm with its work of preparation for one of the most hopeful and important fields of missionary work which this country presents.

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ARMSTRONG REMINISCENCES

An address delivered in Memorial Church, Hampton Institute, by Edward W. Schauffler, M. D., of Kansas City, Missouri, on Sunday, January twenty-eighth, nineteen hundred twelve, in celebration of Founder's Day.

T is a great pleasure to me to be with you and to address you on the day when you meet to honor the memory of the Founder of this institution, a man whom I knew and loved so well at the very time when the thought of this enterprise was incubating in his brain and stirring his heart.

I first met General Armstrong on the soil of Virginia during the Civil War when we were both in the army, he being a captain in the One Hundred and Twenty-fifth New York, and I, adjutant of the One Hundred and Twenty-seventh New York. It was shortly after the battle of Gettysburg. I did not know then how brilliantly he had conducted himself during the three days of that terrible encounter; and all he had to say about it, as we crossed the Potomac, was: "It was a great fight,—a great fight." Later I met him in South Carolina when he was lieutenant colonel of a colored regiment, the Ninth United States Colored Troops. He chafed under the inactivity of our life there, and wrote me once: "The dogs of war are let loose again in Virginia, while we, the lapdogs, lie basking on this cursed coast. Oh, that they would let us loose!" They did let him loose soon to distinguish himself before Petersburg, and to win a General's star. He could not abide inactivity. While in South Carolina he broached to me the wild scheme that we two should get permission to strike out into the interior and recruit a colored cavalry regiment. As being caught in such an enterprise could only have resulted in our being promptly shot or hanged as "inciters of servile rebellion," the project went no further.

After the war, General Armstrong was put in charge of a district of the Freedmen's Bureau with headquarters at Hampton, his district embracing the counties of Elizabeth City, Warwick, York, James City, Charles City, New Kent, King and Queen, Gloucester, and Mathews. Quite a kingdom, was it not? Especially when the only way of traveling over this large domain was on horseback or by sailboat.

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In the winter of 1865–6 the General came to New York, where I was studying medicine, and carried me off, with a commission as Acting Assistant Surgeon, U. S. A., to doctor the Negroes in Elizabeth City County and vicinity. He was then living in the house, which, with some alterations, remained his home during the rest of his life. There for about eighteen months I lived with him, and a group of his clerks, in the closest intimacy. We were thoroughly congenial and there was hardly anyone else at that time with whom he could talk over his plans and his tribulations as he could with me. Here, on this very ground, I learned to know and to love this man, although we often disagreed and I not seldom called him "dreamer" and "idealist."

The duties of a superintendent in the Freedmen's Bureau were most varied. Thousands of colored people had poured into this part of the state while it was within the Union lines, before the close of the war. They had squatted on the land, farm land and otherwise, of the former residents, most of whom, giving their allegiance to the Southern Confederacy, had abandoned their homes. These colored people farmed some, a part engaged in oyster fishing and other pursuits, and many just lived on the Government rations issued to them.

After the close of the war, and on the return of the former residents, a thousand questions came up as to the title of the land, what disposition to make of the colored people massed in this neighborhood, how to secure employment for them and wean them from Government support. In every legal controversy that arose between white and colored people, a representative of the Freedmen's Bureau had to appear in court to safeguard the interests of the Negroes, they being ignorant and unable to hire legal aid. The whole question of the supervision of schools, which in this territory had been established by two Northern agencies—the American Missionary Association and the Quakers—was entrusted to the Superintendent of the Bureau. General Armstrong had a Bureau officer in each county of the district, generally former officers in the volunteer army during the war. These officers attended to the affairs of their counties to the best of their ability, but the General was obliged to make very frequent visits throughout his district, often to adjust differences between his subordinates and the local authorities or citizens. Here, as in all his dealings with people, white or black, the dominant manliness of the man, his reasonableness, keen sense of justice, and sense of humor, too, and the faculty of lightening a serious situation with a laugh-compelling joke, generally won the day and left all parties fairly well, if not entirely, satisfied with his decisions. These trips were always

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made alone and on horseback, or by sailboat to some counties across the water. More than once I have seen him with his faithful colored boy sail away from the pier at Old Point in his boat, the *Quakeress*, when the boatmen had warned him against going, saying, "Blowing pretty hard outside, General, better wait till to-morrow." The only answer was a mere laugh, with perhaps an order to John to reef the sail—and off they were!

One of the duties of the local or county Bureau officers was to hold a sort of Justice's Court, in which difficulties between the colored people themselves were to be adjusted, unless they preferred to take them before the regular justices of the peace in their locality, which they did but seldom. I well remember a trial, if you may call it such, at which I happened to be present before our local Bureau officer, Captain Reed. A very nice-looking young mulatto and his equally good-looking wife were the principals in the case, and there was the usual crowd of sympathizing friends or indifferent spectators filling the room. Captain Reed began:

"Ben Jones, you are accused of cruelly beating Miranda, your wife, on the evening of June 30; are you guilty or not guilty?"

"Well, Boss, I don't quite understand."

"Is this your wife, Miranda?"

"Sure."

"Did you beat her on Wednesday night?"

"I sure did."

"That was very wrong. What did you beat her for?"

"Why, Captain, I come in from oysterin' all wet and tired an' hungry, an' there wa'n't no fire built nor nothin' cooked, an' she was jes gaddin' round with the neighbors, an' I beat her good—jes nachelly was 'bleeged to beat her."

"Well, Ben, the law doesn't allow any man to beat his wife, and if you do it again, you'll be arrested and punished."

"But, Cap'n, *she's my wife!*"

"That's the very reason you should treat her well, and not beat her. Anyhow the law doesn't allow you to beat her. You must remember that, and don't do it again."

"Then if I cyant beat her, I'll get shet of her; she's triflin' anyhow."

"No, Ben, you can't do that either. She's your wife, and you'll have to keep her.

"Well, Cap'n, *we was never married nohow.*"

"Were you and Miranda living together as man and wife two years ago?"

"Yes, Cap'n."

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"Then you are legally married. Congress passed a law that all colored people who were living together as man and wife in December 1865 should be declared legally married. So you can't get rid of her so easily."

Ben lifted his hands to heaven in pathetic appeal, and exclaimed: "Lord! Lord! Cyant beat her an' cyant get shet of her. What's a man to do?"

Now Captain Reed turned sternly to the wife and spoke:

"Miranda, you are bound by the law to do your duty by your husband. If I hear of your gadding about this way again and neglecting your duties at home, I'll have to put you in the bull pen; hear that?"

And so the case ended, and I guess Miranda took the lesson to heart.

The *bull pen*, as it was commonly called, was a stockade around the old military prison near the Soldier's Home.

You see what a strange mixture of law, common sense, and paternal government was represented by the Freedmen's Bureau Court.

The task of the general supervision of the schools for colored children, established in his district by the American Missionary Association and the Friends' Society, or Quakers, of Philadelphia, was one for which General Armstrong was especially well qualified, and in which he took the deepest interest. He was the constant counsellor and the unfailing inspiration of the superintendent and teachers on the ground, and of the officers of the societies at home. You young people of to-day cannot at all appreciate the value to your race of those early teachers of the colored schools, nor the devotion and self-sacrifice that was involved in their taking up this work at that time; for these teachers were absolutely isolated, tabooed, ostracised, by the white people of the South.

I remember especially (and you will soon see that there was reason for my remembering) the case of two bright Quaker girls, who taught school in a colored settlement a short distance from Williamsburg, the settlement being around the old Confederate Fort Magruder on the road to Yorktown. These two young ladies lived alone in what had been the officers' quarters inside the Fort, cared for and protected, so far as they needed protection, by an excellent colored family. Outside of the Fort were the shanties of the people for whom they worked, together with a good-sized school and general meeting-house, built by the Friends' Society. Remember that these ladies, delicately nurtured and uncommonly intelligent, were absolutely isolated. They were twelve miles from their other teacher friends in

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Yorktown, and no white woman in Williamsburg would have condescended to speak to them, much less to go to them, whatever might have been their need, because they were what they called "nigger teachers."

But they lived there serenely, happily, and absolutely without fear amongst their colored population, and nothing ever happened to shake their confidence in the same. The only time I visited Miss Haines and Miss Thorpe at Fort Magruder, with the General, we had covered forty miles of road on horseback the day before, and that morning had ridden the twelve miles out from Yorktown. As we, rather dusty and travel stained, approached the Fort, the General leaped from his horse beside a little stream, took from his saddlebag, soap and towel, comb and brush, and proceeded to make his toilet; while I, remaining in the saddle and jeering at him, declared that he ought to tell me which of the charming Quakeresses was his especial weakness, so that I might conduct myself with becoming discretion. But I was mistaken about this, and before the day passed, *I* was the one who was "bowled over" by the wonderful sweetness and charm of one of those teachers, as she moved about the schoolroom, bending over her dusky charges and helping them in their work. About two years later she became my wife, and I never regretted that ride to Fort Magruder.

But I must not let myself wander too far in these reminiscences, natural as it is that they should have recurred to me when I thought of returning to the scenes where the realities were enacted.

One of the most striking characteristics of General Armstrong was his marvelous faculty of getting along with all sorts of people, making them believe in him, and like him. Whether it was the humble workingman or the haughty representative of the "First Families of Virginia," at that time hating everything that represented the Yankee; whether it was the self-satisfied and critical professor from Harvard, or the timid, shrinking Quaker teacher, just out of school herself, all with one accord believed in him at sight and held their trust in him as long as they lived.

I believe in an overruling Providence. I believe that this man was especially prepared for his subsequent work here by his varied experience with all nationalities and all classes of people in his youth in the Sandwich Islands. I believe that his life was providentially guarded, during all the exposures of his army career, that he might do this work. For you will remember that when, with a part of his own regiment and part of the Eighth Ohio, he attacked the flank of Pickett's world-renowned charge at Gettysburg, he was the only

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officer, out of five of his own command, who survived. Then, and in every subsequent engagement in which he took part, he was always in the forefront with a hundred chances of getting killed. A cynical but very capable old Prussian officer, a general in our army on whose staff I served, seeing Colonel Armstrong handling his regiment, the Ninth United States Colored Troops, exclaimed: "*There* is a *man!* I would trust him anywhere—but he will soon get killed!" He did not get killed, however, because God had a work for him to do right here at Hampton.

During all the latter period of our life together, Armstrong's mind was full of the thought of this Normal and Industrial Institute, which seemed to him to be such a crying need of the colored people. He spoke of it to everyone—to us who were his immediate associates, to the colored preachers, to the Southern gentlemen whom he met, especially to the secretaries of the missionary societies when they came our way, and to the more thoughtful of the Northern tourists who occasionally dropped in to see the work amongst the freedmen, and to wonder what would be the outcome of it all. So far as I could see, he got but little encouragement from any class of his listeners, but his enthusiasm was not on that account abated. I recollect one evening about sundown, as he came in from riding, how he walked up and down the veranda of the old Wood farmhouse, his home, switching his boot-leg nervously with his riding whip and saying: "Schauffler, there must be a normal and industrial school for the colored people started somewhere. The need for it is imperative and immediate. There is no better place to begin the work than right here on this farm. *It ought to be—therefore it must be!*" And I, in my short-sightedness and my love for the man, answered: "Oh, drop it, Armstrong—it's too big a job. You can never make it go. *Drop the Negroes—do something for yourself*—study civil engineering. Go West where they are building a railroad a day. It will just suit you, and you'll soon be at the top of the pile. There's no limit to what you may do for yourself!"

My thought, you see, was all of what he could do for himself; his thought was all of what he could do for others. And so the eternal law held good that he who gives, receives, that he who forgets himself, in the service of God and man, is not forgotten! So here stands to-day, in this institution, the monument to the man who followed his ideals, who turned his back on selfish ends to work for others, for the pacification of a land, for the uplifting of a race. Better even than monuments of brick and stone, of scholarship and industrial success for many, are the earnest, devoted lives that re-

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ceived their inspiration from this noble soul, and that, going forth among their own people, have spread further and further the light and the blessing which they have received here.

Friends, I am no preacher, and if I were, I hold that no words of any passing speaker would impress or inspire the heart, which, being informed of the character and the work of the Founder of this institute, could remain indifferent to its teaching. Whatever your life is to be, it will not escape the trials and temptations that come to all of us. Be bold, and brave, and humble, with trust in God and faith in men; be patient and of good cheer, and your success and reward are assured. Imagining a voice from the familiar lips of the General before they were forever closed, and using the words of one of his friends [Washington Gladden] suited to a different occasion, I seem to hear him say:

"Ye are seeking how to serve me;
Ye have thought how ye may best
Fill my days with peace and plenty,
Make my life more fully blest.
Hear me, then, while I adjure you,
By the love ye bear to me,
That ye lift on high forever
Kingly truth, that maketh free;
That ye keep your faith in honest worth
And honor without stain;
That ye hate the bribes of Mammon
And the heresy of Cain!"

God bless Hampton Institute, all who are here to-day, and all who shall come hereafter, and make them, under a beneficent Providence, more and more a blessing to the world!

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SAMUEL CHAPMAN ARMSTRONG

BY E. A. LONG [1]

OU came to us when friends were few and hard
To find; beheld our abject state, and with
A deep compassion, saw how great the load
We bore—how ill prepared our shoulders were
For this new thing called freedom, lately thrust
Upon us. Saw a race strive mightily
To lift itself without sufficient strength,
Or proper leverage. Alone you made
The lever, fixed the load, and threw upon
The longer arm the force of your own weight;
You lifted us—and roused the world!
'Twas you
Who showed men how to take a race unskilled,
And train the sinewy hands to work, that thus
The mind might wake and claim its own.
You taught us reverence for work, that comes,
A golden opportunity, to all;
That we should learn to train the head by hand,
The heart by both, and formulate a creed:—
That men should put their faith in powers they have,
And, using them, should gain what they had not.
You taught us, though we had not reached the heights
Where those more favored stood, we yet had gifts
By which to win our way, that we alone
Possess—the gift of pouring out our souls
In song; of making out of misery
A tuneful plaint; of praying to our God
In melodies that might have come from those
Who sing in heavenly choirs.
Nor was this all
We learned from thee, thou friend of backward men.
We learned that though our state is sad, yet are

1 A Tuskegee graduate, and Principal of the Christiansburg Industrial School at Cambria, Va.

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We not alone among the sons of men
Who suffer at the hands of human greed.
This lesson has to us oft proved most blest;
For sometimes, when the yoke galled sore and we
Would rise and stand prepared to hurl upon
The heads of those who did us wrong our deep
Defiance, it was then your word would bid
Us hold our peace and wait until that day
When God as Father should be recognized
And men as brothers should proclaim-ed be,
The while you pointed to us other men
Whose sufferings did far outmeasure ours.
We thank thee for the lessons thou hast taught,
And for thy spirit fallen on those who teach
Us still.

To prove thy task was not in vain
We call, as witnesses to-day, the hosts
Of those whose lamps were lighted here, whose beams
Illumine now the darksome road of Life,
And show to us, whose gropings else were vain,
The paths which lead to pleasantness and peace.

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THE BETHUNE SCHOOL

BY HELEN W. LUDLOW

DAYTONA the Beautiful—daily, and justly, so proclaimed by the discerning *Halifax Journal*—arranges her beauty, in superiority to rule, on lines not "curved," but straight and long drawn out as those of the music staff. To be sure, one of these arrowy parallels is the most glorious of ocean beaches with its thirty-mile, surf-hammered speedway; another, the tranquil inland tideway of the "Halifax," where house boats float from St. Augustine to Miami; others, the moss-hung vistas of avenues, villa-bordered, liveoak-arched, stretching away to the mysterious ruins of New Smyrna; and last—but who on the Florida east coast will say, least?—the shining tracks of Mr. Flagler's "Sea-Going" Railroad. Furthermore, all the lines and spaces of the Daytona staff, are filled, the year round, with music of ocean and river, of rustling palms, mocking birds, and Florida cardinals.

On a sweet June morning in early March—one's calendar gets a little mixed in the Land of Flowers—my fellow explorer and I took one of the palm-fringed cross streets that bar Daytona's music staff, to see if any new notes might be found on added lines.

Crossing the railroad, half a mile back from the river, we found ourselves in the "Midway," one of three little "colored towns," in which, according to Florida custom, Daytona's Negro population is congregated. There was nothing novel in the sudden lapse of sidewalks and lamp posts, in the grassless dooryards and scanty house paint. We noticed some neat little homes with rose bushes about their porches. There were, as usual, several churches, and a grocery store, but no saloon, the town being "dry" at present. On the whole, "the Midway" compares favorably with communities of its class, South or North. From a book-bag-laden urchin, we learned that the colored public school was a mile away in "Waycross." The perspective of our palm-fringed road was alluring. A gleam of white fence invited investigation.

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THE ROAD TO THE BETHUNE SCHOOL

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"A GREAT FIELD OF PEAS IN TRIM, WELL-WEEDED ROWS"

We investigated. Across the fence, a great field of peas in trim, well-weeded rows, stretched away to the line of uncleared "jungle." At its farther end, the last of the crop was being gathered by a crowd of blue-frocked, white-aproned girls. Beyond the pea field, stood what seemed a farm hand's decent cottage, and a tidy little barn with stacks of corn fodder, cows, and chickens, in the barnyard. We looked across the road for the thrifty white owner's farmhouse. What we saw was a four-story, well-painted frame building, of attractive form, standing behind tall palms and live-oaks. Its front walk and balcony were bordered with plants. More surprising still, its large front yard, enclosed in hedge-laurel, was green with luxuriant grass. On a sign above the porch we read

DAYTONA EDUCATIONAL AND
INDUSTRIAL TRAINING SCHOOL
FOR NEGRO GIRLS

Here was a new note indeed. A smiling young colored woman opened the door for us. She would be glad to show us over the school, Mrs. Bethune being busy just then. No, the school was not supported by any church or by the town; only by the efforts of Mrs. Bethune, its principal and founder. All the teachers were colored women, except that a colored pastor in the neighborhood gave Bible instruction. There were about sixty boarding students, girls from twelve to twenty years of age, from various parts of Florida.

We kept up with our guide and she with our questions, through class-room after class-room, where the blue-uniformed girls whose turn was not in the pea field were busy with books or needles, basketry or

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bake pans. From top floor to basement, never was house wider open in every corner to unexpected visitors, and "never a neater one" was their verdict. Except for electric lights and water pipes, things in general were in the simplicity of the beginning stage. The bell was ringing; the blue-gowned troops were filing into the dining-room. Would we like to hear them sing the grace? The invitation had a homelike sound to Hamptonians. Standing with bowed heads around their tables, the girls first repeated together, "Christ is the Head of this house, the unseen guest at every meal, the silent listener to every conversation;" then, seating themselves, they sang the verse familiar to visitors at Hampton Institute, beginning, "Thou art great and Thou art good." The midday meal was a lunch of vegetables and corn bread, a heartier meat dinner coming at six.

This was but the first of many times that we visited the Daytona Industrial School, making the acquaintance of its principal and becoming more and more impressed with the value of her work. Sunday afternoons often found us, and other white visitors, at her weekly "Mission Rally," where her pupils sat close to make room for a throng of children girls and boys and some older people, from the neighborhood. Plantation songs, hymns, and recitation of texts with valiant efforts to tell their meaning, assisted by Mrs. Bethune's very practical questioning and personal illustrations, kept the interest up to concert pitch that culminated with the "Loyal Temperance Legion's" declamation, with appropriate gestures of its comprehensive pledge: "God helping me, I promise not to buy, sell, drink, or give, alcoholic liquors while I live. From all tobacco I'll abstain, and never take God's name in vain. My *head, my heart, and this right hand*, for God, and home, and *every* land."

THE DINING-ROOM OF THE BETHUNE SCHOOL

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On week days we were apt to find Mrs. Bethune in the field, working with her girls and one or another of her teachers, on the twelve-acre farm acquired about two years ago. They do practically all the planting, weeding, and gathering of the successive crops, with dairy work and care of poultry. One colored man is employed for the heaviest work.

The school's farm report for 1910–11 states: "Our [five] cows

MARY McLEOD BETHUNE
Principal and Founder of the Daytona Industrial School

furnish all our milk and part of our butter. We made two hundred and fifty gallons of syrup from sugar cane grown on the farm; we raised eighty bushels of corn, one thousand pounds of fodder, four tons of hay, thirty bushels of English peas, one hundred and fifty pumpkins, two hundred and fifty crates of tomatoes, ten bushels of okra, melons and vegetables in abundance. During the summer, the girls canned two hundred and seventy-five quarts of fruit and

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twenty-five pints of jelly. These results mean much in the daily maintenance of the school. The farm pays." Products of the farm, the kitchen, and the sewing room, are sold at times, and a number of the girls help pay their way through school by occasional days or longer terms of service in the town. We heard them well spoken of by several of their employers.

Revisiting the Daytona School last November, after six months' absence, we were struck by the improvements that had resulted from Mrs. Bethune's summer work in the North and at home. A four-room cottage with its lot, just beyond the school, had been added to its compound, protecting it from undesirable neighbors and

THE "COMPOUND" OF THE DAYTONA INDUSTRIAL SCHOOL

affording room for two new industries, weaving and broom-making. A former Hampton student, with diplomas from Pratt Institute and Chautauqua, and with long experience and enthusiasm in her work, had come to superintend these and other handicrafts and the nursing of sick students. Between the "Trade Cottage" and main building stood a little white summerhouse bowered in ferns and vines. This solitary bit of dispensable adornment, Mrs. Bethune explained, had been built by her "Married People's Council," to surprise her on her return from the North; because, they said, they knew she "loved pretty things." A new trellis neatly separated the front and back

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yards. "Oh yes," she said, "the girls and I painted it. We do everything we can reach." We believe they do.

In the main building, a neatly fitted up domestic-science room had been added, with a teacher from Springfield, Massachusetts. Others on the staff of seven were representatives of Fisk and Wilberforce Universities. One of the two Hamptonians on the staff—with years of experience in New England homes added to her Hampton training—was still, as for several years past, the efficient housekeeper and teacher of household work. The teachers all seemed well-trained, capable, and conscientious in their work.

On the farm, also, we saw changes. Peas and corn had given place to later vegetables, whose orderly abundance and quality we did not see surpassed, to say the least, in any fields around Daytona.

THE SYRUP ROOM

Beyond them waved beautiful sugar cane, covering three acres.

A few weeks later, we watched the picturesque cane-cutting and sugar-boiling, when Mrs. Bethune and all her force turned out to make the most of a lucid interval in Florida's unprecedented rainy season. Day after day they worked, hacking down, stripping, and piling the tall stalks, feeding them into the mill around which Bobby, the mule, patiently circled, and pouring the pailfuls of liquid sunshine into the big bubbling kettles which an expert sugar boiler tended on a brick furnace. Asking Mrs. Bethune where she got so many handsome bottles and jugs as stood in rows to be filled, we were amused to hear that she had gathered them up around back doors, their owners generously willing to have them carried off. Later, we saw the reformed whisky holders shining with virtuous pride on the shelves of the syrup room.

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"THE PICTURESQUE CANE-CUTTING"

Jesting aside, the influence for temperance, and other moralities, which radiates from this school, is great and far extending. One of the oldest white citizens of standing in Daytona told us that it was undoubtedly a factor in securing the election that made the town "dry." Mrs. Bethune's Temperance Legion, W. C. T. U., Married Peoples' Council, and other organizations for young people and adults, are acknowledged powers for good. The students the school sends out are spreading among their people its lessons of life and character, and doing credit to it in many white homes. "Girls," says Mrs. Bethune's last report, "who came to us three years ago unable to earn one dollar and fifty cents per week, can now, because of the training received here, earn five dollars per week. They are in great demand here and elsewhere. Some have gone to other schools, two to Tuskegee. Our students are making good."

The president of the school's Advisory Board of white ladies told us how, eight years ago, she had chanced to look into the little cabin where its first half-dozen pupils were sitting on boxes for want of benches, and was so impressed by ideas of education such as she "had never before heard expressed by a colored woman," that she

THE SUGAR MILL

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THE BETHUNE SCHOOL BARNYARD AND STOCK

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procured for the teacher an invitation to present her plans before the Ladies' Palmetto Club of Daytona.

With this start, Mrs. Bethune was able, and had the wisdom, to have her "Daytona Educational and Industrial School for Negro Girls" incorporated the following year—1905—with a Board of Trustees and Advisory Board made up of leading men and women, permanent or winter residents, of Daytona. The school's financial statements, audited by them, show that its annual running expense is now five thousand dollars, nearly one-third coming from colored people, including about one-fourth paid by students. One thousand dollars have been permanently invested for it by friends. Neither the state norany educational board has assisted it.

Not Hampton or Tuskegee could strike a clearer note for practical education than does Mrs. Bethune, in words and work. "Of what use," she says, "is an educational system that does not have its roots in the life and needs of the people? I trust that the time is not far distant when every Negro institution may realize as we do the need of giving the girls and boys an education which may be applied to everyday life, through which channel only can come the salvation of the race."

What was the source of these ideas, and the preparation for her life work?

A childhood of hard labor with ex-slave parents, on a little cotton and rice farm in South Carolina, where she was born in a three-room log cabin, July 10, 1875; trudging six miles a day through the

GOING TO SUNDAY SCHOOL

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winter terms, to attend the mission school in Mayesville; later, seven years in Scotia Seminary for colored girls in North Carolina, on a scholarship given by a poor white dressmaker in Denver, and one year in the Moody Bible Training School in Chicago; a few terms of teaching in mission and public schools in Georgia and Florida; then, marriage and motherhood, sorrow and loss.

"I longed," she says, "to do something for my race, especially for the girls and women; to help bring order out of the chaos we see around us. I was not familiar with the work of Hampton and Tuskegee, except in a general way. I believed that my people's starting-point upward must be religion and industry. Hence the planting of this institution. This work grew out of my own soul. The seed was planted in my heart when I was in darkness myself. Whatever I have accomplished has been in answer to prayer."

Mrs. Bethune's school is the only one of its kind on the east coast of Florida, from Jacksonville to Key West. There is none for boys. She would be glad to work also for them, but she "does what she can reach."

The illiterates among the colored people of Florida numbered 64,816 in 1900. This was 38.4 per cent of the total colored population of the state, a decrease of 12.1 per cent for the decade since 1890. Data on illiteracy for 1910, I am informed by the Census Bureau, are not yet available. It seems hardly necessary to wait for them to emphasize the importance of such work as Mrs. Bethune's.

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SOME ASPECTS OF PHILIPPINE EDUCATION

BY HENRY FLURY

ILLUSTRATED WITH PHOTOGRAPHS BY THE AUTHOR

FAR away from the stress of our modern Western civilization other races are developing and they, too, have their problems to face. We find in the Philippine Islands economic and social problems which must be solved. As a teacher in the Philippine Civil Service it was my good fortune to have a varied experience and the opportunity to see certain theories put into practice and to note the results therefrom.

A MODERN HIGH SCHOOL IN CEBU, P. I.

The population of the Islands—about eight millions—is chiefly agricultural. Despite this fact little or no attempt was made by the old Spanish regime to educate the people for the task most natural to them and most suited for their needs; namely, farming. The deficiencies of a classical, or literary and religious, system of education soon became apparent to the American educators once they had assumed the task of trying to uplift a retarded race, and earnest efforts were

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at once made to correlate the people with their surroundings.

The first lesson which the natives received was the cleaning up of Manila and converting it from a pest-hole into one of the most sanitary cities in the world. This was a practical object lesson and was the beginning of a serious effort to make all places—cities and villages—sanitary. But to reach the people and make them understand the necessity of a change of habits could not be effected in a short space of time and required more than edicts and laws. The people had to be educated. Only a small, a negligible number, could read and write when America first took up its task. Many dialects separated the people, communication was impossible except among coast towns and along one small railroad. The only way to reach the people outside of Manila was through the schools which the American

A PHILIPPINE SCHOOL AMONG WILD TRIBES

Government began to organize as soon as the insurrection ended. Accordingly, sanitation and hygiene were put into the curriculum, and through the children the elders were reached and led to see the utility of the new measures.

The public schools (there are over four thousand) stand closer to the people than any other agency. They have become a medium for every reform or policy which the government of the Philippine Islands thinks it wise to inaugurate. Sanitation, hygiene, postal savings banks, domestic science, land distribution, industrial development, agricultural methods—all these are diligently explained to the Filipino student. Fitting the student for life, for his natural environic life rather than for the legal, religious, or literary profession, seems to characterize Philippine education. More and more em-

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phasis is placed on industrial instruction, domestic science, trades, and agriculture, not always successfully, because there are many elements to be considered, such as financial limitations, difficulty of travel, and lack of aptitude in certain districts; but, on the whole, fairly successfully and with benefit to the masses of the natives. Mr. Frank R. White, the present Director of Education, is energetic along these lines and is getting more and more support for his projects.

ONE OF THE EARLY PHILIPPINE SCHOOLHOUSES

I could give all kinds of statistics to show the gradual growth and increasing importance of this practical phase of Philippine education, but I shall content myself with pointing out a few of the things achieved. The Philippine School of Arts and Trades in Manila and thirty-five provincial trade schools (those located outside Manila in the different provinces or political divisions of the Islands) and manual training schools have been equipped with full sets of wood-

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working tools; twenty-three have been supplied with machinery and several with iron-working equipment. Some of these institutions are self-supporting from the sale of articles made.

School gardening is attempted in many of the primary schools, but, so far as I have been able to see, is more valuable from the nature-study viewpoint than from the products raised. The best results are being obtained from strictly farm schools, like those in the provinces of Laguna and Ilocos Sur. On these farms, the main aim is agricultural and the secondary aim is academic. In the primary schools, also, instruction is given in the minor industries, such as weaving hats from bamboo fibre, palm, and sabutan. This work is very successful, since the hats are of excellent material and workmanship and have a ready sale. The children also learn how to make

PHILIPPINE TRADE SCHOOL BOYS

baskets, mats, fans, and other similar articles from indigenous material.

All the girls receive training in domestic science for from two to five years, and I must say that this is a hopeful phase of Philippine education, which will be appreciated by those Americans of the coming generation who shall have the opportunity of living in the Philippines. What victims we poor American teachers have been of misguided and ignorant native cooks when we tired of boiled rice and canned goods! May the good work in domestic science proceed. Already the graduates from this department are in great demand as wives and housekeepers. Some of those Americans, who, tiring of civilization, fled to the Islands, have founded happy homes by marrying these graduates. A famous judge in one of our American cities

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said that he had never had a divorce case brought to his notice in which the wife was a good cook. A man is loth to desert a life partner who protects his health by giving him a happy home and home comforts. The sewing, lace-making, and embroidery made in these schools is of a higher grade than any I have ever seen. The Filipinos are very skillful and show great eagerness to try new designs.

This emphasis on industrial work does not mean that academic work is neglected, only that it is being given a subordinate place in the scheme of things, which is as it should be. English is taught universally throughout the Islands, and those who wish to fit themselves for the professions may do so, since pensions or scholarships in the Manila High School and the University of the Philippines

A PHILIPPINE BASKET-BALL TEAM

(just recently organized) are given to those who show ability in academic lines. But the masses of the people do not need poor lawyers so much as they need good farmers.

Athletics are encouraged throughout the Islands, but football is not played. The baseball game on Sunday has come to be quite a feature in many towns, and where formerly the natives went to a cockpit and gambled away their money, now they go out and root for the home team.

Not least important is the work of the building department of the Bureau of Education. In this connection it is to be observed that the Bureau is building with an eye open to the needs of the future as well as to satisfy present needs. Wherever the town or provincial finances permit, excellent, concrete, standardized schoolhouses are being

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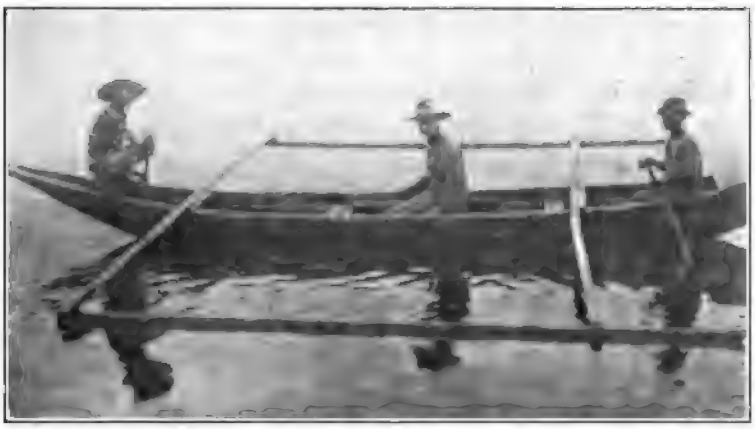

THE AUTHOR ON A TRIP AMONG THE ISLANDS

erected. Many of these are on the unit plan, which allows of other units or rooms being added as the growth of the school demands. Nowadays, when a stranger goes into a Filipino town, the best building that greets his eye is the public school.

We have spoken about the Filipino and the education he is receiving, but how about those who are giving it to him? Remember, when reading what is being done in the Philippines, the seven hundred American teachers as well as the other Americans who are doing their part in other ways, who are far away from the mad struggle we call "Western civilization." Often the only white man for miles around will be an American teacher. And the means of travel in inspecting his schools are often humorous, sometimes dangerous.

THE AMERICAN TEACHERS' CAMP

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In many a little town, there may be only a half-dozen white persons who see no other American for months, and it is not surprising that often an American will marry a Filipino and settle down, living happily. Why worry about the strenuous life of the outside world, the world beyond the seas, where men fight to get supremacy in the commercial field! Here in the Philippines the climate is good and the people happy. Life is easy and pleasant.

But, once a year, during the two months' vacation, about two hundred or more of the teachers gather in the mountains at Bazino, the summer capital, and hold a Chautauqua or Assembly, meeting one another in good fellowship, living in tents, eating at a common table in a big hall, singing, dancing, playing games, studying, listening to lectures by professors imported from the United States, or talking about the home folks and the old days back in the States. This is a a feature that will ever live in the memory of those who have ever been in the Philippines. And its origin is due to Governor Pack, "the grand old man of the mountains."

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THE AUNT HANNAH STORIES

BY ELLEN DICKSON WILSON

III MENDIN' MY FAITH

SO folks been tellin' you dat yo'll spile me, Mis', settin' sich sto' by me? Don' you lis'en to no sich talk. Good vittles don' swell me; I'se been eatin' 'em all my days an' dar ain' no vittles dat's stren'thnin' like good folks, nohow. Why, you was de fus' thing dat come to my ric'lections w'en I piece' myse'f out atter dat cyar acciden'. W'at dat? you was grievin' w'en you heah tell I been kill'? Yes, Mis', I ain' wonderin' yo're s'prised to see me walkin' 'bout jes ez ef I hadn' been th'owed down an' tromped on an' lef' dead. Was I hurted? Well, honey, you'd better s'picion I was! My side hit's all dinted in. I'se been up to see dat bald-haided lawyer-man w'at folks complains to w'en dey gits all broke up on de railroad. I disremember w'at you calls him, I can't nuvver git de han'le ob his unhandy name, but dar ain' nob'dy dat 'd fo'git dat high fo'haid uv his'n; hit runs clar down to his collar behin'! Like de bald-haided man I heern tell of dat went into a barber shop fer to git his hair cut. W'en he tuck off his hat an' de barber seen his haid, he say, "Massa, hit's a shine, sir, you needs, mo' 'n a hair-cut." He wa'n't in w'en I sot down on de cheer in his office, but dar was anudder gen'leman w'at come fo'ards.

"Is you de Comp'ny's lawyer?" says I.

"No," says he, "but ef yo' bus'ness is a matter of 'po'tance I kin re'po't it."

"Well, sir," says I to him, "it mought be great 'po'tance to me, an' little to you. I come fer to see whar you keeps yo' po'house what you put yo' cripples in dat you break up in yo' railroad."

"Who's a cripple?" says he.

"Why, me—who'd you s'pose?" say I.

Den he spoke up mighty cross, "W'en? Whar? How?"—whuppin' out a red book wid a pencil.

I ain' usen to ans'erin' free or fo' questions all togedder, Mis', but I wa'n't gwine let dat young saplin' out-talk me, so I spoke up quick ez I could:

"De" w'en was de 'leventh o' July, sir; de 'whar' was nigh

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Woodbu'y, sir; an' de 'how,' was dat I was pretty much jammed togedder, sir."

"Dar wa'n't nobuddy hu't on dat c'lision," says he, tryin' his bes' fer to sta'r me down.

Wid dat I let go de string on my 'dignation. "Ef you'd a hed de knot in yo' side hit's give me in mine, an' yo' arm was dat nigh broke you don' know ef it's broke ur not, an' de toofs w'at you lef' Camden wid fas' in yo' mouf you been carryin' in yo' pocket sence den, maybe you'd s'picion dar was someb'dy hurted on dat train."

Dat lawyer man ain' riled me no mo' wid his bumptiousness. Atter dat, he jes' tuck down in his book all I had fer to say.

"Sue fer dam'ges," does you say, Mis'? "Sue fer dam'ges, mudder!" dat's w'at my chillens keeps on a-sayin'. "Good Lawd, chillens," I tells 'em, "ef I does any su'in' I'se gwine sue fer repairs, fer God knows I'se got 'nough dam'ges." Of co'se de chillens was'es dere bref splainin' my rights; but laws, honey, ef I was to 'tend to all de chillens says, whar'd I be?

Las' week I wen' to my lodgin' house down on Bainbridge Street. I jes' stays dar w'en I'se 'bout my bus'ness in Philadelphy. I hed a basketful of good col' vittles w'at had come right fo'm a gen'leman's table—duck laigs, an' chicken laigs, an' turkey laigs, an' nice dry bread. Jes' ez I was totin' my basket up sta'rs I yeard somb'dy call out, "Leave dat em'ty bucket at de sick man's do'." I ain' know no mo'n you, chile, who dat sick man was on de flo' unner me. In co'se I reckon he was po' an' black, udderwise he wouldn' been stoppin' in dat house. Well, honey, w'en I got in my room an' stir' up my fire, an' spread out my turkey laigs an' backbones, an' scalted my dry bread, an' draw' my cup o' tea, den I sot down to say my blessin' on dat table full o' stuff, 'nough to feed a fambly. Wid all de hongry in dis worl', me axin' God fer to bless all dat bounty! Den de good angel spoke up an' says he, "Sister, de sick man!" In 'bout a min'te I was at de do' whar de em'ty bucket was standin'.

Did you ever take notice, honey, soon ez de good angel speak, de old debbil hurry fer to git in his wo'd? An' a mighty knowin' way he has. Soon as I lif' my han' fer to knock, he up an' says, sez he, "Hadn' you better wait aw'ile? How you know de man is po', ef he *is* sick? Ain' yo' chillen tol' you, many's de time, you was too interferrin' wid udder folkse's bus'ness? How you know he's a needin' yo' vittles?" Well, Mis', I was dat skeered you mought have s'picion' I hed come fer to do some harm to dat sick man. I hurry back to my room an' sot down to my suppah table; but de blessin w'ouldn' come. Atter aw'ile I riz right up an' call' on de Lawd, an' 'fo' I know' whar

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I was—I don' b'lieve I even knock' at de do'—I was stan'in' in de sick man's room. Dar he was, a ole, ole cullud man with his 'ooman kneelin' on de flo' beside him holdin' fas' to his han'. I says, "Howdy, fr'ens. Is you de kin' o' folks dat w'en you gits som'p'n guv you w'at yo don' wan', you says so? Ca'se I got a mighty nice meal o' vittles right f'om a gen'leman's table an' I'd sure be mighty proud to shere it wid you-all."

Den de ole man he tol' me dat dey hadn' hed nary bite to eat sence day 'fo' yistedday, he bein' dat po'ly she darsn' leave him fer to go out an' dish-wash; an' tomorrer bein' de Sabbat' Day she hadn' nuvver gone to earn on de Lawd's Day. He said he tol' her de Lawd He will pervide w'en dey couldn'. I see dey was bofe a-cryin,' an' I ax myse'f was I hurtin' dere feelin's wid my vittles, or was it jes his sickness an' mis'ry workin' on him. Den he stre'ch' out his han' fer his ole 'ooman's haid, an' he says, "Mart'a, Mart'a, my 'ooman! ain' I don' tol' you de Lawd was 'nough? an' you say, 'Not w'en yo're sick in de baid an' de cubbord's em'ty.' Mart'a, my 'ooman! ain' I tryin' to 'suade you to put down all yo' weight on de Almighty, an' not jes trus' Him a little an' lean yo' stren'th on de dish washin' you couldn' do on His day?"

Well, Mis', you better b'lieve I move' in dat suppah table quick, an' de blessin' come easy dat time. I holp her right 'long tell he got well. 'Tain' de helpin' I'se rejoicin' in, honey, hit's de mendin' ob my faith. Faith, hit takes a heap o' patchin' in dis worl', don' it, Mis'? Dat ole man know' de Lawd will pervide; an' I hed de stren'th an' de will to do, an' de vittles was giv' me, an' I mos' let dat ole debbil hender me. But I tell you w'at, Mis', he got to git a new tale nex' time, dat bringin' up w'at "de chillen 'll say" won' pass muster ag'in.

W'at dat you say, Mis'? No, dey ain' chillens in de sence o' yeahs; de oldes' is goin' on sixty, an' my gran'chillen, some o' dem's married. Cer't'ny I could set back wid my han's folded an' rock all de day ef I was cravin' to, but de folks w'at I tends would miss me; an' God Almighty made chillens fer to be 'pendant on dere paren's, but He ain' made it handy fer de paren's to lie down on dere chillens. I guess dey gits so usen to givin' dey's onhandy at takin'.

You ax me how long has I been a widder? Hit's fo'ty years, honey, sence my husban' died; tain' mo'n thirty sence de man was buried w'at I live' wid atter my husban' died. Wait a minute, Mis'! don' balk er shy till you see w'at's comin'. A preacher done say de "wo'ds" ovah me an' we was jined 'cordin' to de law an' de gospil; but I'se holdin' to it all de same dat whar dere ain' no love dar ain'

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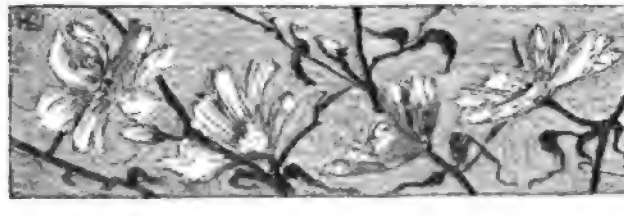
no mar'age. I jest hed to marry dat man fer to git rid ob him. My husban' he borrow' two hun'ed dollahs f'om him to buil' our house. Atter my husban' died dar wa'n't no papers fer to show dat he hed borrow' dat money. I study hit over a bit. I know'd dat 'cordin' to de law de right owner couldn' lay no claim to hit. Den I study mo' 'bout de Jedge dat don' need no papers to tell wedder money's yo'rn or anudder man's. An' I know'd dat de Almighty was de Jedge I was boun' to keep my' counts clar wid.

Well, dat man come an' seen how de lan' lay, an' he tol' me he'd take de debt out in boa'din' wid me. Dar I was wid a fambly of chillens an' me tryin' to bring 'em up modes' an' 'spectabul, an' a man no kin to nob'dy livin' wid us. Dat couldn' be, Mis,' I had to marry dat man fer to settle up dat bill and make things straight in de sight o' de Lawd. Atter 'bout eight yeahs, w'en de Lawd seen I couldn' stan' him no mo,' He tuck him outen my way. No, honey, no 'ooman ever gits two husban's; maybe she marry fo' men, de husban may be de fus' ur de las', but de res' 'll all be *jes men*. Don' tell me 'nothin' 'bout marryin', honey, I done has had de 'spe'ance uv it.



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CUBA'S SIX PROVINCES

BY E. P. HERRICK

BRIGHTER days have dawned in the isle of Agramonte and Marti. Eleven years have wrought great and beneficent changes, and while there yet remain vicious relics of the colonial era—adverse influences and evil tendencies, like counter currents—yet the decade shows progress. The trend is onward toward higher social, political, economic, and spiritual ideals.

In the forests of Cuba, clinging to trees gracefully festooned with moss, is a curious and beautiful parasite called the *cupey*, which kills any tree about which it is entwined. It throws its roots downwards, compressing and squeezing the life out of the trunk. Cuba has its political *cupeys* also—its parasites—but we believe that an awakened public conscience will yet remove those who threaten disaster to this new republic under the Southern Cross.

Let us glance hastily at each of the provinces of an island which is to be brought into closer relations than ever with the United States when the Panama Canal shall have united the Atlantic with the Pacific.

Santiago, or Oriente, the eastern province, was the theater of the brief Spanish-American War which ended when General Linares surrendered to the United States and Cervera's fleet sank beneath the waves of the Carribean Sea under the hot fire of Admiral Schley. Other armies gather to-day on these historic sites. The fourth annual convention of the young people's societies and Sunday schools of the evangelical churches met recently in Santiago, representing a membership of over two thousand, full of zeal for the evangelization of Cuba. These enthusiastic young soldiers met to plan how to win bloodless victories for Christ. Such a gathering was not even dreamed of ten years ago. "Behold what God hath wrought!"

A fraternal, representative, union gathering, representing seven denominations, with songs of peace and good will they climbed the hill of San Juan where hundreds of our noble soldiers, entangled in the cruel barbed wire, met the murderous Spanish fire and overcame. Quite different was the reception of our delegates, the encircling moun-

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tains looking calmly down on these representatives of a victorious army whose only weapon is "the Sword of the Spirit." Again they met with songs of praise under "*el arbol de la Pas*"—"the Peace Tree"—where the treaty of peace with Spain was signed, and this, the last of the Spanish Western possessions, passed, after four hundred years of subjection, into the ranks of the free. It seemed as if the indomitable spirit of Hatuey, the first Cuban patriot of Indian blood, who was burned at the stake, hovered over the company to rejoice over Cuba's manumission. They met at El Cristo to congratulate our Baptist brethren on their great educational success. Here among the breezy hills overlooking Santiago, in commodious buildings, is an ideal industrial training school where one hundred and thirty Cubans of both sexes are receiving practical Christian training.

If, in eleven brief years, such educational, social, and spiritual changes have been wrought, largely through American instruction and gifts, what may we not see when Cuba's sons and daughters shall assume the work thus begun and go forth to win the island to a culture of which their colonial rulers never dreamed?

The two provinces of Santiago and Camagüey are virgin soil The lands are not worn out by centuries of cultivation. They comprise one-half of the territory of Cuba and are developing with astonishing rapidity. Guantánamo, with its United States naval station, the Nipe Bay region with its vast output of sugar, the copper mines of El Cobre, the gold diggings of Holguin, and the superb railway system of Sir William Van Horne, contribute to make Santiago, or Oriente, with its numerous colonies, one of the most prosperous of the six provinces.

Camagüey, formerly Puerto Principe, is closely identified with it. Here are vast cattle ranges, rich tropical woods, an increasing commerce. The outlaw Solis still terrorizes the western portion, kidnapping rich men *ad libitum*; though a price has been put on his head, he hides in the impenetrable swamps and gathers in from his rich victims great harvests of gold.

Santa Clara province has a variety of interests—sugar fields, great central plains, commodious ports. Among them are Cienfuegos on the Carribean, Trinidad, and Sancti-Spiritus, redolent with memories of an opulent past. In this province the Methodists and Presbyterians have most flourishing missions.

The province of Matanzas, with its vast undulating cane fields, its asphalt mines, wide plains, and palm-decked valleys, faces the future confident that the prosperous days of the past are to return in the near future. Here are the Bellamar caves, unequaled elsewhere

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in Cuba. The famous Yumuri Valley, in Matanzas province, Humboldt declared to be one of the most striking and beautiful he had ever seen. The bed of an ancient lake that, bursting its barriers, found its way to the sea, it is now the happy home of a host of prosperous tillers of the soil. Spain has left her impress here—ancient forts, monuments, traditions, customs, and language.

The great hospital of St. Isabel in the town of Matanzas is daily thronged with suffering humanity. It is a model hospital where even the poorest have skilled medical care. The Cuban hospital system, by the way, is most excellent, and the doctors are men of continental training. Here, on one of the wide avenues, is the colossal marble statue of Ferdinand VII, restorer of the Inquisition. The Cubans walled it in with brick, but it is a work of merit and has been uncovered.

In the province of Habana is Havana, the metropolis of the West Indies, destined soon to be a city of half a million. She sits a queen within her ancient walls and grim forts, awaiting the marvelous developments of the twentieth century. La Fuerza is an ancient fort built in Havana early in the sixteenth century to resist the attacks of the pirates. The old tower with its bell that sounded the alarm is still there. A bronze female figure, "La Habana," surmounts it." She holds in her hand a key, the key to the West Indies, and looking seaward with head erect, seems to be awaiting the coming of help from over the blue waves. Does not this historic figure well personify Cuba's attitude of expectancy, waiting for the coming of redemptive forces, waiting in tireless patience, conscious of her deficiencies and needs, calling for sympathetic aid in attaining to the ideal development?

Standing on the parapet of Cubañas Fort, with its bronze cannon of the eighteenth century, and bloody memories of General Weyler, one sees the purple range of the Organo Mountains in the province of Pinar del Rio. Though often storm swept, this fertile province has the richest tobacco fields in the world. Coffee culture and the raising of cane are important industries. Though it was devastated by the terrible cyclone of last October it has recovered, and its future is as bright as that of any of the provinces comprising this "gem of the southern seas," on which the youngest republic on earth is working out some knotty problems. We believe that under the guiding hand of the great nation that has twice fraternally intervened in a crisis, Cuba will yet evolute into a truly prosperous, intelligent, self-governing nation.

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The key of Cuba's future lies in the hands of the Christian teacher. New and higher moral, industrial, economic, and spiritual ideals must invite and kindle aspiration. May the gospel be more fully proclaimed that shall end hatred and selfish strife and bring to her "peace and good will."

THE BRITISH WEST INDIAN NEGRO

FIFTH PAPER: THE WEST INDIAN IMMIGRANT

BY SAMUEL B. JONES

COMPLAINT is frequently made that alien immigration is a great burden on the American people, since large sums are spent for the education of the aliens before the nation can expect to receive adequate returns in the form of good citizenship and efficient labor. However true this may be of the Europeans, it does not hold good of the West Indian immigrant. Using English as his mother tongue, and instinct with obedience to lawful authority, accustomed to the administration of law by members of his own race, and possessing a fair English education, the West Indian immigrants are, as a general rule, far from being undesirable citizens.

Various motives have urged them to emigrate to this country. Some of the older men, teachers in many cases, emigrate because they have lost their employment, and it is very difficult to secure a position like that to which they have elevated themselves through a number of years of hard struggle. For them the United States is a land brimful of opportunity: there the unemployed can easily find work of some sort or other; no man need be ashamed of the task which gives him his daily bread; while the social outcast may redeem his character in the new country, attaining even greater prominence than he could possibly win in his own home. Some of the boys and young men emigrate because they are out of work, but most leave on account of the spirit of adventure, the desire for self-expansion and the development of powers which they feel to be in them, but which must remain latent if they

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stay in their West Indian homes. Girls and young women also come, though in smaller numbers. These are satisfied to work, in a land where they are unknown, in domestic service or at employments which they would consider degrading to them at home. Here and there may be found a high school or college student; but the rank and file is made up of that large class trained in the primary schools, young, energetic, daring, and ambitious, denied through poverty the advantages of a high-school training costing from fifty dollars to seventy-five dollars a year. Among their number may be found a few mechanics, expecting to work at their trades and ignorant of the stings of trade unionism, and sailors whom the inborn love of the sea has tempted to visit many shores.

The natural home of these West Indians would be in the South, where soil, climate, and mode of life are not very different from those in the West Indies. Some benefit, too, would possibly accrue to the South if this stream of immigration could be diverted thither. However, financial difficulties stand in the way of such a movement, for the immigrants find it cheaper to settle at once in New York, Philadelphia, and other Northern and Eastern cities, where they can obtain immediate employment. Besides this, the garbled accounts of the South which they have heard make them afraid, and so they prefer to be within easy reach of a British consulate.

Soon they settle down to the ways of American life. Socially they are grouped with the larger body of American Negroes with whom they live, and the first lesson they learn is that all distinctions based on color or class among persons of African blood must be set aside. Those who can pass as white may do so without fear of being exposed by their countrymen, who rejoice that such an obstacle as connection with the Negro race has been removed out of the way of their progress, but all others must bear the burdens laid upon all colored persons; for American race prejudice makes the West Indian blacks and mulattoes a united people for the first time. In one respect they attempt to lead a different social life from their American kinsman, but, as a rule, they fail. Accustomed from earliest childhood to regard the religious life as distinct from the social, the fact of religious separation based on race strikes them with horror. In their island homes both whites and blacks went to the parish church to worship the common Father, and to draw spiritual inspiration for the coming week from those best fitted, by intellectual attainments and deep religious convictions, to kindle in their souls that flame of religion which is seen in "the daily round and the common task." Here they are shocked by the wild gesticulations and nervous mani-

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festations seen in certain Negro churches, by the ignorance of the minister and his reckless use of the Bible; and so, wherever they are massed together, most of them have no regular church associations or attachments unless they happen to fall under the influence of one of their own people who is ministering to a Negro congregation. As one West Indian girl in New York said, "Whenever we can, we go to the white Methodist church around the corner; it is so much like home." Yet in the colored churches the ranks of ministers of all denominations are largely recruited from among them. For example, their representation in the Episcopal church is out of all proportion to their numerical strength. Intellectually they are able to hold their own with the best American Negroes, and as human nature seems at first to be repelled by, then attracted to, what is strange to it, they soon become popular and exercise a considerable influence over the American colored people.

As teachers in the South, West Indian immigrants, though few in number, have fulfilled the great mission of West Indian Negroes. They seem to bring into their work a systematic accuracy and thoroughness in details which are only found in the very best colored schools. While they have not been taught or required to learn as many subjects as the American teacher, yet in the work they accomplish they show that they have labored as men laying a sure foundation upon which a substantial structure may be built in after years.

Like the West Indian teachers the students very rarely fail to find themselves among those who do the best work. Even in trades and industrial work, which are too expensive to be introduced into the West Indian system of education, this often holds good. For the West Indian boy has been taught to let his hand follow his head, and not to receive the training of the brain through the hand. He shows a trained mind in all his work. His fellow students regard him as a prodigy and think that there is something in the climate to account for this. The truth is, that whether he succeeds in attaining his aim or not, every West Indian immigrant has a definite purpose in view when he lands in New York. In his own country there were activities which were wholly in the hands of white men; but here he can enter upon these and assume that position of natural leadership which was denied him at home. His ambition is aroused; a massive race consciousness, the like of which he has never experienced heretofore, binds and consecrates him to the service of his race; the superiority of his early training inspires him with a new and strange sense of power; and with this comes the desire seen among aliens— the strong and steadfast determination to master a new society and civilization for the sake of self-preservation.

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Seeing that the standard of intellectual requirement in the average colored school is below what would have been exacted of him in his own land, he steadily and vigorously pushes his way to the front, and finds little opposition in so doing. He questions everything, taking nothing for granted, and never resting until he can see the reason underlying all. This habit is carried too far at times, and becomes irritating to the teacher. American methods of education seem to him to leave too little for the mental teeth of the student, the whole diet being predigested. The American student usually makes a better recitation, reciting page after page to the astonishment of the West Indian; but the latter cannot do this, as he has been accustomed to correlate and associate every new fact with an old. He carries with him only facts which he can incorporate into his mental consciousness for all time. He will make careful notes and analyses of all his studies, while the American cannot take the trouble (preferring to save time by purchasing a key or compend for a dollar). The West Indian student does not care how long he takes so long as he understands every move and step leading to the solution of a problem. Where routine work is concerned, the American will very often surpass the West Indian; in initiative the latter is better.

And so these West Indian immigrants pass their lives in this country, forming a part of the colored population, subject to their disabilities and enjoying most of their privileges, but readily distinguished from the American Negroes by their accent and mannerisms. Where they reside in the larger cities in sufficient numbers, they often form West Indian societies in order to preserve their geographical and national identity. These societies are designed for the purpose of mutual help in times of sickness and death, of promoting reunions among the members, and of reviving old friendships and memories. They are, therefore, of immense help to the immigrants, keeping alive the feeling of love for the native land and of respect for the homely virtues they learned there. Unfortunately, they have a tendency to produce an exaggeration of the differences between the American and the West Indian Negroes, the former accusing the latter of assuming the attitude of a superior race.

Nevertheless it is impossible to draw clear lines between the two peoples after the first generation of immigrants, for, West Indian women being few, the men are bound to intermarry with American colored women, with the result that if any children are born, they become immediately identified with the life, thought, and feeling of the United States; and thus the solution to that race problem is exceedingly simple.

Their attitude towards the general race problem appears to be rather that of interested onlookers than of active participants, for in

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the pursuit of their several occupatiôns they feel assured of ample protection, more so than many American Negroes. Some few who are anxious to enter the civil service become citizens, but the large majority will not, on the ground, as one expressed it, that while he is a British citizen he has three powerful governments to protect him—the governments of Great Britain, the United States, and his state of residence—while otherwise he would have only two. Having no desire to enter politics, as they are not citizens, they are free from the unrest which affects the American as to his political rights. Since a portion of them have all their lives believed in and practiced social separation based on class distinctions, though humiliated by and resenting the unfair discrimination of common carriers, yet they see the reasonableness and expendiency of other forms of social separation. Nor are they slow to perceive and take advantage of the vast possibilities created by such a situation. They are able to understand the white man's pride of race, being confident at the same time that the best of the West Indian blacks are conscious of a pride of race as strong and as fruitful in intellectual and moral worth. It is true that they are idealists, but they are practical idealists, bearing in mind continually that two thousand years have passed and the kingdom of God has not yet come, and until it does they need not expect a sudden change of men's modes of thought and institutions. They prefer to work and wait, as one of their number puts it, "toiling in the years of God;" or, as another says, borrowing a figure from a scene upon which he has often gazed in the Caribbean sea: "No one man will ever make the race all that can be desired; but, like the little coral polyp, he will do his little bit and die with the sure and certain hope of ultimate success." And while this practical idealism does not blind them to the needs of the day's work of the world, they have been taught that to *live a life* is the finest piece of work, that if this lesson has not been learned, thousands of acres may be bought to gratify the individual's power of acquisition, and millions of dollars may be safely laid aside, yet with all this there can never be genuine progress among a people.

As blots on the excellent character of the West Indian immigrants may be mentioned that irritability of temper which manifests itself so readily. They sometimes seem to be walking around with chips on their shoulders, daring anyone to strike them off, and ready to resent sharply every real or supposed affront. Perhaps this is due to the nervous tension under which they suffer, owing to the feeling that their American cousins regard them as interlopers standing ready to take away what belongs to them; or perhaps, as a Jamaican Negro physician explained, the native environment of the sea is apt to produce a condition

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of nervous instability. Their conceit and arrogance become at times very offensive and may draw forth the commiseration rather than the resentment of the American Negro, who in his heart believes that "all West Indians are crazy." Carried too far, this nervous instability may even make them ill, their anxiety or their absurd sensitiveness disconcerting them and hindering their undoubted usefulness. On the other hand their self-reliance, their assurance, adaptability, and unswerving determination somewhat balance these defects.

The few sketches which follow are typical of the younger immigrants. The first, taken direct from a school exercise in English composition, reads almost like the celebrated letter of Alexander Hamilton, the white West Indian immigrant: "With all the comforts of my home life and all the joys of my island I longed to go abroad. My one hope, the aim of my life, was being stifled. At home I saw nothing ahead for me but either to be a clerk in some mercantile house with a small salary and a large head, or to become a tailor badly paid. * * * * I approached my mother. I spoke to her of my desire to go to America. She refused. I persisted, and finally she let me go but not without sorrow, that gnawing at the heart which each mother feels when her only son goes away. So it was that while yet a boy of fifteen I found myself in a strange land." Were it not for the fact that the West Indian black seldom reveals his life's story, and then only to the most intimate and sympathetic of his friends, one might now be reading of how that lad of fifteen had to tie the soles of his shoes to the uppers in the dead of winter, as he trudged through the snows of a Northern city in order to find support for the mother and sister who joined him later; then of his educating himself in a Southern colored school, and how, passing to one of the large Northern universities, he fitted himself, more by the hardships he had undergone than by the knowledge he gained in school, to become the pastor of a colored church in the North, esteemed and respected by whites and blacks alike.

Many similar stories, with a good bit of human interest, might be told. This is somewhat different in character: M. is from a well-to-do colored family, having all the comforts of home life. He wants to try his fortune in America where he hopes to use the clerk's pen, as he has done at home, and by that means acquire fortune and renown. On his arrival he is charmed with all he sees; but, his money gone, he seeks employment and finds it in cleaning the cuspidors in a hotel. Later he becomes a gentleman's valet and is kindly treated, but being stung to the quick when his employer sneers at him for still hoping to enter a college, he leaves his service immediately. After many struggles and much disappointment he finds himself in a college and eventually a grad-

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uate pharmacist. "Yes," he muttered, as he told his American experiences, "I have been seven years in hell and four in college." Here it is a young girl who has been struggling with a small private school at home which brought but poor returns. She determined to try her fortunes in America. Sensitive to a degree, she determined to harden herself. Not being able to secure the educational work which she could do, and do admirably, owing to her previous training in a normal college, she entered service, rising soon to a position of trust, because she did her work with the characteristic carefulness and thoroughness of the West Indian. And many a like tale might be told were there time for it. The finest stories, however, come from the young lads who left home when they were seventeen or eighteen. One would think that even their practical idealism would soon be smothered in the crush and press of life, but not so. T. has lost his father, and the boys must leave home to get work in order to send some help to their mother and the five sisters, for the mother refuses to allow the girls to leave unless nothing else can be done. T. remained for a while in Buffalo, then he visited the Canadian Northwest, then came back to Pittsburg and finally to Chicago. There he was a bell boy in a large hotel, yet it was touching to see that his dreams were of his native land, and to see the kind of dreams he had. Having seen farming in the Canadian Northwest and the Western States, his heart yearned to show his countrymen how to get the best out of the land by the best methods. Wild dreamer that he was, he took his earnings and bought a plough, which he shipped to his brother in order that some day he might be able to return and give a practical demonstration of what true farming means. Again, there is J. assisting in caring for the discipline of a large school at a moderate salary. He had hoped to be a physician when he left home, but after leaving Hampton he took up school work. In reply to the question why he had abandoned his aim, he said simply (without a particle of affectation), "I am glad I am doing this work. It is only a return to these people for what I received from Hampton, but I never dreamed that I would be engaged in this missionary work." L. was taking a course in agriculture in the same school, striving to keep to the very forefront for the honor of his native home and the West Indian name. On being asked if he would use any of the methods of cheating habitual among some students, he replied, all unconscious of the dignity of his tone, "I could not be paid to do that." There are scoundrels and rascals among them, but the West Indian name is safe so long as these splended young immigrants remain what they are now —practical idealists.

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The West Indian leaven, then, is working in the whole lump of American Negro life. At best it is a silent influence which these immigrants exert, an influence which passes unnoticed for the greater part of the time, but its effect is no less real one way or another. For good or evil it spreads from bell boys on the boats or in the hotels, elevator boys, mechanics, students, girls in domestic service, physicians, and clergymen; and even though many days may pass, its results will surely be seen.

THE INDIAN SNAKE DANCE

BY HARLAN I. SMITH

THE snake dance is an elaborate, dramatic, pagan ceremony that is centuries old. It is a part of a prayer for rain performed between August 15 and 26, biennially, at five of the Hopi pueblos or villages on the Hopi Indian Reservation in Arizona. At three of them it is held in the even years and at the other two in the odd years.

The dance is only a part of the ritual of an important observance which has been transmitted through uncounted generations, until now it is doubtful if any of the people can explain the significance of all the details of the ritual. After the astronomer priest directs the town crier to announce the beginning of the ceremony, the venomous rattlesnakes, the larger and more strikingly beautiful though harmless bull snakes, and the long and harmless whip snakes are hunted for four days to the north, the east, the south, and the west. They are gathered from the fields as representatives of the people who in mythic times became snakes. Then they are taken to the kivas, or underground, secret, priestly chambers, where mystic rites occur for days before the final public snake dance. Here in the kiva the snakes are ceremonially washed in a sacredly prepared bath, watched, and placed in jars for the final ceremony.

The antelope dance, a part of this long ritual, is held the evening before the snake dance proper. The final spectacle is public and is often observed by tourists and scientists with camera and note book, by cow punchers, ranch women, and Indians of various tribes. All of these stand about or seat themselves on the flat roofs of the pueblo

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among the chimneys, some of them made of super-imposed pottery jars with the bottoms broken through. The pueblos are communal-like, flat-roofed houses, and were formerly entered only from the roof, so that ladders had to be used to climb up to the house tops from the ground. These were drawn up at night so that no enemy could follow. In recent years doors have been cut through the walls in imitation of those in white people's houses, and windows have been provided with real glass purchased from white traders. The roofs are flat, probably because, in this warm, desert region steep roofs are not needed to shed rain and snow as in colder countries.

At dawn the young men run the snake race, bringing in from the fields melon vines, corn, and other products. Then the priests, with bodies rubbed with red paint, and chins black, presenting a somber though dignified appearance, come out on to the snake-dance plaza with majestic strides and an aspect of fierce determination. Each snake priest has two attendants, one of whom bears a feather wand. The snakes are handed out from a bower. The priests hold them in their mouths and carry them around while dancing. The assistant attracts the attention of the snake and perhaps thus keeps it from biting the priest. When each snake has been carried in the dance and each in due time has been dropped, and all have been gathered up again, then an old priest sprinkles sacred meal on the ground, outlining a ring with six compass points. The snakes are then thrown on the meal. So they are entrusted with the prayers of the people, and then are given their liberty to carry these prayers to the gods who are able to cause the copious rains so needed in this desert region to water the corn and other crops of the Hopi.

Some who have seen as many as six dancers say that they have never seen a dancer bitten; others have seen the rattlers strike their fangs deep into the priest's flesh, and remain there fastened by their long, curved, fish-bone-like fangs until removed. The priests are certainly extremely careful, and, too, they have an antidote for snake bites, made of the roots of a certain plant.

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A NOTABLE MISSIONARY ANNIVERSARY

BY JAMES DEXTER TAYLOR

ORE than two years ago the American Board missionaries in Africa determined that if possible their seventy-fifth anniversary should contribute something toward the answering of our Lord's prayer, "that they may be one." As a means to this end they proposed to the Natal Missionary Conference that the coming of Dr. Adams and his associates should be celebrated, not by their American missionary descendants alone but by all the societies which have since entered this field, and who are joint heirs with us of the fruit of their labors. There was a little suspicion at first that this was an enterprising Yankee confidence game to persuade the other denominations to assist in financing a celebration which would have prominently labelled on it somewhere, "Made in U. S. A."; but this feeling soon gave way as the spirit of real co-operation was kept persistently at the front, and the whole Missionary Conference was soon enthusiastically planning for its own celebration. Two circumstances aided in the production of the necessary mental attitude. The very first missionary to Natal was Captain Allan Gardiner, who landed earlier than the Americans in the same year. After a brief and unsuccessful mission in South Africa he went to Patagonia, where he died of starvation. He was a member of the Church of England, and this fact was used to draw that church into the celebration. Their first response was that they could not participate in any religious services, but before they got through, two of their archdeacons, splendid missionaries both of them, had taken prominent part in the proceedings of the Missionary Conference, and the Bishop had made a fine speech at the great public meeting, which if not religious from an ecclesiastical standpoint, was distinctly so from all other points of view. The second favorable circumstance was the Edinburgh Conference. Its well-deserved rebuke of South African lack of comity greatly strengthened the movement for co-operation. To mention its appeal to South Africa to set its house in order was like quoting Nelson's famous phrase, "England expects every man to do his duty."

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One had but to appeal to the little red "Vol. VIII" of the Edinburgh Proceedings and one had quoted ultimate authority. But more than all, the spirit of Edinburgh, which has gone out like electric waves to the far corners of the earth, brooded over plans, discussions, celebrations, till what would have been impossible in 1907 was done in 1911.

The first thing that struck the hustling, business-like American visitor, in the person of Dr. Patton, was the number and variety of meetings in connection with the celebration. No sooner were we seated in the train for the first mission station he visited in Natal than Dr. Patton pulled out his itinerary, which had reached him at Victoria Falls, and remarked, "Look here, you have meetings enough planned to celebrate the creation of the world. Can't you cut out about half of them?" Later he admitted that each had its own necessary place in the plan, but he left with a feeling that not the least of the hardships of the African missionary is giving up most of what should be his annual vacation to attend meetings.

The first of the series was the annual meeting of the Natal Missionary Conference. Three years ago the Conference, after many years of usefulness, seemed to be suffering from premature senility. The rejuvenation of the Conference itself has been one result of the effort for the common good. Nearly every one of the more than twenty societies laboring in these parts was represented at this year's Conference. Lutherans, Church of England members, Wesleyans, Salvation Army people, and every variety of "non-conformist," or "free" churches, Scandinavians, Germans, French, Scotch, English, Americans, and Africans, rubbed elbows figuratively over the co-operation resolutions and literally over the festive tea-cup. Co-operation was the only subject admitted to the program. Two splendid reports of the Edinburgh Conference set the pace. Crisp, snappy talks on co-operation were given by a German Lutheran, a Swedish Lutheran, a Scotch Presbyterian, and an English member of a non-sectarian mission. A careful study of the problem of social purity by an American Board missionary considered the dangerous effect on this problem of disregard of one another's discipline, and the possibilities of co-operative measures in handling this, Africa's problem of problems.

Secretary Patton's presence was an inspiration in these Maritzburg meetings. His address to the Conference on "Co-operation in Other Lands" was as if the Edinburgh volume on "Unity and Co-operation" had been transformed into a living personality, who told what his eyes had seen of these modern miracles. Maritzburg churches have had the reputation of being rather more than cold on the subject of missions to the natives. There are rumors that promi-

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nent pew-holders have been known to leave the house on the rare occasions when they found a missionary in the pulpit. On Conference Sunday all this was changed. In the principal Wesleyan church of the city Dr. Patton preached a powerful sermon on the tremendous opportunity of Christianity due to the decadence of other religions. Nearly every pulpit in the city was occupied by missionaries. In the Town Hall in the afternoon a great audience of Sunday-school children listened to addresses from missionaries. In the evening, after the usual evening service, the spacious hall of the Y. M. C. A. was filled to overflowing to listen to Dr. Patton's address on "What Africa Means to the Christian World." Many said it was the finest thing they had ever heard in Maritzburg. Next morning a fine big Swedish Lutheran, as we met him at breakfast, smote his broad chest and declared, "Once more am I proud to be a missionary—even in Natal." Did not every missionary's heart thrill as Dr. Patton declared that after visiting and studying Turkey, India, and Ceylon he knew of no place where a man could invest his life with more significance to the Kingdom of God than right here in Natal.

The Conference had two most important practical results. A set of resolutions was adopted which (1) bind the co-operating bodies to respect each other's discipline and to avoid, as far as possible, beginning work in places where other societies are already laboring; and (2) create an Advisory Council, consisting of missionaries and native ministers of the various societies, which is to endeavor to promote uniformity in conditions of membership, instruction, and discipline, and is to act as a Board of Arbitration for the reduction of overlapping. The second practical result was the decision to establish an interdenominational Zulu newspaper under the auspices of the Conference. Its editorial board will consist of representatives of half-a-dozen denominations and as many nationalities.

The Missionary Conference continued from the twenty-third of June to the twenty-seventh. On the twenty-eighth the special American Mission celebration opened at Inanda. Here, in the privacy of our own mission station, we indulged in a little pardonable pride that after all the seventy-fifth anniversary was our own, though we had loaned it for the larger cause. But we were by no means alone. A missionary and several native representatives from each society shared the occasion with us and added to the richness of the program. The little station at Phœnix presented an animated appearance on Wednesday afternoon. Every conveyance in the district had been requisitioned. The finest of the lot, a three-seater with six horses, belonged to a native. Long lines of natives, carrying their bags and bundles on

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their heads, marched away toward the mission station. The church was full of natives, and the singing had begun an hour before the time fixed for the opening service and before the last belated carriage had arrived, drawn by the laziest pair of mules in the whole caravan. From Wednesday to Sunday night the church, and often the schoolhouse as well, was packed with a native audience at 7 a. m. and 7 p. m. and the largest audience of the day gathered at eleven o'clock under the beautiful Australian wattle trees in the park. Five addresses each day was the minimum. Obviously one must select the outstanding events in such a program.

Nothing was finer than the presentation on Founder's Day of an address to Mrs. Edwards, the only living founder, for she was the actual founder of Inanda Seminary. Her girls, graduate and undergraduate, had secretly prepared an address and a purse of fifty dollars. At the psychological moment their committee mounted the platform, led by Mrs. J. L. Dube, who called Mrs. Edwards's "girls" to come and stand before her as she sat upon the platform, read the address, which throbbed with feeling, and handed Mrs. Edwards the purse. As someone remarked afterward, the whole meeting was lifted to a higher plane by that act of gratitude.

On visitors' day Dr. Patton was presented with a beautifully embossed address by a committee of the native churches, an act which he characterized as the crowning greeting of a great series of greetings since he came to Africa. Naturally Dr. Patton was the central figure in the Inanda celebrations. His address at the conference with pastors, preachers, Sunday-school workers, and school-teachers was a masterly summing up of the economic situation of the Zulus, and a courageous balancing of weaknesses in their character over against elements of strength. Never did they have a clearer mirror held up to them. He characterized the heathen portion of the population as sitting dazed around their beer-pots, overcome by the avalanche of civilization that has come down upon them and caught them unprepared; while the enlightened portion, with their undeveloped sense of the necessity of labor, were between two millstones—the highly civilized European above and the tremendously industrious coolie below—and were in danger of being ground to powder between the two, but Christian education, social purity, and industry were the saving forces.

Equally memorable was the Sunday noon service in the park, when Dr. Patton preached on, "If ye then be risen with Christ," which was followed by the communion service, in which Rev. J. MacColl, a former corporate member of the Board, assisted.

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An imported American school-flag-raising was a feature of education day, with the Union Jack substituted for the Stars and Stripes, and "God Save the King" and "Rule Brittania" in the place of "My Country, 'Tis of Thee" and the "Star Spangled Banner." Mr. Bunker proposes to raise the Union Jack over every one of our more than fifty schools. Americanizing is no part of the work of American Board missionaries.

One must not omit to mention the collection of $940 for the Zulu Home and Foreign Mission Fund, and this after the churches having ordained pastors had paid their salaries.

During the last two days of this Inanda celebration, inter-denominational native conventions for the deepening of the spiritual life were being held simultaneously on five different mission stations in different parts of the Colony, in order that as widely as possible the spirit of unity might be diffused. These conventions were entertained respectively by Wesleyan, Swedish Lutheran, Free Church of Scotland, Norwegian Lutheran, and Hermannsburg Hanoverian Lutheran stations.

But all this was merely warming-up practice for the greatest missionary event ever planned in South Africa, quite as big a thing to organize, comparatively considered, as the World in Boston. A native choir of three hundred and fifty voices, trained at seven different centres and led by a native conductor, was to sing. Would they be able to satisfy a critical European audience? The new Durban Town Hall, a magnificent building with a seating capacity of three thousand, had been engaged for the occasion. Was it possible to fill it for a missionary meeting? A few blocks away a native industrial exhibition was to be held. Two floors of a large warehouse had been engaged for this purpose. Up to a week before the date fixed it was still an open question whether the conservative native would rise to so new an undertaking, and therefore whether there would be any exhibition worthy of the name. Such thoughts and cares drove sleep away from the eyelids of Rev. F. B. Bridgman, the energetic Durban missionary upon whom the chief responsibility of organization rested. For nearly a week scones and tea at down-town restaurants was about all the physical nourishment he had time to take. A vigorous campaign of newspaper write-ups had been carried on for nearly two weeks by Rev. John Sinclair, D. D., formerly of the Presbyterian Church in Brookline, Mass., but now pastor of one of the leading Congregational churches in South Africa.

The Administrator, the most important provincial official under the Union, had been secured to formally open the exhibition. A

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volunteer committee had transformed the great warerooms with flags and bunting into beautiful exhibition halls. Booths of native woodwork contained walking sticks, shields, assegais, pillows, and ornaments of every sort of grass-work, baskets, mats, beer-strainers, grass cups and saucers; of bead work in the thousand forms which native art produces; of pottery; and, finally, of the products of civilized art—dresses, lace, crochet; wool, clipped, carded, spun, and knit by natives; boots, harnesses, etc. A book stall showed what has been done in the production of Zulu literature. At intervals three native "boys" made fire with their fire-sticks in the primitive fashion, by twirling one upon the other, for a delighted circle which gathered around them whenever they began operations. On the upper floor were the boarding-school exhibits. The Trappists, with their sample of more than a dozen trades, over-topped all others. Oh, for sixty instructors in a single institution and unlimited resources as they have! But in fineness of work they were excelled by several Protestant schools. Yes, even the Roman Catholics were with us in the exhibition. The more religion deals with everyday life the nearer we get to unity.

Nearly everything was for sale and at prices far below those of the curio dealer. All proceeds were for the native manufacturers, no middle-man's profits. Before the first day of the exhibition was over, nearly everything was flying the green tag which meant "Sold." An afternoon and evening were set apart for the natives to see their own handicrafts, the Secretary for Native Affairs conducting another formal opening for them. A considerable number of Europeans came in and mingled with the crowds of well-dressed natives. More than $500 was taken in gate receipts. Everywhere the surprised exclamations were heard, "Why, these natives are real artists." "These natives can be taught anything."

By far the most interesting exhibit was a school of one hundred children being taught just as they would be on the mission station, but interspersing the lessons a little more frequently with singing. They were surrounded by crowds at all hours, but went calmly on with their lessons as though accustomed to be looked at by crowds every day.

Meanwhile doubts as to filling the Town Hall were dissolving. The 1500 reserved-seat tickets were exhausted, and disappointed applicants were offering to purchase them. The force of stewards had to struggle to protect the rights of ticket-holders till ten minutes before eight o'clock. When the clock struck eight and the motor-car of Lord Gladstone, the Governor-General, drew up at the main en-

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trance, 4000 people were packed into a hall whose seating capacity was 3000. Hundreds were standing, and the doors had been already closed against still more seeking admission—and this at a missionary meeting! Lord Gladstone had kindly consented to act as chairman. Dr. Patton felt obliged to explain to the audience that it was Lord Gladstone's convenience and not the canny American committee which had fixed upon July Fourth as the date for the great meeting.

Massed at the back of the large platform were the 350 singers, the girls in white, with pink and blue collars in alternate rows, the boys in simple black suits, each with a red-ribbon badge in the button-hole. Rising like trained troops at the signal of the conductor's baton, they opened the service with "Crown Him," to the tune Diadem. From that moment governor-generals, bishops, board secretaries, were but tolerated interruptions to the singing of "that wonderful choir." "The Ransomed Hosts," by Grieg, a Zulu translation of Steiner's "What Are These Arrayed in White Robes?" and Palmer's "Trust Ye in the Mighty God" were sung with such expression that the vast audience burst into round after round of applause, and repeats had to be given before the service could proceed. The Zulu singing put the audience into the right humor for the splendid address of the Rev. John L. Dube, founder of the Zulu Christian Industrial School. It was a glowing tribute to the work of the missionaries, an appeal for fairness in the treatment of the native, and a courageous defence of the educated native against "the black peril" prejudices of which South Africa is just now full.

Notable speeches were made by the Governor-General, by the Bishop of Natal, and by Secretary Patton, but for once and most appropriately on their seventy-fifth anniversary, the natives had the right of way, won by sheer talent from an audience not given to softness towards the native. The inevitable "address" was presented in most beautiful form by a committee of native ministers representing 60,000 native Christians and 200,000 adherents. At a signal from their leader the entire choir rose and the hall echoed to the Zulu royal salute, "Bayete," shouted at the top of three hundred and fifty lusty lungs. The collection resulted in $355 for the expenses of the anniversary and insured a balance on the right side.

The anniversary was over. Maritzburg and Durban had been made to throb with missionary interest as never before in their history. Twenty denominations had accomplished a great task together. Permanent steps for co-operation had been taken which make it possible for Natal to hold up its head among progressive mission fields. A better understanding had been brought about between

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whites and blacks. Anxious brows smoothed out, tense nerves relaxed, and the American missionaries retired with Dr. Patton to a quiet suburb to "rest" while they treated him to some of the problems of an annual meeting in a much under-manned mission.

At Home and Afield

HAMPTON INCIDENTS

Founder's Day

THE celebration of the birth of Hampton's Founder was held this year on Sunday, January 28. The principal address was made by Dr. Edward W. Schauffler of Kansas City, Mo., and may be found entire elsewhere in this issue. Dr. Schauffler was eminently fitted to speak in memory of General Armstrong, having been associated with him during the Civil War and also as surgeon in charge of a Negro hospital connected with the Freedmen's Bureau, of which the General was superintendent for ten counties in Virginia. It was with great interest that Dr. Schauffler revisited the scenes of his early life and noted the tremendous changes which have been brought about on "the old Wood plantation" by the enthusiasm and devotion of the loved "Chief," who could not be persuaded " to drop the Negroes and go West."

IN the evening a short address was made by Dr. Mitchell of the University of South Carolina, recently welcomed to Hampton's board of trustees, who spoke on "civic patriotism" as the great need of this age. "Wherever the weakest member of society is found," he said, "there all the resources of government, all the wealth of intelligence, all the strength of social service, all of the finer manifestations of the human spirit, should be present to help. We are coming to see that democracy concerns society. Democracy is the belief that our highest pleasures are increased by sharing them. That is what Hampton stands for. That is what the finer spirit of the age stands for. As we have democratized learning, religion, and government, so we shall democratize property and privilege and all that makes for the rights of citizens."

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ANOTHER interesting visitor present on this occasion was Rev. A. G. Fraser, president of Trinity College at Kandy, Ceylon, who is in this country to study methods of industrial education, with a view of introducing it into an interchurch normal school which he is endeavoring to induce the various missionary boards to co-operate in establishing for the purpose of training teachers for the primary schools just being started in Ceylon. Principal Fraser is a son of Sir Andrew Fraser, once lieutenant-governor of Bengal, and has had a wide missionary experience, serving for three years in Africa before going to India. He contracted the sleeping sickness, but recovered from it after a year in England. He spoke at Hampton of the great national movement now in progress in India, calling attention to certain good qualities possessed by the people there, but pointing out, too, some of their weaknesses. The vast population in India necessitates a strong band of workers, endowed with good Christian principles, who are able to make the people understand the unseen as well as the seen things of God.

ON Monday, the twenty-ninth, was held the winter meeting of Hampton's board of trustees. Besides Dr. Mitchell there were present: Mr. Ogden, president, Mr. Bigelow, Mr. Cooper, Mr. Kelsey, and Dr. Schieffelin of New York; Judge Lewis of Richmond; Mr. Frazier of Philadelphia; and Mr. Darling and Dr. Frissell of Hampton.

The Armstrong League

AN historical meeting of the Armstrong League of Hampton Workers was held in the Museum on Saturday evening, January 27. A number of interesting pictures of Hampton and vicinity during and immediately after the Civil War were shown with the reflectoscope. Among them were the Chesapeake and Hampton Hospitals, the town of Hampton after it was burned, the walls of old St. John's, Old Point Comfort when the Hygeia Hotel was at the entrance to the Fort, and many others of unusual interest. Some scenes followed showing the enlistment of the Negro soldier; Negro soldiers guarding the tent of General Armstrong and singing their battle hymn—"They look like men of war," as they sat about the camp fire; and an interview between Major Moton and two veterans of one of the General's own regiments. Dr. Schauffler concluded this very interesting meeting by giving a number of personal reminiscences of General Armstrong when they were living together in the old Wood plantation house.

The Armstrong Statuette

ON the cover of the present issue of the SOUTHERN WORK-

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MAN will be found a reproduction of a recent gift to the school—a bronze statuette of General Armstrong on horseback—which, mounted on a marble pedestal, is now on exhibition in the Library. The statuette, which is the gift of one of Hampton's good friends, Mr. E. H. Van Ingen of New York City, is the work of the English sculptor, A. Bertram Pegram, and is exquisite in execution. The likeness is considered excellent by the General's family and closest friends, and the way he sits his horse is most characteristic and lifelike. A fine tribute to the sculptor was unconsciously paid recently by two students, who, after examining the work of art, stood back and gravely saluted the General. Hampton is happy to possess such a lifelike reminder of its famous Founder.

The Farmers' Conference

THE annual session of the Farmers' Conference was held this year on January 31 and February 1, and was largely attended by farmers, farm demonstrators, teachers, supervisors, and preachers. The interesting exhibit completely filled the Gymnasium, and clearly demonstrated what a hold the "Virginia Plan" of education has already taken on the colored citizens of the state. Every county in which supervisors are at work sent a creditable exhibit of canned vegetables, wearing apparel, cornshuck mats, and other hand work. The first prize was won by Northampton, which had a really remarkable exhibit, and the second by Chesterfield. The corn and other farm products on exhibition were of excellent quality, and women's handiwork, exhibited by clubs or by individuals, was abundant and most attractive.

AMONG the interesting speakers was Miss Mary Yates of Cornell University. Miss Yates is an English woman who became interested in farming and was placed in charge of an agricultural school in Warwickshire, England, where the daughters of professional men were taught horticulture, dairying, and poultry keeping. Miss Yates gave valuable demonstrations of the best methods of killing and dressing poultry. Other speakers were Mr. Bradford Knapp, who has succeeded his father in farm-demonstration work in the South; Professor P. T. Cole of the Norfolk Trucking Station; Professor C. A. Zavitz of the Agricultural College at Guelph, Canada; Mr. J. B. Pierce, district agent for farm-demonstration work in Virginia; Hampton Institute instructors; and many others. In the April issue of the SOUTHERN WORKMAN will be found an illustrated report of the Farmers' Conference, which is becoming each year of greater and greater importance.

IN connection with the Conference was held a joint meeting of supervisors and farm-demonstration agents for the purpose of in-

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creasing the co-operation between these two classes of rural workers. Besides the more strictly technial talks, there were many expressions of sympathy and many helpful suggestions made by Dr. Buttrick, Superintendent Eggleston, Supervisor Davis, and Secretary Binford of the Co-operative Education Commission. It was an inspiring and hopeful meeting.

Indian Citizenship Day

OF unusual interest was the celebration at Hampton of the twenty-fifth anniversary of the signing of the Dawes Bill, giving citizenship to the Indians. The school was honored by the presence of Hon. Robert G. Valentine, Commissioner of Indian Affairs, Dr. and Mrs. Walter C. Roe, veteran missionaries to the Indians; Rev. Sherman Coolidge, an Arapaho missionary and president of the "Society of American Indians;" Miss Laura Cornelius and Mrs. Marie Baldwin, prominent Indian women, who are officers of the same Society; Mr. Thomas L. Sloan, also prominent in the organization of this first Indian Association, a Hampton graduate and perhaps the foremost Indian lawyer; and a company of Omaha Indians at present on a mission to Washington.

THE exercises were held on the evening of February 8, and were most inspiring. Besides the usual talks by students there were sympathetic and suggestive addresses by nearly all of the visitors present. Mr. Valentine spoke for the Government, saying that it had undertaken with its Indian wards the most gigantic philanthropy of all time; that it had often done harm when it meant to help; and that it had frequently robbed the Indians of personal character in its mistaken but well-meant philanthropy. He declared the object of the Indian Office to be the giving to the Indians opportunities of developing character along both personal and altruistic lines. Mr. Valentine expressed the hope that the newly formed "Society of American Indians" would be able to develop a strong public opinion favorable to the Indians' progress.

A plea for intelligent, true, brave, pure, sober, and Christian Indian leaders was made by Dr. Roe; while Mr. Coolidge, who has a very fine, strong, and winning face, emphasized the importance of patriotism among Indians and told of his efforts to bring about through the church a better understanding between them and their white neighbors. Miss Cornelius, who has had all the advantages of travel and university education, described her plan of establishing industrial, co-operative Indian villages, where a richer economic and social life may be brought to the people by intelligent direction and supervision. Mr.

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Sloan spoke most feelingly, as he always does, of his debt to the Hampton School, and expressed his gratitude at being able to help his people by defending their legal rights.

Religious Work

THREE communicants' classes, with a combined enrollment of thirty-eight, have been formed of the students who started the Christian life during the Week of Prayer; these classes have regular weekly meetings in which the discussion is based upon a manual by Dr. J. R. Miller of Philadelphia. Since the Week of Prayer, increased attendance has shown added interest in the various voluntary student prayer meetings and Bible classes.

On Saturday evening, February 17, a very delightful social was held in the Gymnasium by the Y. M. C. A. members, who now number three hundred and twenty-five.

THE annual Roll Call of the Indian Christian Endeavor Society has come to be an event looked forward to with much interest. For several years past it has been held in the Museum, and as the letters from old students are read their pictures are thrown on the screen: This year the meeting was held on Sunday, February 11, with a large attendance of students and teachers. Many interesting letters were read, from some of which we hope later to publish extracts. They tell of hard, earnest work, and show the help these boys and girls, now men and women, are able to give the people among whom their lives are cast.

The Society is in a flourishing condition. There are 40 members now in school, and about 200 who have left. Some have died, and for a few no addresses are known; but 194 letters were sent out at Christmas to the former members, and the replies show such love and loyalty for the old school home as to make one realize the help and encouragement this message must carry to those who are now so widely scattered.

Athletics

THE leading sport during these cold winter months has been basket-ball, and the school team has ably acquitted itself. On January 20, the Armstrong Manual Training school quintet from Washington was defeated by a score of 22 to 8. The Hiawatha quintet from the same city met a similar fate on February 10, scoring only 6 points to Hampton's 36. The team from Howard University, last year's intercollegiate champions, was met on Washington's Birthday, the score being Howard 16, Hampton 19.

The Boys' Athletic Association has adopted a constitution which restricts the wearing of the school letter H, or monogram H.N.A.I. to

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those students only who have won the privilege through athletic achievement. The first insignia were awarded for football last fall, 13 boys obtaining the letter and 10, the monogram; the letter is the equivalent of class numerals in most institutions. They will also be awarded for basket-ball, base-ball and track athletics. This is giving a steady impetus to the competition among the various teams.

Visitors

IN addition to the visitors already mentioned the school has had the pleasure of welcoming, during the past month, Hon. Beekman Winthrop, Assistant Secretary of the Navy, with Mrs. Winthrop; Professor Lewis Gustafson of St. Louis, Missouri, of the David Rankin, Jr. Trade and Industrial School, who spent two days studying Hampton methods; Miss Nellie Curtis of the Associated Charities in Washington; Miss Charlotte Murray, dean of the Woman's Department of Shaw University, Raleigh, N.C.; and Mrs. A. G. Steele, founder of the Steele Orphanage in Chattanooga, Tennessee.

Whittier School Notes

TO keep the memory of General Armstrong fresh in the minds of the pupils, Founder's Day is celebrated each year at the Whittier school. This year, after the usual number of poems, quotations, and songs suitable for the occasion, Mr. George J. Davis, a former Whittier teacher and an old pupil of General Armstrong, gave some interesting personal reminiscences of his former teacher. He spoke with feeling about what his training at Hampton had meant to his friends, to the Whittier School, and to the people around Hampton. His talk was one of great value to the children.

February has been a month of birthday celebrations at the Whittier, exercises having been held for the anniversaries of Washington, Lincoln, Frederick Douglass, and Longfellow, with a special program to commemorate the twelfth of February, Lincoln's birthday.

At the earnest request of Dr. Douglas S. Freeman of the State Board of Health, Tuberculosis Day was observed at the Whittier for the first time, Monday, February 12, being set apart for this work. Catechisms had been previously mailed to the teachers, and these were made the basis of helpful talks to the children on the necessity of taking proper precautions to avoid this scourge.

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GRADUATES AND EX-STUDENTS

AN Indianapolis journal has the following to say about two graduates of Hampton in the classes of 1906 and 1909: "Mr. and Mrs. R. L. Brokenburr have assumed the joint superintendency of Flanner Guild and will take charge of the work this week. Mr. Brokenburr is a native of Virginia and his wife of South Carolina. Both are graduates of Hampton Institute at Hampton, Va. After their graduation Mr. Brokenburr studied law at Howard University, Washington, and began to practice here in 1909, the while Mrs. Brokenburr taught school at Providence and Spartansburg, S. C., until her marriage in June last. It is expected that Mr. and Mrs. Brokenburr, because of their training at Hampton Institute, will be able to develop Flanner Guild, not only as a neighborhood settlement but as the home of many useful industries. The institution was founded about ten years ago by Frank W. Flanner and a number of other public-spirited citizens and has had a creditable history. The plant, which is situated on Colton Street, near Blake, consists of a main building equipped with bathroom, reading rooms, clubrooms, and assembly hall, cooking and laundry rooms, with modern appliances, a resident cottage, and another cottage used for a maternity home for unfortunate colored girls. The board of directors is composed of Dr. W. E. H. Brown, Frank W. Flanner, M. W. Turner, Mrs. Peter F. Brice, and Miss Mabel Newton."

THE sad news has reached Hampton of the sudden death of William M. Parker, the lighthouse keeper on Killick Shoal, on the Eastern Shore of Virginia, and an ex-student of Hampton. His sister—Mrs. Sarah P. Coard, '78, writes of him as follows:

"My brother entered Hampton School in the fall of 1873, at first attending the Butler School, where he was taught by Mrs. Dixon. He was in school three years, leaving from the Middle Class. While at school he used to delight in going out sailing with General Armstrong in the boat known as the *Quakeress*. One day, while out sailing, they were caught in a storm and capsized, but were brought safely to shore.

"On August 6, 1876, he left for Chincoteague Island, Va., where he was made assistant keeper of the Assateague lighthouse. He was given the position by Mr. Thomas Taylor, a white man of Onancock, Virginia. Wil-

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liam served nine years at this post with great credit. In 1886 a new lighthouse was built at Killick Shoal, and William was transferred from the Assateague light to Killick Shoal. Here he battled with the troubles of a light-keeper's life. No matter with what velocity the winds blew, or with what force the angry waves beat against his dwelling, he was ever at his post making known the dangerous parts of the Sinepuxent Bay, and revealing to the sailors the way to go. Here he lived and worked for twenty-six years, honored with the esteem of all who came in contact with him.

"On January 23, 1912, while alone at the lighthouse, isolated from wife and friends by the severe, icy weather, death came and called him while kneeling at his bedside in the act of prayer.

"Although not a graduate of Hampton, it was his chief delight to talk of the school and its workers, to tell how it had shaped his life, and to express his desire to visit Hampton once more."

Indian Notes

A recent letter tells of the death of Daniel Chilson, Class of '89, and adds, "He was a good citizen—honest, hard-working, and a good Catholic. He was road overseer for many years, and did his work well."

Emma Jackson, who left Hampton from the Senior Middle Class in 1907, and the next fall went to Haskell Institute, now writes from her home in Klamath, Oregon. She says, "After leaving Haskell I went to Carlisle to take a post-graduate course in stenography, and was graduated in March, 1911. Later I accepted a position in Philadelphia as a stenographer, and worked there until I got a message that mother was seriously ill, and so I came home about three months ago. I am not doing anything now but looking after mother's welfare. Later on I am going to take the civil-service examination for stenographer in the Reclamation Service."

A letter from Benjamin Brooks, a Micmac who attended Hampton nearly twenty years ago, tells of his life in Middletown, Nova Scotia. He works at the trade of sign and house painting, either by the day or on contract, and, judging by the pictures which he encloses to show some of the results of his labors, his Hampton training is being used with excellent effect.

Joseph Jackson, Trade Class of 1911, is employed near Sacaton, Arizona, under the U. S. Reclamation Service, in the construction of concrete gates.

John G. Walker, Class of '98, has temporarily left his successful business in Arizona and gone to Los Angeles to study law. He has lived among his own people, the Navahos, ever since leaving Hampton, understands their needs and conditions thoroughly, and with the knowledge he will take back to them can be a greater help to them than any white man.

Pierrepont Alford, Class of 1903, is taking a course in the Automobile Training School in Kansas City, Mo., and is making a specialty of the study of gasoline engines.

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SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Some Results of Hampton's Work, (Illustrated)

Annual Catalogue, (Illustrated)

Principal's Report

Negro Conference Reports

Founder's Day Programs

A Southern Man's Estimate, Samuel C. Mitchell

Georgia's Investment, A Story of Struggle in Alabama's Black Belt (Illustrated)

Industrial Education in the South, Thomas J. Jones

"Hampton"

The Crucible, A Southerner's Impression of Hampton (Illustrated), J. W. Church

The Regeneration of Sam Jackson, (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches I, A Man to Men, E. L. Chichester

Hampton Sketches II, Johnson of Hampton, E. L. Chichester

Hampton Sketches III, The Woodman, E. L. Chichester

Hampton Sketches IV, A Change of Base, E. L. Chichester

My Neighbor, the Negro, Samuel C. Mitchell

The Negro in Country Life, Jackson Davis

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THE SOUTHERN WORKMAN

APRIL 1912

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

The Hampton Normal and Agricultural Institute

HAMPTON VIRGINIA

H. B. FRISSELL, Principal — F. K. ROGERS, Treasurer
G. P. PHENIX, Vice Principal — W. H. SCOVILLE, Secretary
H. B. TURNER, Chaplain

What it is	An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878
Object	To train teachers and industrial leaders
Equipment	Land, 1200 acres; buildings, 135
Courses	Academic, trade, agriculture, business, home economics
Enrollment	Negroes, 1234; Indians, 74; total, 1308
Results	Graduates, 1612; ex-students, over 6000 Outgrowths: Tuskegee, Calhoun, Mt Meigs, and many smaller schools for Negroes
Needs	$125,000 annually above regular income $4,000,000 Endowment Fund Scholarships Academic: Permanent $2000 each Annual 70 " Industrial: Permanent 800 " Annual 30 "

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of The Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of dollars, *payable*

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The Southern Workman

Published monthly by

The Hampton Normal and Agricultural Institute

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THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

EDITORIAL STAFF

H. B. FRISSELL
HELEN W. LUDLOW
J. E. DAVIS
W. L. BROWN
W. A. AERY, Business Manager
W. T. B. WILLIAMS

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ON

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ANIMAL HUSBANDRY
HEALTH
INDUSTRIAL WORK
NATURE STUDY
SCHOOLROOMS AND GROUNDS
SOUTHERN INDUSTRIES

Academic Subjects

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THE MARCH TO DINNER ON ANNIVERSARY DAY

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The Southern Workman

VOL. XLI APRIL 1912 NO. 4

Editorials

Hampton's Anniversary

The Hampton Anniversary has become a red-letter day in the lives of some of the school's friends. Honorable Job Hedges, of New York, who has attended the last two anniversaries, has expressed his intention of making an annual pilgrimage to Hampton in order to enjoy the pleasure and inspiration which the occasion affords. The wonderful beauty of the place in the spring time, the stories which representatives of the graduating class tell of their struggles for an education, the plantation melodies, the class-rooms and workshops with their interesting presentation of industrial training, the remarkable gathering of distinguished men and women from different parts of the country—all these unite to make Hampton's Anniversary a notable event.

This year President Taft, who is one of the school's trustees, has promised to make every endeavor to be present. A number of Washington and Richmond friends are expected. For many years Mr. Robert C. Ogden was accustomed to bring a party of friends to Hampton at this time as his guests. Last year the Brooklyn Armstrong Association, made up largely of friends of Mr. Ogden, formed a party which invited him to come as their guest. The occasion

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was such a pleasant one that the Brooklyn Association decided to organize an annual pilgrimage. A committee composed of trustees and members of the Brooklyn and New York Associations have issued invitations for the trip. The party will leave New York on the morning of Tuesday the twenty-third and return by the day train on Friday the twenty-sixth. The trustees' meeting will occur on Wednesday, April twenty-fourth, and the Anniversary exercises will take place on Thursday the twenty-fifth. In addition to the usual exercises a series of tableaux will be given illustrating the history of the school in a way similar to the presentation of Yale's history at the decennial of that college.

Interesting Meetings in April

The Penn School on St. Helena Island, the oldest of the schools established for the freedmen, celebrates this year on the thirteenth and fourteenth of April its fiftieth anniversary. Dr. S. C. Mitchell, president of the University of South Carolina, will deliver the address. Here, too, historic scenes will be presented. The island is full of picturesque beauty, its live oaks draped with hanging moss and peopled with mocking birds; and the Penn School, with its new industrial building and attractive grounds, is well worthy of a visit. The Atlantic Coast Line from New York offers the quickest way of reaching the school. Tickets can be secured for Beaufort, South Carolina, from which a boat carries visitors to St. Helena Island. The Savannah steamers from New York connect with a boat to the island. Miss R. B. Cooley, Frogmore, St. Helena Island, South Carolina, will give all needed information.

On the seventeenth, eighteenth, and nineteenth of April an international conference on the Negro will be held at Tuskegee Institute, Alabama. Among the subjects to be discussed are conditions in Africa and the West Indies. A paper on the progress of the "Gold Coast Native" will be given by Caseley Hayford, a native barrister from that section. The discussion of conditions in South Africa will be led by Rev. Henry Reed, secretary of the Ethiopian Church, Johannesburg. Sessions will be given to "The Native and the Missions," "The Work of Colored Missions," "Industrial Education and Missions," "Mission Boards and Mission Schools," and "The Education of the Primitive Man." In his letter announcing this conference, Dr. Washington says: "The object of calling this conference at Tuskegee Institute is to afford an opportunity for studying the methods employed in helping the Negro people of the United States, with a view of deciding to what extent Tuskegee and Hampton methods may be applied to conditions in other countries.

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Conference for Education in the South

There is reason to believe that the fifteenth Conference for Education in the South, to be held in Nashville on the third, fourth, and fifth of April, will be one of the most important and far-reaching ever held in the South. In his announcement Dr. Claxton states that the general theme of the conference will be "education in relation to the civic and economic advancement of the South." A partial list of the sub-conferences will show the scope of the gathering. The association of state superintendents of the Southern States will hold its annual meeting; the members of state boards of health will discuss home and school sanitation; state elementary school inspectors and school improvement workers will hold special conferences; secretaries of agriculture and officers of agricultural schools will meet the district agents and co-operators of the farm-demonstration work; teachers of domestic science and club women will discuss the problems of the home; Dr. Weatherford of the international committee of the Young Men's Christian Association will conduct a large conference of representative students from Southern universities, colleges, and normal schools; ministers, college men, and others will consider ways of relating the rural church to the life of the community; Dr. Dillard will lead a conference on the education of the Negro. Mr. Robert C. Ogden, the president of this Conference and of the Southern Education Board, will deliver the annual address; he will be accompanied by a large company of friends on his trip from New York to Nashville.

The Southern Commercial Congress, organized in 1908 for the effective union of constructive forces—commerical, industrial, agricultural—throughout the South, will meet in Nashville April 8 to 10. This Congress advocates greater utilization of natural resources as an important basis of human happiness. It also fosters the co-operation of parents, farmers, educators, editors, physicians, and manufacturers in building up a stronger, happier Southland.

Notable Monuments to the Indians

Mr. Rodney Wanamaker's plan to erect, on the shore of New York harbor, a huge statue of an Indian to commemorate the past glory of the aboriginal race has provoked considerable comment, favorable and otherwise, from the public and the press. With this proposition fresh in mind it is interesting to note that the past year has seen a number of statues erected to the Indians in various parts of the country.

One of these, of heroic size, was unveiled last summer on Eagle Bluff in Illinois. This statue, dedicated to a vanishing race, presents

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an Indian figure standing forty-seven feet high on a base of solid rock at the highest point in the Rock River Valley. Two Indians, Miss Laura M. Cornelius and Dr. Charles A. Eastman, are reported to have taken part in the unveiling ceremonies.

Only a few weeks earlier there was unveiled at Oshkosh, Wisconsin, a bronze monument in the likeness of the Menominee chief whose name the city bears. The statue was the gift of Colonel John Hicks, the Wisconsin editor and author, and is the work of an Italian sculptor. It is said to be an inspiring figure ten feet in height, in Indian dress, with the right hand resting upon the hip and the left hand holding a bow.

But perhaps the most unique and picturesque of these memorials is a huge totem pole of Indian origin which was recently erected on the grounds of the University of California. This giant cedar trunk, forty feet in height, was carved by the Haida Indians of British Columbia, said to be the most expert wood carvers on the continent. The pole was the gift of Mrs. Phoebe Hearst to the University, having been secured by her from the Indians of the Queen Charlotte Islands through an ethnologist of Victoria. This monument, perpetuating the skill of the Indians to whose memory it stands, will prove as unique a sight overlooking Golden Gate Park as is the Egyptian obelisk in Central Park, New York, and will have an added interest because indigenous to the country in which it stands.

Such monuments serve an artistic and admirable purpose in perpetuating the fine traits and noble characteristics of a race that has generally lacked public appreciation.

The Washington Tour in Florida

During the first week of March Dr. Booker T. Washington made a speaking tour through Florida. Upon the invitation of the Negro Business League of another Southern state Dr. Washington began making these tours several years ago. The value of his teaching was quickly recognized by both white and colored people, and other states came forward readily with invitations to visit them. Florida is the tenth Southern state over which he has traveled on his mission of instruction, encouragement, and inspiration. In making these trips possible the Negro Business Leagues of the several states are doing a very valuable service.

It is a good thing in itself to bring together the various business organizations of the state and to unite them in one definite purpose. Such movements arouse the more successful and intelligent colored men and show them their possibilities when united. They stimulate them to greater efforts in business and encourage them to make progress in

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other directions as well. Dr. Washington's visits also bring out the very best of the Negro's achievements. Often what he is doing in a quiet way is as much a revelation to his colored neighbors as to the white people of the community. Then, too, he not only takes the opportunity on these trips to study the condition of the colored people but also to say whatever he can to cement the good feeling that exists between the races. Not infrequently he finds it necessary to use all of his remarkable powers to induce good feeling and to show the advantages that come to all from the proper treatment of the Negro. Dr. Washington's constructive, sane, hopeful interpretation of the conditions surrounding the colored people is another most important phase of his work.

It is encouraging to find that so many of the white and colored people deeply appreciate Dr. Washington's teachings. Thousands of both races gave him an enthusiastic welcome to Florida. In introducing him at Ocala, Judge W. S. Bullock said: "This is our land, the land of our fathers, and of our children. Beneath these vine-clad rocks and citrus groves rest the ashes of our dear ones. Beneath these sunlit skies and cotton fields we must live and our children after us. This is the home of the Negro. These are his lands. These are his skies. We must live together. The prosperity of the one is the advancement of the other. The failure of the one is the discouragement of the other. Our future peace, happiness, and prosperity rest within our keeping. God grant that we may acquit ourselves as men, men worthy of so great a charge." Referring to Dr. Washington directly, he said: "We must esteem ourselves most favored to have such a man come in our midst. He is an inspiration to every Negro in this land and a benefactor to this nation."

In the matter of soil and population Florida has within her borders as marked contrasts as perhaps may be found in any Southern state. In the west with its poorer soil the people lag far behind the active, progressive inhabitants of the eastern section with its fine soil, beautiful orange groves, and thriving cities. The colored people, as Dr. Washington frequently points out, take on the characteristics of the people among whom they live. In west Florida the colored people in general do not succeed nearly so well as among the more intelligent, progressive, and liberal white people of the eastern section. Speaking for Ocala and that section, where Negro thrift and enterprise are particularly noticeable, Judge Bullock, a Southern man, said: "I testify to you with knowledge of the fact that the Negro receives a fair trial in the courts af this section. In this community the Negro is given an equal show in the race of life. He enters into industrial contests, exhibits the fruits of his industry, and is awarded

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the first prizes at the county fair. As a merchant he is liberally patronized by the white people and when his wares and merchandise entitle him to it he is given the preference in trade. As a mechanic and contractor witness what he is doing in our city. In educational and industrial lines we are not ashamed."

What is true of Ocala is largely true of the other small towns of this section. Jacksonville not only surpasses Ocala in business, thrift, and general progress among the colored people but equals any other city of its size in these respects and indeed outstrips most cities. It furnishes, in fact, an excellent example of what Negroes may accomplish under good conditions and with fair educational facilities.

For some time Florida has boasted of a larger per capita appropriation for public education than any other Southern state. The colored people have shared largely in the resulting advantages. They have been especially fortunate in the Florida Agricultural and Mechanical College at Tallahassee. Dr. Washington justly said of this school: "Among the things which have pleased me most since coming into this state is the fine character of the Agricultural and Mechanical College which the state has provided for the education of my race. I have seen the state institutions of nearly every one of the Southern States, and the State of Florida, in my opinion, has provided for the Negroes in this state the best plant with the best equipment of any state in the Union. Furthermore, I am glad to add that it is the best kept up plant, the cleanest, and the most systematically arranged of any that I have seen." This school is under the control of the same general board that controls the white educational institutions. Its officers and teachers are all colored.

Although in certain country districts the school facilities for the colored people of Florida are as poor as may be found anywhere, nevertheless on the whole the colored public schools of the state are above the average. This is particularly true in the cities and in the matter of high school training especially. In view of these conditions it is gratifying to find that the colored people are so fully justifying the treatment accorded them and the expenditures made in their behalf.

Hampton's Retirement Fund

Hampton has been especially fortunate in the number of devoted men and women who have given their lives to the service of the school. The success of the institution is largely due to the fact that it has been able to command, at low salaries, the services of workers of exceptional ability who have remained with the school for many years, have become imbued with its principles, have learned the peculiar needs of the people with whom

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the school has to deal, and have been able to meet those needs. General Armstrong was accustomed to say that working at Hampton was like getting the taste of blood—nothing else ever satisfied. At the meeting of the board of trustees held April 27, 1911, a plan was adopted for retiring allowances which has brought a feeling of comfort to many of those who have given years of service to the school and have been unable to make provision for their old age.

"This retirement fund is a purely voluntary pension made by the board of trustees for the benefit of employees superannuated or incapacitated after long and faithful service and constitutes no contract, confers no legal rights upon the employee. This fund, which shall be known as the retirement fund, shall consist of all moneys received from donations, legacies, gifts (bequests, or otherwise) for and on account of said permanent fund and all sums that the board of trustees may from time to time set apart for this fund. The retirement fund shall be invested with other permanent funds of the school, but a separate account of it shall be kept by the Treasurer and rendered by him to the board of trustees in his annual report. The interest accruing from this permanent fund shall be put to the credit of a current fund from which alone annuities may be paid. This current fund shall be further increased by donations, legacies, or bequests that from time to time may be set apart by the board of trustees for the purpose.

"Any person shall be eligible to receive the benefits of this fund as herein provided who shall have reached the age of sixty-five and shall have been in the employ of the school for a period or periods aggregating twenty years.

"Any person who shall have been in the employ of the school for an aggregate period of twenty years, but who has not reached the age of sixty-five and is retired because of physical disability or other cause may be allowed an annuity at the discretion of the board of trustees and of an amount to be fixed by them."

For a number of years the Armstrong League, an association composed of Hampton workers, both those at the school and those formerly connected with it, have helped to make happier by their help the old age of some of the former workers. It has seemed to the trustees and faculty that still further provision ought to be made. The public school system provides by pension for its teachers. Generous donors have cared for the professors of colleges in their old age. Ministers of the gospel are provided for, though inadequately. It seems appropriate that the teachers in Negro schools, who receive large returns in the results of their work but very small returns in money, should have retiring allowances. Hampton is making a move in this direction. It may be that some of the school's friends would be glad to help to make such allowances possible.

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A MUSICIAN'S TRIBUTE

BY WALTER DAMROSCH

IT is now nearly half a century since Abraham Lincoln issued the proclamation freeing the slaves living in this country. By this act the doors of the prison which had held the Negroes in captivity for centuries were opened wide, but their real liberation had not yet begun: for alas, many of them, blinded by the years of darkness, could not even perceive the light and huddled affrighted in the remotest corners of their prison house, not venturing to come forth. Others, dazzled and maddened by the new glory which had burst upon them, rushed forth into the open air and, mistaking this new-found liberty for license, made their freedom a menace to the welfare of the country and to the people whose pluck had founded it and whose sagacity had made it a bulwark of civilization.

Still others, in pathetic adoration of the superior race, sought to imitate it as children imitate their elders in half unconscious mimicry; customs, dress, virtues, vices, religion, education,—all found their more or less distorted imitations among the colored people, whose real needs were not understood by their liberators because clouds of hatred and anger, aroused by the terrible war, obscured the vision of men so that they could not see the truth.

Between the Northern abolitionist fanatic who thought that the Lincoln proclamation could immediately give the Negro political and social freedom and equality, and the Southerner who affirmed that the Negro was incapable of ever achieving what we call civilization, denying him even the possession of the soul which is supposed to differentiate us from the animals,—between these two points of view where was the truth?

Fortunately a few wise men arose who not only saw the truth but preached it, and as their wisdom came not from knowledge alone but from knowledge and love, the people listened to them, and gradually some order came out of chaos and the *real* work of the liberation of the slaves was begun.

These wise men taught that since the Negroes had come to us from savage conditions in Africa and had been kept by us in physical

1 An address at a Hampton meeting held at the home of Mrs. James Townsend, West Park, N.Y.

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and mental bondage, we had never given them a fair chance and that as Christians it was monstrous for us to deny them even the possibility of development. Had not other races begun in savagery and evolved a high state of civilization? Was our own threshold swept clean? Had we not allowed, in the mountains of Tennessee and the Carolinas, the descendants of good Anglo-Saxon stock to lapse into a state of ignorance equaling that of the colored race?

The Negroes are still children in civilization and the anthropologists tell us that the formation of their skulls shows a low state of development; but our faith also teaches us that the mind not only controls the body but exercises a considerable influence on its formation, and we find that the very structure of the skull changes as it comes under the influence of a higher civilization.

The development of the Negro as he came under the influence of the white race does not show any material difference from that of other savage races under similar conditions. He adopted Christianity and in adapting it to his intellectual capacity he caricatured it to a certain extent. He mixed it up with the old witchcraft and sorcery of his African ancestors. The Celts and Teutons did the same, for all of the church festivals of to-day and many of the church observances are concessions made by the priests to the heathen superstitions of their early converts. Did not our great Martin Luther believe in a personal devil and are there not to-day people who will not sit down thirteen at table! Freedom! Who is free? Are we not all more or less shackled?

But if proof positive of a soul in the Negro people should be demanded it can be given, for they have brought over from Africa and developed in this country, even under all the unfavorable conditions of slavery, a music so wonderful, so beautiful, and yet so strange, that, like the gypsy music of Hungary, it is at once the admiration and despair of educated musicians of our race. Unique and inimitable, it is the only music of this country, except that of the Indians, which can claim to be folk music. In it the Negroes pour out their joys and their sorrows in naive but wonderfully moving fashion; and in the face of such testimony of emotional and esthetical beauty, who dare deny them wider future possibilities in the great work of liberation of mind and soul which is now going on?

And when we speak of this work one name immediately links itself with it in our minds—that of the great, sane man in whose heart blazed the white light of pity for his colored brother and whose wisdom has already worked such wonders. But how needless it is for

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me to add my small tribute to Samuel Chapman Armstrong—to him whom the world has proclaimed a great reformer, for he taught the Negro (and us incidentally) that real freedom is of the mind and not of the body and that its finest flower is voluntary servitude for the benefit of others. Since 1868 the work he began has continued. His bodily share in it is over, but "his soul goes marching on" and in the hearts of a band of disciples is patiently working miracles.

SCHOOL SUPERVISION IN ALABAMA

FIRST PAPER: COMMUNITY IMPROVEMENT

BY THOMAS J. EDWARDS

SINCE January 1909 I have been working for Tuskegee Institute and the county board of education as supervising industrial teacher in the Negro rural schools of Macon County, Alabama.

When I began this work I had knowledge of only a few schools and communities near Tuskegee. Among these was the Chehaw community which may be considered the entering wedge of my work. The church was unpainted, the houses weather-beaten, and I was to make some changes in the appearance of the place, if possible. The plan was to have all improvements radiate from the school. Consequently, to start with, the teacher and I visited half a dozen homes in an afternoon with the intention of interesting the patrons in a scheme of community improvement. These families had great respect for their teacher, who had been accustomed to visit them many times in a month. They listened with interest and pledged their support.

We had not arranged, however, how to get paint, lime, and whitewash brushes with which to bring about the improvement we desired. We finally decided to bring this matter before the church officers and members. The third Sunday in the month, the regular meeting day, the teacher especially asked all the patrons, men and women, to be present. The pastor and church officers were persuaded to give an hour of church time to putting this matter correctly

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before the people. The success of community work of this kind depends largely upon whether the preacher is on the right side. If his endorsement is weak and wavering, improvement will be slow. If, on the other hand, the reverse is true, the community work will be encouraging and astonishing. In the meeting the proposal to improve the community met with the approval of the majority of the people, and the officers proceeded, to "lift" a collection in spite of the fact that two other collections had been previously lifted the same day. Those who had already given all they could spare consented to send their share for community improvement to the teacher of the school. The week following, money came to the teacher, who was appointed treasurer for the community, in small sums aggregating $7.00 It was agreed by the board of trustees to spend $5.50 for paint for the church and $1.50 for whitewash brushes and a barrel of lime. As the schoolhouse was already painted it was decided that work on the church building, to be done by voluntary church members, was to be begun at once.

Early on the day appointed to begin work I found three deacons and four lay members making ready to begin the painting job. One had a long ladder on an ox-cart, two were collecting paint brushes and buckets, while several others were building a scaffold. The men were not professional painters but as I had some knowledge of painting I was able to direct them. Everything was ready at ten o'clock and the painting began, but by five in the afternoon all the paint was used up. However, the five dollars and a half had bought enough second-grade paint to cover the front end and right side of the building, and the finished side and end presented such a striking contrast to the unfinished parts that the church on the next regular meeting Sunday raised a second collection to complete the job.

More money had to be raised for whitewashing also. One dollar and fifty cents furnished one barrel of lime and two whitewash brushes. By more planning and subscribing and a school entertainment three barrels were bought and placed in the school building in the teacher's charge. This was distributed to patrons a peck at a time. Whitewashing had to be done in spare time, mostly on Saturday afternoons. Week after week changes could be seen; six months after the first community meeting the church had been painted and more than a half-dozen weather-beaten houses presented broad, white fronts as one entered the clearing after a long drive through the woods.

This experience in methods of improvement in the Chehaw community encouraged us to begin work on a larger scale. I sought the

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people in their churches and discussed with them simple methods of improvement. In many communities meetings were held weekly and the value and beauty of whitewashing and painting were considered. Usually some money was raised on the spot. By this time I had learned the important fact that lecturing alone accomplishes very little when plans for carrying out the suggestions of a lecture are omitted. Not seldom I was made to wonder, on revisiting a community after a lecture had been made which seemed to have made a good impression, why nothing had been done. I concluded that it is an easy matter to make people feel good but an entirely different problem to get results. The secret of this particular kind of success, in addition to putting facts before the audience in a concrete form, is to place responsibility upon a committee and look to that for results.

As simple as preparing lime for whitewashing appears to be, nine families out of ten who represented themselves as having some knowledge of the matter, knew nothing of mixing and applying it. Consequently the people had to see whitewash made as well as to hear of it. To this end demonstration meetings for teaching methods of making and applying whitewash were held. The following instructions were given:

(1) For whitewash, use quick, or lump, lime which is retailed in most places at $1.25 per barrel and in some places for much less.

(2) Put a full peck in a vessel that will easily hold two or three gallons of water. Add water until the lime is nearly covered.

(3) Keep a long stick or hoe near by for stirring. When it boils stir continually and vigorously to prevent burning. Remember that lime loses strength if it burns and that burnt lime looks yellow when dry.

(4) When the boiling ceases add half a pound of salt and half a pint of kerosene oil. Then add sufficient water to this solution to make it as thin as good-conditioned buttermilk.

In addition to the instructions for whitewashing, some simple suggestions were given regarding the use of whitewash brushes. They were as follows:

(1) Remember that you lose time and lime if you whitewash with old rags or sacks. A good whitewash brush can be bought almost anywhere for twenty-five cents, and with this simple instrument whitewashing can be made ten times more agreeable than without it.

(2) Provide a handle three feet long for the brush. This makes the work easier and prevents the whitewash from reaching the hands and arms.

It was both interesting and encouraging to note the extent to which these simple instructions were observed and the comfort they added to the work.

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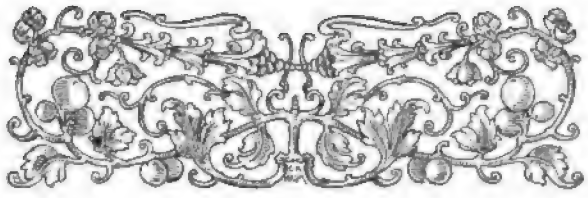
I have heard rural teachers and preachers speak of how slowly the people in the country improve even when material is convenient and conditions favorable. To a large degree the trouble lies in the fact that after the people have been instructed no one feels free to act because of the general nature of the instructions. Everybody's business is nobody's business. So whenever I found such a condition I set to work to counteract the indifference by organizing community improvement committees, each having a chairman, secretary, and treasurer. I found out that committees of women got splendid results when the teachers of the community would help. Two months after a committee was organized at Society Hill one dozen houses were whitewashed. The Hannon Committee made very rapid progress. Two weeks after it was organized the chairman reported that the committee was holding meetings weekly in the school building, and that they had on hand three barrels of lime and half a dozen whitewash brushes. They further said: "We are only waiting until the urgent rush in harvesting the crops is over; then we will begin work in the community." One farmer was reported to have said that it was his duty to have his house white because aching limbs and sick headaches have less effect in the presence of whitewash.

Community improvement committees were formed in almost every section of Macon County and it was not long before each reported something done. I became such an advocate of this particular kind of improvement that I was named "the whitewash man." During the time I worked in Macon County Dr. Washington made seven trips of inspection into various parts of the county with parties of friends. These trips and the organized system of improvement netted to the county in two years and a half over five hundred whitewashed and painted houses.



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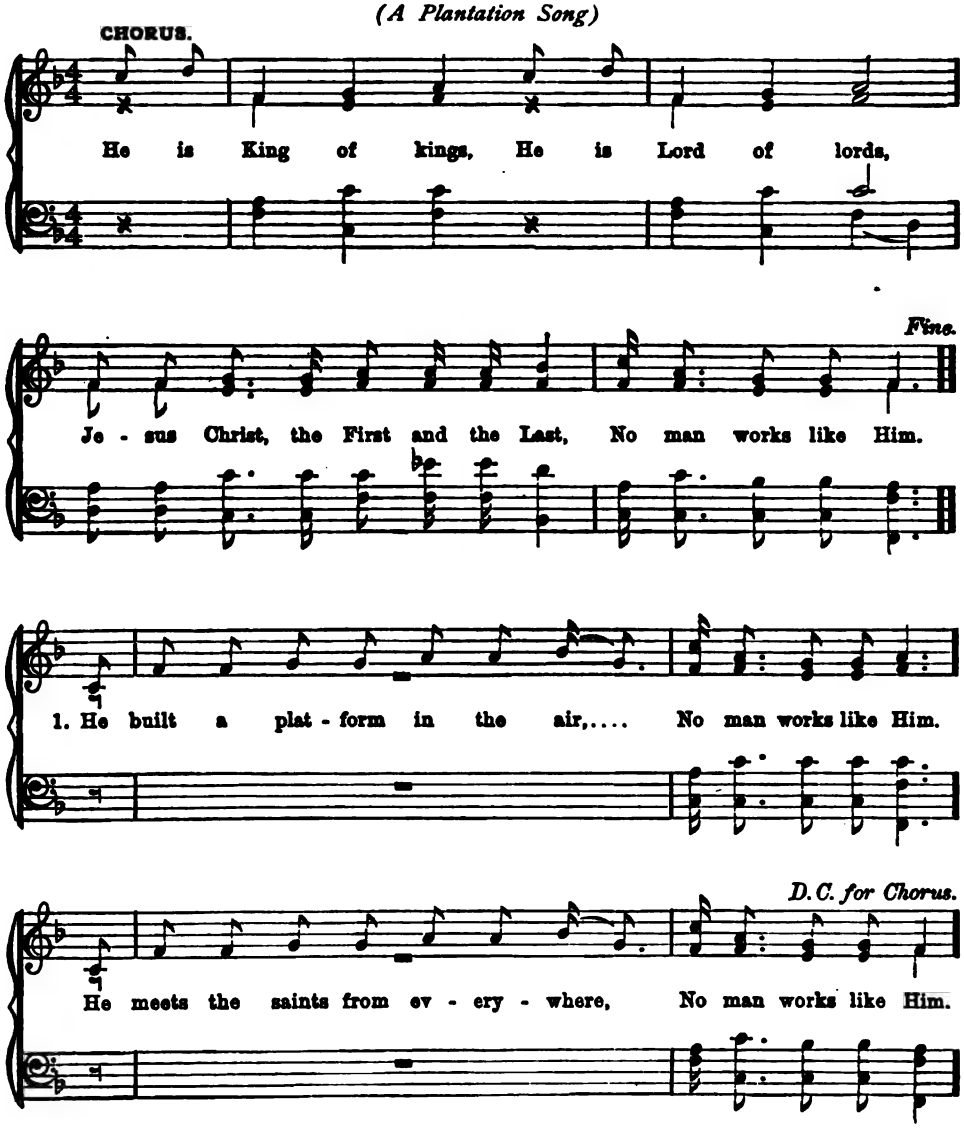
He is King of Kings

(A Plantation Song)



2 He pitched a tent on Canaan's ground,
No man works like Him;
And broke the Roman kingdom down,
No man works like Him.—*Cho.*

3 I know that my Redeemer lives,
No man works like Him;
And by His death sweet blessings gives,
No man works like Him.—*Cho.*

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AN APACHE PRISONER OF WAR

ANOTHER APACHE ATROCITY

WALTER C. ROE, D.D.

Superintendent of the Indian Missions of the Reformed Church in America

THE above title was a very common headline in the dailies of the early '80's, and always called forth a thrill of expectant horror. Colorado-Magnus, Victoria, and Gochise had made the very name Apache a synonym of terror, and then came Geronimo, the superlative savage. Neither sentiment nor friendly feeling can minimize the shocking cruelties of his career, which history has recorded as the high-water

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mark of bloodthirsty brutality. The extreme hatred and fear felt toward him in the Southwest may be guessed from the following incident.

Some years ago the writer was a member of a little group gathered at a ranch in the desert near Phœnix, Arizona, when the conversation turned to Geronimo and his recent conversion to the Chris-

AN APACHE SCOUT AT FORT SILL

tian faith. A lady of the party, the wife of a prominent citizen of Phœnix, immediately flushed with anger and burst out hotly: "If I should see Jacob's ladder let down from heaven, with the angels walking up and down, and Geronimo with his harp in the middle, still I would not believe that he was a Christian." When asked to explain the intensity of her feeling, she said: "When I was a young

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girl I lived at Tombstone, Arizona, in rooms over the undertaker's establishment, and from time to time had to go down to help prepare the mutilated and desecrated bodies of Apache victims, and you needn't talk to me about Geronimo being a Christian." This is the sentiment of most of the old-timers—so much so, indeed, that the War Department never thought it safe, even in his later years, for the old

AN HEREDITARY APACHE CHIEF

man to return to Arizona. Let us then be fair and admit the untold and untellable miseries inflicted by him and his band in those dreadful days of raid and massacre.

However, did the space of this article allow, we might tell of brilliant generalship, dauntless courage, and incredible endurance on the part of the leader and his band, that forced the United States

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Army and their Mexican and Indian allies into one of the most difficult campaigns in the history of Indian warfare—a campaign that tested to the utmost men like Crook, Miles, Wood, Lawton, and Chaffee, and that came to an end only when, exhausted by famine, thirst, and continuous marching through mountains and deserts, the bedraggled fragments of the worn-out band of men, women, and children came in and surrendered. No man who fought in that campaign will sneer at the Apache as a soldier.

"SHALL INNOCENT BABIES BE BORN PRISONERS?"

After they gave up, which occurred in 1886, it was decided to transport them to the East and hold them as prisoners of war, both for their own safety and to prevent them from doing further mischief. It is interesting to note that other Apaches, some of whom were non-combatants, while a few had actually been scouts for the United States troops, were added to the captive band, so that finally, 407 in number, it was taken to Forts Pickens and Marion in Florida, but a year later was transferred to Mt. Vernon Barracks, Alabama. Here its

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ranks were so decimated by tuberculosis that those who remained numbering 308, were removed to the Fort Sill Military Reservation in Oklahoma in 1894. Here, under the wise direction of Captain, now Colonel, Hugh L. Scott, they were settled in family groups, set at work building houses, breaking out land, and making fences, encouraged by the repeated assurances of Government officials, and even of President Cleveland himself, that their wanderings were over, and that here they were to remain in undisturbed possession of permanent

MATTHEW FATTY AND HIS SISTER
He takes care of her while his mother gambles

homes. The homeless band were unsophisticated enough to believe these pledges, and pressed eagerly forward in the confidence that not far in front lay home and liberty for themselves and their children. For let it be remembered that then, as now, they were prisoners of war.

It is but fair to state that the Government was, at this time, entirely sincere in its promises, and proceeded in good faith to carry

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them out. The plan was to abandon Fort Sill as a military post and divide the reservation among the 308 Apaches; and, further, because its 23,240 acres were not sufficient for the purpose, a council of the Kiowas, Comanches, and Kiowa-Apaches, within whose reservation Fort Sill lay, was called on February 17, 1897, and its members heartily assented to the following agreement:

Kiowa Agency, Anadarko, Oklahoma
February 17, 1897

We, the undersigned, chiefs and headmen of the Kiowa, Comanche, and Kiowa-Apache tribes, assembled in open council with our agent, and with Capt. H. L. Scott, Seventh Cavalry, in charge of Apache prisoners of war, do willingly agree, having had due notice and consideration, to the additions, by executive order, of the following described portions of our reservation to the military reservation of Fort Sill, Oklahoma, for the permanent settlement thereon of the Apache prisoners of war, who are now located on the original Fort Sill military reservation by Act of Congress. This addition, as well as the original military reservation, to be used only for military purposes and for the permanent settlement thereon of the Apache prisoners of war; a just and adequate compensation to be made therefor when the surplus land of the remainder of the Kiowa, Comanche, and Apache reservation shall be purchased by Congress, and when no longer used for the above purpose said land shall revert to the Kiowa, Comanche, and Apache Indians unless it shall have been purchased outright in the meantime by the United States.

The council proceedings show that Capt. Frank D. Baldwin, Fifth Infantry, acting agent of the Kiowas and Comanches, stated to them that "the only reason the Government wants this addition is to provide a home for these Apache Indians, a place for them to live." In 1901 an additional grant of 1200 acres was made by these same tribes "for the use and benefit of the Apache prisoners of war."

Similar expressions might be quoted from military orders, documents of the Department of the Interior, and even Acts of Congress, all of which prove conclusively that the only thought on the part of the Government, the prisoner Apaches, and the Kiowas and Comanches, was that the land donated, as well as the original Fort Sill Reservation, should provide permanent homes for the captive band. Even the veriest tyro in Indian matters would hardly venture the assertion that the Kiowas and Comanches made a free gift to the United States Government of approximately 28,000 acres of land for the enlargement of a military post.

For a time things went well. A Government appropriation of $32,500 was wisely expended in settling the members of the band in their new homes, and they went to work with a will. The strong

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APACHE CHILDREN AT FORT SILL

hand of the military afforded an excellent regime for a people just off the warpath, especially for a people of Apache stock, for the Apaches have always been resolute, combative, and turbulent. On the other hand they proved energetic workers, and soon began to acquire a communal herd of cattle, work their individual fields, and make substantial progress. A mission of the Reformed Church cared for their religious instruction and provided education for the younger children. The older ones have been sent to the various Government schools where they have acquitted themselves well. Had Colonel Scott's original plans been carried out, these Indians would, as rapidly as feasible, have been given separate holdings, have been steadily individualized, have become self-supporting, and have finally been set free. Unfortunately this wise program was departed from, and the grip of military authority tightened rather than relaxed, with the result that the communal rather then the individual welfare was developed, this resulting in turn in loss of initiative, lack of interest, and growing discontent, especially on the part of the rapidly increasing educated element.

Those who understand the Indian know only too well that discouragement and discontent unnerve him for action, and lay him open to the onset of his besetting sins. When he "gets a bad heart," according to his own vernacular, the whole world goes bad for him. This has happened at Fort Sill. These prisoners of war, "seeing no

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way out," as they express it, and chafing under captivity, have lost zest even in their own affairs, and have become an easy prey to drunkenness, gambling, and immorality. The fact that in 1901 the surrounding Kiowa-Comanche Reservation was allotted and opened up to white settlers has greatly complicated their situation and multiplied their temptations. A well-qualified and trustworthy committee of investigation, appointed from their own number, reported as "using liquor to excess," 32 men and 28 women; and as gamblers, 35 men and 48 women—surely a high percentage in a band of 240 men, women, and children. When asked "How many couples are legally married?" the committee replied, "Six couples." As an offset against such personal and tribal demoralization as this it is futile, if not base, to balance up a communal herd of 7000 cattle and tribal assets amounting to $162,000. These things, however good in themselves, are hardly compensation for the degradation of the manhood and womanhood of the owners.

But, you say, it is incredible that these people are still held as prisoners of war! It seems incredible, but it is certainly so. For twenty-six years they have been held in captivity. The committee of investigation referred to above, after stating that there are one hundred and twelve children whose parents have never fought against the Government, closes its report with these pathetic words:

"There are only six Apaches living who fought against the Government. We and our children are held here as prisoners of war, which we feel is unjust. Some of our band who are held in captivity, instead of fighting against the Government, were enlisted in the United States Army and helped it. It tends to make our people restless and discouraged, feeling the great injustice done them."

It will be literally true that the iniquity of the fathers is visited upon the children unto the third and fourth generation, if this thing goes on much longer.

Furthermore, their captivity is not merely nominal or constructive, as is sometimes claimed, but very real, even though they are not in shackles or surrounded by prison walls. They must report day by day to the officer in charge for assignment to work, and although perchance their own little field needs tilling, may be ordered out to "ride the fence," or prepare for the branding camp. They may not leave the reservation for more than a few hours without permission, nor enter into business arrangements of their own. No member of another tribe will marry into their captivity, so that now they must marry "in and in," to the detriment of their offspring. No home with even a trifling plot of ground which they may love and beautify can

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be assured to them. To be denied freedom, independence, love, home—is this not captivity *de facto?* A few months ago the writer met with the leaders of the tribe, who sat around him in the moonlight in the characteristic Indian circle. Turning to two of the most thoughtful and best educated of them he said: "What is the thing deep down in your heart that you want most?" One said simply, "A home," and the other, "A place I can call my own." The one has never married because he had no home to which he could bring

ON THE FORT SILL RESERVATION

the woman of his choice. The other, wedded legally to a finely educated girl, and blessed with beautiful children, longs for a place he can call his own where he may harbor them.

Shall such heart cries pass unanswered because a man's skin is red? Shall innocent babies be born prisoners, and harmless, laughing children grow up in captivity, because their grandfathers fought against, or possibly for—think of it, possibly *for*—the United States Government? "Intolerable," you say. "How has this thing been possible?" The explanation is summed up in one word—*land*. Long

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ago the Apaches would have been set free had not that act involved the settlement of their land rights.

With the coming and going of the Spanish War the martial spirit awoke, the army was expanded, and Fort Sill, instead of being abandoned, was enlarged to a regimental post at a cost of $1,250,000, while plans were conceived and drawn for its development into an immense brigade establishment. For the execution of these ambitious designs, it was deemed necessary not only to retain the 23,240 acres of the original military reservation intended for the Apaches, but also to absorb the 28,000 acres given by the Kiowas, Comanches, and Kiowa-Apaches specifically "for the permanent settlement thereon of the Apache prisoners of war." To this end there have been repeated propositions looking to the transportation of the band to some Western reservation, with scant regard for the rights of the Indians. Unfortunately the old-time element among them, drawn by the "call of the wild" and the traditions of the past, as well as the longing to escape captivity at any cost, have co-operated with this plan so manifestly to their disadvantage. The most potent factor, at present, however, in preventing justice to these long-suffering people, is found in the selfish and clamorous opposition of the white population of the region, with headquarters at Lawton. Under the leadership of their Congressional representatives they are stubbornly opposing the settlement of a single Apache in the vicinity, on the ground that the expansion of the proposed brigade post would be thereby curtailed. If this project should fail, they want the country settled with taxable white people instead of Indian allottees on inalienable lands.

A few months ago, at a tribal council, about one hundred and forty elected to go to Mescalero, New Mexico, to be settled there on equal terms with their cousins, the Mescalero Apaches; while about ninety-five, representing the most progressive element, chose to remain at Fort Sill. Legislation adapted to the wishes of both of these parties is now being framed, and it is the earnest hope of all friends of the Indian that the Sixty-second Congress will bring an end to a regime so anomalous and unjust.

If you, reader, would take a hand in this fight for righteousness and mercy, send a copy of this article, or a personal letter, or both, to your members of Congress and insist that justice be done.

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SUPERVISION OF NEGRO RURAL SCHOOLS

[The following papers were read at a meeting of Negro state teachers and school improvement leagues of Virginia held at Lynchburg on February 23, 1912, and were sent to the SOUTHERN WORKMAN by Mr. Jackson Davis, Supervisor of Elementary Schools, as illustrating the work being done by Negro supervisors in eighteen counties of Virginia. The photographs were taken by Mr. Davis. Eds.]

INDUSTRIAL WORK IN HENRICO COUNTY

BY VIRGINIA RANDOLPH, SUPERVISOR

I have been asked to talk to you along the lines of industrial training. This is a subject which lies very close to my heart and occupies most of my working moments. I have seen the subject developed from small beginnings, yes, from very

THE ATTRACTIVE ENTRANCE TO VIRGINIA RANDOLPH'S SCHOOLHOUSE

small, mustard-seed dimensions. Away back in 1894, I might say in the prehistoric dawn of the industrial movement, this subject was to me one of paramount importance. When I was a teacher in a rural, one-room school and made visits among my patrons, I became indel-

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ibly impressed with the great need of some effort of this kind among the people of our own race. When I saw children coming to school untidy, unclean in dress, lacking buttons on their clothes, oftentimes ragged and unkempt for lack of knowledge of how to use a needle, I could not help giving some thought to the underlying causes for this lamentable condition. I was very fortunate in being able to obtain the co-operation of the people of my own race and the help and support of the best white people. Often I would have little talks on these things with the children themselves, and frequently with the patrons, for I early formed a school improvement league for the betterment of our exterior and interior environment. This league, organized in 1893, is still active and has very mater-

MANUAL TRAINING EXHIBIT IN CAROLINE COUNTY

ially affected the community in which my school at Mountain Road, Henrico County, is situated.

My small beginnings attracted the attention of Mr. Jackson Davis, then county superintendent. He succeeded in getting a small appropriation to pay the salary of a director and I was asked to become that director. After many misgivings, and consultation with my white friends, who encouraged me to take it, I began the work in trepidation, for all I had to look forward to was co-operation, as not a penny was provided for expenses or supplies. I visited the schools, talked with the teachers, who gave me their aid and support, visited patrons, formed leagues, attended meetings at night, often every night for weeks, and held Sunday meetings in churches and schoolhouses.

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Material was brought by the pupils, who were taught how to cut, fit, and sew; and they were often required to make their own designs. Boys were taught to make their blouses and to sew on buttons, weave, cane chairs, make shuck mats, and furniture from boxes given them by the dry-goods firms. Every spring we had an exhibition, and the various schools competed for prizes offered by the superintendent and public-spirited citizens. Sometimes the prize went to the individual instead of the school, especially when it was a money prize. This work went on for several years, being extended each year. Finally we had prizes offered for the best cake and bread in one annual exhibition, the food to be prepared at home. This opened the way for preparations to have the work done at school.

CANNING AND SEWING IN GLOUCESTER COUNTY SCHOOLS

By the next autumn teachers and parents were interested in what we called the "kitchen movement." Entertainments were held in the schools under the direction of teachers and leagues. They were well patronized and great enthusiasm prevailed; at the same time a friendly rivalry sprang up which was most beneficial in aiding to establish and equip kitchens. First we had to build the kitchen, and while this was in progress we made money to buy the range. We prepared a good luncheon in school and had a special day set aside for the opening, for which invitations were sent out asking all who came to bring some utensil for use in the kitchen. In this way we completed the equipment. These openings are great events and people high in the educational world among both races have been present on these occasions.

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A TYPICAL RURAL SCHOOL IN NOTTOWAY COUNTY

A Junior League has been formed to whitewash this building and beautify the grounds.

In advancing this movement, we have been able to impress, in the most practical way, the advantage of neatness and cleanliness, and the beauty of perfect sanitation. From this work came the introduction in our schools of the individual drinking cup. On cooking day, the boys bring water, prepare wood, set the table, prepare vegetables, and serve the meal. All supplies are still furnished by the pupils, who partake of the food after they have prepared it. We teach them canning and preserving, as well as the best ways of cooking almost every article of food.

THE BLACKSTONE NEGRO GRADED AND HIGH SCHOOL

Money is now being raised for an addition to this building

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THE OLD NEGRO SCHOOLHOUSE AND CHURCH AT KENBRIDGE, LUNENBURG COUNTY

The greatest care is exercised to dignify labor. I may say here that I have never met with any opposition to this work from any one. It has been considered a pleasure and an honor to be engaged in it. Perhaps the fact that it was also being done in one of the large white schools was an incentive. When I was making preparations to begin, the principal of the white school invited me to spend a day there, observing the work. From time to time contributions have been received from the best white people. We enjoy having visitors, and the pupils take particular pride in doing their work before them. On

THE NEW NEGRO SCHOOLHOUSE AT KENBRIDGE

The photograph shows teachers gathered for an institute.

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several occasions educators connected with the Federal Government have visited our class-rooms while domestic science was being taught, and have partaken of our food. We have now five kitchens and other schools are preparing for them. I think we shall soon have all the colored schools equipped. Other branches of work are not neglected, for with the domestic science we correlate nature study, reading, writing, and arithmetic, impressing upon the pupils the food values and economic principles.

INDUSTRIAL WORK IN CUMBERLAND COUNTY

BY ALIDA BANKS, SUPERVISOR

THE school board of Cumberland County decided to introduce industrial work into its Negro schools in October, 1910. There were no funds to support the work; therefore I first visited the schools and communities, and spoke in churches and Sunday schools trying to induce the people to raise money for this purpose, as the county was only able to pay a certain sum for my transportation within its territory.

INDUSTRIAL EXHIBIT OF CUMBERLAND COUNTY SCHOOLS

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WASHING THE SCHOOLHOUSE WINDOWS

This I was successful in doing to a certain degree by forming all the patrons who would co-operate at each school into leagues. Nineteen leagues were thus organized. They were encouraged (1) to build sanitary outhouses at the schools and at their homes; (2) to whitewash all buildings belonging to the schools; (3) to scrub and clean the schoolhouses once a month; (4) to clean and thoroughly ventilate schools and homes every day; (5) to beautify playgrounds and keep them clean; (6) to demand from the pupils cleanliness of person and clothing; and (7) to do what was possible towards raising money for making improvements and for lengthening the school term. Not in every instance were these plans carried out; but there were enough willing workers who, by their earnest efforts, made possible for the children comforts and privileges that would not have come to them otherwise.

Each school lengthened its term one month by paying for two weeks, the county board paying for the remaining two weeks. With one exception, the unpainted schoolhouses were whitewashed.

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AN ATTRACTIVE RURAL SCHOOL IN GLOUCESTER COUNTY

Many of the playgrounds were cleared and improved. The interiors of buildings were made more attractive by the use of paint, whitewash, stove blacking, pictures, curtains, and seats; and never before was there so much soap and water used in these Negro schools to wash windows and scrub floors. Individual drinking cups were introduced into many of the schools. Benches, doorsteps, and windows were repaired and shelves and lockers built. Half of the schools have sanitary outhouses, while a few more are now completing them.

In seven schools sewing and shuck-mat making were taught, and on March 17 the articles made in the schools were exhibited at the county seat. The work was plain and simple, yet the board of trustees, Superintendent C. W. Dickinson, Jr., and Mr. Jackson Davis, State Supervisor of Rural Schools, expressed much delight in our progress. The leagues raised $427.36 for school improvement, lengthening the term, and buying material for the sewing lessons.

Aside from this work fifteen girls were organized into a club known as the Negro Home Garden Association of Cumberland County, for the purpose of raising and canning vegetables and fruits. In this way many home tables may have a good supply of vegetables the year round, and the girls may also help to defray the family expenses. Seeds, with directions for cultivation and canning, were furnished free by Hampton Institute, as were also the jars. The same institution found a market for any surplus products that the girls wanted to sell. On account of the drought our gardens were not very successful; still, on September 30, we exhibited four hundred and thirty-five jars of canned goods. Seven prizes aggregating ten dollars, were offered for the best work.

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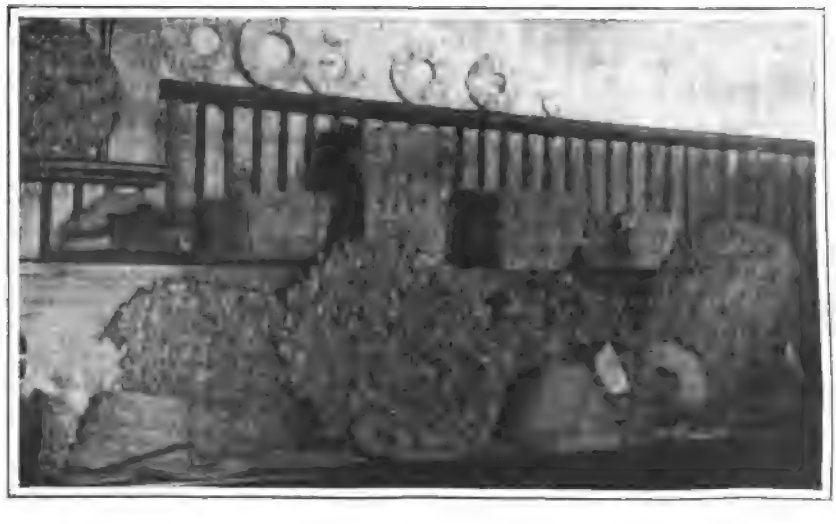
The present term has found the leagues and teachers very busy, as they want to do better than last year in spite of the shortness of crops, which makes money hard to get. Manual training is being taught in each of the twenty schools, improvements of various kinds are being made, school terms have been lengthened, and in two of the districts the leagues are trying to raise money to build one schoolhouse of three or four rooms, so that we can begin to teach cooking.

Teachers' meetings are held by districts every four or six weeks, when topics relating to the schools and methods of teaching various subjects are discussed. This year we are introducing the consideration of industrial work into our meetings, as it helps the teachers to better carry out the plans for training in hand work. A county teachers' association was organized by Mr. T. C. Walker, of Gloucester, on October 1, 1910. This association meets three times a year, and its aim is to work for the social, civic, and moral benefit of the county. In October the teachers meet to sign their contracts, and the products of the girls' garden clubs are exhibited. At Thanksgiving a literary program is offered, and subjects relating to school work are discussed. In March the work done in the schools is exhibited and prizes are awarded.

At each of these meetings prominent men and women of both races are invited to lecture to the people. This is one of the most beneficial features of the work, because it gives everyone a chance to see and hear what is being done, not only in the Cumberland schools, but in schools in other parts of the state and of the South.



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THE HAMPTON FARMERS' CONFERENCE, 1912

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THE HAMPTON FARMERS' CONFERENCE

BY WILLIAM ANTHONY AERY

SEVERAL hundred enterprising and prosperous Negro farmers of Virginia, who are eager to improve their soil, increase their yields per acre, and secure better home and community life, assembled at Hampton Institute, on January 31, for a two-day session of the annual farmers' conference. Mr. Charles K. Graham, director of the school's agricultural department, and his assistants provided an interesting and helpful program. Wholesome inspiration and valuable suggestions for the improvement of farm practice came from the large group of visitors, who represented twelve states and the Dominion of Canada. A number of Government workers from Washington, D. C., attended the public sessions and round tables.

The large school Gymnasium, which accommodates over fifteen hundred people, was filled to overflowing with interesting exhibits of farm, school, and home products. The entries of corn alone reached one hundred and seventy. The exhibits of seed wheat and rye were extremely good. Similar statements could be made concerning all the exhibits. Surely the Hampton Farmers' Conference was a telling testimony to the thrift and progress of Virginia Negroes. It was an indication of what is being quietly done through the co-operation of many agents—the preacher, the teacher, the supervisor, the farm-demonstration agent, the business man, the housewife—to solve the race problem.

The specimens of sewing, manual training, and canned goods, which came from rural sections of Virginia, where seventeen Negro supervising teachers are at work in eighteen counties, were most creditable. First and second prizes were won in the county-school class by Northampton and Chesterfield Counties.

The Negro Home Garden Association, which Mr. Jackson Davis, state supervisor of elementary schools in Virginia, helped to organize in the spring of 1911, was worthily represented side by side with the

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Locust Street Settlement of the town of Hampton and the Hampton Institute Summer School.

Attractive and exceedingly practical exhibits by Hampton students of home economics received attention and favorable comment.

Miss Mary Yates of Toronto, Canada, who is recognized on two continents as the greatest authority on the subject of table poultry, gave a demonstration of dressing poultry for roasting. Miss Yates was at one time connected with the Royal Household of England, and was a poultry instructor at the Studley Agricultural College, England. She is now on the Ontario Government lecturing staff.

The welfare of the Negro race is so closely associated with the life in the home that the Conference gave a prominent place to the discussion of home problems. The heads of the domestic arts and domestic science departments, as well as others who are interested in home economics, spoke to the colored women on practical problems relating to health and hygiene and gave interesting demonstrations in caring for the sick.

Dr. Frissell expressed his satisfaction with the excellent progress which the colored people have been making in agriculture and in kindred fields. He declared that the best people of the whole country are intensely interested in what the colored people are doing to better

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conditions in the home, on the farm, and in the schoolroom. He emphasized the importance of the Negro preacher in the forward movement among the colored people. He showed how Dr. Wallace Buttrick, secretary of the General Education Board, is interested in the securing by the people of better schools, better homes, and better agricultural results. *Co-operation*, in his opinion, is the keynote of our modern times.

The school's commandant, Major Moton, spoke to a large audience of white and colored people on the value of teaching children to love the things by means of which they and their parents have lived

and must continue to live. He said that men are slowly getting over the idea that anybody can be "just a farmer." While he values reading, writing, and arithmetic, he rates living as much more important than mere academic studies.

Professor P. T. Cole, of the Norfolk Trucking Station, discussed the problem of raising potatoes. He gave some interesting figures for the shipment of Irish Cobbler potatoes from Norfolk: 1906–7, 682,079 barrels; 1908–9, 799,152; 1909–10, 934,592; 1910–11, 587,141. From the Eastern Shore of Virginia, there were shipped, during the season of 1910–11, 974,928 barrels. Tidewater Virginia ships over three million bushels of potatoes every year, and the value

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GENERAL VIEW OF THE HAMPTON FARMERS' CONFERENCE EXHIBITS

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of all the truck crops from eastern Virginia exceeds fifteen million dollars annually.

A white farmer of ability, Mr. George A. Cosgrove, of Willington, Connecticut, told the story of his migration from the city to the farm. The financial panic of 1893 closed the factory in which this man had served as a shipping clerk for five years. The little capital which Mr. Cosgrove and his wife had saved was used in buying a small farm and the necessary tools. And so, at the age of fifty-seven, broken down in health and with a small amount of capital, Mr. Cosgrove, who was city born and city bred, moved with his wife and two grandchildren onto a farm. No one in the family knew anything about the common duties of farm life. They were just as "green" as they could be: "Some city people think," said Mr. Cosgrove, "that they can go into the country and stay for weeks without incurring one cent of expense. Company soon came to us from New York, Washington, Boston, and other places. The abundance of our farm supplies, however, made it a delight instead of a burden to entertain our friends."

The growth of demonstration-farm work among the Negroes of Virginia has been very rapid during the past five years. The story of its success was told at the Conference by Mr. John B. Pierce, a graduate of Tuskegee and Hampton, who has won the respect and esteem of the best white people of Virginia.

Five years ago one Negro demonstration agent was sent to Gloucester County and helped thirty Negro farmers to improve their land. Indirectly he influenced for good seventy-five per cent of the Negro population. To-day there are seven Negro agents, working in eleven counties of Virginia, who come in touch with a thousand Negro farmers and influence seventy-five per cent of the Negro population in these counties.

Whereas the average acre belonging to the Negro farmer in Virginia will produce fifteen bushels of corn, with the instruction given by the farm-demonstration agents, the yields may be increased from fifty to three hundred per cent. Instead of raising one crop, farmers are now raising two and three crops each year. Fewer acres produce more crops. Men are raising more kinds of food for themselves and for their stock.

A Negro graduate of Hampton who is a lawyer-farmer, Mr. Thomas C. Walker, of Gloucester, declared that no man in a free country who is a pauper can ever be free. He said that he had no respect for a young Negro who does not make an honest effort to own and cultivate some land, and urged the young colored people to stay

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out of the cities of Virginia and till the soil. He declared that the Negro of the present day must *work* for his forty acres and a mule. Mr. Walker took the first prize at the Conference for the best ear of corn. Professor C. A. Zavitz, who for twenty-seven years has been connected with the Ontario Agricultural College, at Guelph, Ontario, helped in the corn judging.

Mr. R. A. Folkes, division superintendent of schools in Gloucester County, spoke on the "Possibility of a Life." Mr. C. W. Bowry, Burkeville, Virginia, superintendent of schools in Amelia and Nottoway Counties, told the story of Mr. Pierce's work in improving Negro farms, schools, and homes in Nottoway County, saying there was no greater influence for good in Negro school and farm work than that of John Pierce, who is an example worthy of being followed by Hampton students.

About sixty Negro ministers who were in session at the weekly meeting of the Tidewater Baptist Ministers' Conference and the Methodist Alliance in Norfolk, joined the Negro farmers in their discussions. The presiding officer was Rev. A. A. Graham, of Phœbus, Va. The general topic for discussion was the "Co-operation of the Negro Teacher and Minister." Among the ministers who spoke were Rev. J. B. Tynes of Berkley; Rev. C. S. Morris and Rev. C. E. Withrow of Norfolk; and Rev. S. Hockaday of Norfolk County.

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The following points were emphasized: It is the duty of the Negro country church to hold boys and girls in the country and to keep the Negroes in the cities from being killed off by disease; the country preacher should live among the people to whom he preaches; the rural school-teachers should be Christians; the Negro preacher must minister to the social, mental, and religious life of his people, and should understand the principles of scientific farming, illustrating them by cultivating a small garden; country teachers and ministers must learn to appreciate the working people in the country.

Dr. Wallace Buttrick, of New York, declared that the country preacher must be interested in the things in which his people are interested. He told of his experience as a young minister in the country. He invited the men of his church to attend a bee for repairing the dilapidated horse sheds. He got together the necessary materials, and when the day for work arrived only three men were on hand for the repair job—a trustee, his son, and the young minister! Nevertheless the *bee* went forward. On the next day every man of the congregation, for a distance of six miles, came to help in the work.

Another speaker was Mr. Bradford Knapp, who has succeeded his father as director of the Farmers' Co-operative Demonstration Work being carried on in the South, and has six hundred and fifty men working under his direction. He told an interesting story of an

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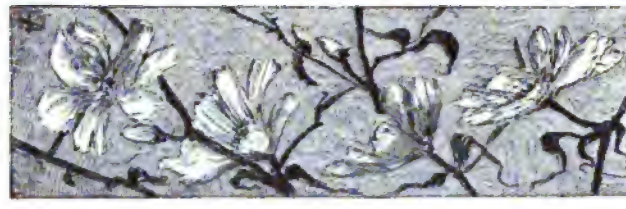
old circuit-rider who on week days was a good farmer. One Sunday he was petitioned by some country people to pray with them for rain. After praying reverently for the granting of the people's petition, he asked that they be shown the wisdom of deeper plowing and better cultivation of their land.

Mr. Knapp spoke of the direct relation between the farmer and the pastor of the rural church. He said that this relation was founded on the hard dollar, which must be provided every time an attempt was made to secure better roads, better schools, better homes, better dress, and better salaries for the rural ministers. The present problem is how to increase the earning capacity of the man on the land.

That the Farmers' Conference was a great success is unquestioned. It gave the workers and students of Hampton Institute and many visitors a clearer idea of what is being done to improve the man and woman on the soil. It furnished conclusive proof that the Negro of Virginia is mixing brains with his farming and his home problems. It furnished evidence to some doubting Thomases that Hampton's idea of making agriculture the core of its growing work is economically sound.



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THE AUNT HANNAH STORIES

BY ELLEN DICKSON WILSON

IV DE 'CEITFULNESS O' RICHES

SAY, Mis', d'you ever read dat big book, de "Pi'grim P'ogress?" My Mist'ess read it to me way back yander in de slave times. Well! I shore had a Pi'grim P'ogress myse'f las' week. One o' dese yeah millionaire folks livin' out on de road, sont fer me to 'tend dey ladies' feet. Hit was plain 'nough saillin' twell I come to de great iron gates wid de stone postes. De gate man come out of his fine house, all flower' over wid vines, an' seein' me wid my black face an' my basket on my arm—dat basket I allus carries, whar I keeps my tools—he 'lowed I was a beggar 'ooman an' he kep' me arguin' wid him twell I was 'bleeged fer to show him de kyard de ladies done sont me. Den he open' dat gate 'bout wide 'nough fer a muskitter to git thoo', an' he kep' on a grumbling to hisse'f twell I was out o' hearin'.

Dat place shore was heav'nly, Mis,' wid trees an' flowers an' a lake wid w'ite swans sailin' on it. I was 'joyin' myse'f might'ly, w'en 'bout a million ob dogs come a swarmin' roun' me. Dere was little fellers black an' w'ite, wid short tails, an' quare dogs wid de middle o' dere backs saggin' down, an' dogs wid long hair hangin' over dere eyes dat seem like dey was needin' de barber man, an' big ones dat skeered me wuss dan de Pi'grim's roarin' lions. I nuvver see sech a passel ob dogs, dey hang roun' me twell I 's'picion'd dey 'lowed I was dat Laz'rus man come inside de gate. But I plow' my way thoo' to git to de front do', and dere I runs up ag'in' two ob de sassiest young men ever you see. Dey was wuss dan de gatekeeper an' de dogs an' roarin' lions all put togedder. Dey was rigged out in w'ite stockin's an' short breeches like our ole Massa, de Com'dore's father, an' dey didn' need no brass buttons fer to 'scribe 'em. De fus' thing we larnt our black waiterman at de Com'dore's was manners an' perliteness. Manners an' perliteness wid 'ligion is better fer dis worl' dan too much schoolin' an' figurin'; figurin' leads you in ungodly ways ef you ain' got a clar conscience. Well, dem low-down, dressed-up w'ite waiter men would o' hed me tu'ned out, but I done hole my own twell

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de ladies, hearin' de barkin' ob de dogs an' de arguin' wid me, call' down fer to sen' dat ole Auntie upsta's.

As I walk' on 'long thoo' de rooms, treadin' on dem feather-bed carpets, wid all de pictures in gol' frames, an' de w'ite marble ladies widout no clo'es on, standin' up on postes, I thanked God dar warn' none o' my color stan'in' 'roun' dar! 'G'inst I got upsta's I was mos' done out, an' I tol' de ladies dere home cer't'ny look' like heaven, an' dat dey wouldn' meet up wid no mo' obstructions reachin' heaven dan I hed in my Pi'grim P'ogress to dere house, bein' set on like I was by gatekeepers an' dogs an' sassy young men. Riches cer't'ny obstruc's de way, don' dey, Mis'? Hit's easy reachin' de po' man's do' in dis worl', hit's mighty ap' fer to be open an' de chillen hangin' out, callin' 'howdy.' But de road to de rich man's house cer't'ny is set wid snares. I'se bin 'lowin' ever since dat Pi'grim P'ogress ob mine, dat hit was w'at de preacher calls, "de 'ceitfulness o' riches."

NEGRO FOLK SONGS

BY HARRIS BARRETT

A Hampton graduate and the cashier of Hampton Institute

AFTER the lapse of fifty years, interest in the folk songs of the Negro still remains unabated, though, as the old slaves pass away, there is danger that many of these melodies may be entirely lost.

Countless centuries of savagery, followed by two hundred and fifty years of enforced bondage, were not conducive to the production of a literature among the Negroes; and the only way these songs were preserved was by being handed down by word of mouth from generation to generation. For this reason, and because, as an eminent composer has said, this is original American music, and, above all, because the plantation songs are loved at Hampton, the school has persistently sought, through all its forty-four years of existence, to preserve them and to teach its Negro youth the beauty and the power of their songs; it has tried to teach them that these songs are as truly a part of their history as the ballads and folk songs of the Scotch and English are a part of theirs. There is an unfortunate disposition on the part of many of the freed Negroes to despise these songs of

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bondage; and it is not to be wondered at when we consider the numberless caricatures put upon the American stage known as "coon songs" or "ragtime," and which form no part of true Negro folk music.

One of the greatest gifts bestowed by God upon mankind is the ability to love and to make music. He showered this blessing upon the Negro people with a lavish hand, for there is probably no race on earth which has given expression to a greater variety of emotions by means of song than did the Negro race in slavery days. Whether he felt joy or sorrow, love or hatred, pleasure or pain, the Negro found means of expressing it through the medium of rhythmic and musical sounds. Whether at church under the eyes of "de white folks," or at his own prayer meetings off in the woods; at "de big house" or in his humble cabin; at work "shucking" corn in the fields of Old Kentucky, or picking cotton under the tropical sun of Alabama; handling hogsheads of tobacco on the Ohio River steamboats or piling cotton on the levees of New Orleans—at all times and in all places his voice could be heard in harmonic cadence.

These songs were usually the outgrowth of some emotion of the moment and were entirely extemporaneous. For this reason a large number were sung as solos, sometimes as mere recitatives, but almost always with a chorus in which the rest of the people joined, no matter what the gathering or occasion might be. These facts account for the variety of words often sung to the same tune. The meagreness of the slaves' vocabularies accounts for the frequent repetitions in their songs and for the seeming meaninglessness of the words sometimes employed. Not only were the words often extemporized but frequently the tune was likewise the result of the moment's inspiration, and such was the facility with which the Negroes caught up a tune that after the singing of a single verse the song would be taken up by the entire congregation.

A classification of Negro folk music may be made, for the purposes of this article, under four heads:—

(1) Spirituals, or religious songs, which were sung in the churches, at revivals, and at campmeetings; these correspond to the church hymns of to-day

(2) Cradle songs.

(3) Labor songs, used while at work and often decidedly religious in their nature.

(4) Game and dance songs, which none but the worldly might sing

(5) Songs of freedom

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Spirituals

By far the largest number of plantation songs were spirituals, and in nothing has the Negro ever shown his real self as he has in these melodies. All of them are crude, many are weird, some are grotesque; but they are the expression of an emotional people and show a depth of religious feeling that is almost past understanding.

Prayer meetings, campmeetings, and revivals were largely made up of singing, for the preachers or leaders were unlettered and often as ignorant of Biblical knowledge as the congregations. Yet, in spite of this, the quotations and references in the spirituals to Biblical promises, incidents, and personages, show a remarkable knowledge of the Book of Books. Often in slavery days the Negroes had to steal away to the woods for their religious meetings; and neither the threats of their masters nor the fear of the "patter rollers" could deter them; in this there is a suggestion of the steadfastness of the early Christians.

Those who have never heard these songs in their native setting can have no conception of the influence they exert upon the people. I have sat in a gathering where everything was as quiet and placid as a lake on a summer day, where the preacher strove in vain to awaken an interest; I have heard a brother or a sister start one of these spirituals, slowly and monotonously; I have seen the congregation irresistibly drawn to take up the refrain; I have seen the entire body gradually worked up from one degree of emotion to another until, like a turbulent, angry sea, men and women, to the accompaniment of the singing, and with shouting, moaning, and clapping of hands, surged and swayed to and fro. I have seen men and women at these times look and express themselves as if they were conversing with their Lord and Master, with their hands in His; and to those benighted souls it was as real as any experience of their lives. Ignorance? Emotion? Excitement? All, if you please, but I tell you that but for such scenes, such natures, such child-like belief in the nearness of their Saviour, the Negro could never have passed through those trying years as he did, and the history of our Southland would be far different.

The Negro's songs are not always bright and joyous; through many of them runs a decidedly minor strain. He was again and again plunged into the depths of despair and he felt keenly the hardness of his lot. But—and this is remarkable—we discover scarcely a trace of revenge or vindictiveness in the whole mass of songs that has been handed down to us. In spite of all that came to him of wrong and of oppression the iron of bitterness seldom entered the Negro's soul.

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Were the slaves prohibited from assembling to hold their meetings, their feelings found expression in "Steal away to Jesus," or "If you want to see Jesus, go in the Wilderness." When the chains of slavery were being riveted tighter and tighter about his limbs, and that freedom for which he had prayed so long seemed further off than ever, the Negro's indestructible hopefulness and his unfaltering trust in his divine Master were unmistakably manifested when he sang, "My Lord delibered Daniel, why can't he deliber me?" Was the task put upon him heavier than his strength could bear; was the taskmaster's lash cruel and biting? Then his wounded and broken spirit found solace in that pathetic hymn, "They crucified my Saviour and nailed Him to de cross."

Oh, Daniel cast in de lions' den,
He pray both night an' day,
De angel came from Galilee,
An' lock de lions' jaw.

He delibered Daniel from de lions' den,
Jonah from de belly ob de whale,
An' de Hebrew chillen from de fiery furnace,
An' why not ebery man?

Chorus: My Lord delibered Daniel,
My Lord delibered Daniel,
My Lord delibered Daniel,
Why can't he deliber me?

In those heartrending trials when sisters were separated from brothers; children ruthlessly torn from parents; the mother sold away from the babe she loved better than her own life; the husband snatched, without warning, from the wife, the depth of pathos and anguish was reached in that wail, "O Lord, O my good Lord, keep me from sinking down." And in those hours when the black, overshadowing clouds of depression, of despair, of hopelessness, darkened his sky, the Negro's soul always broke forth into song as he cast his burdens at the foot of the Great White Throne.

‖: Mother, is Massa gwine to sell us to-morrow?
Yes, yes, yes!:‖
‖: Farewell, mother, I must lebe you.
Yes, yes, yes!:‖
‖: Mother, I'll meet you in heaven.
Yes, my child!:‖

Cradle Songs

There were but few cradle songs among the Negroes of slavery days, for the reason, I presume, that under the institution of slavery Negro mothers had little or no time to devote to their children, and therefore the maternal instinct was seldom expressed in lullabys. Again, the old mammies who nursed the white children and who had the

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care of the black babies, usually considered it sacrilegious to sing any but the religious melodies, hence the spirituals served as cradle songs. The dearth of lullabys among our songs is, however, no indication of a lack of maternal love among Negro women, for innumerable instances could be given where a mother has died to shield her child from degradation or perchance from being sold into a life which she feared might be worse than death.

Go to sleep, go to sleep,
Go to sleepy mammy's baby,
All dem horses in de stable
B'longs to mammy's little baby.

Go to sleep, go to sleep,
Go to sleepy, mammy's baby,
When you wake you shall have cake,
Go to sleepy, mammy's baby.

Labor Songs

Another class of songs sung by my people, which is of peculiar interest to the capitalist, as well as to the sociologist and ethnologist, includes what are called labor songs. It was noticed by slave owners and overseers long before freedom, and has been noted by employers of Negro labor since, that more work, by perhaps one-fifth or one-sixth, can be gotten out of a given gang of men if they sing at their work than if they do not. Let them be worked until the limit of human endurance appears to be reached; until it seems impossible for them to stand any more heat or cold, dust or rain, then let some one "strike up" one of these labor songs, and, as if by magic, they are animated with new life and vigor. A man who could lead in these songs was considered a very desirable acquisition and slaves were frequently bought or hired because of this qualification alone.

Negro labor songs are of two kinds. First, there are those in which the singers keep time with their work, the time of the music regulating the rapidity of the work. These can be heard even to-day throughout the South on river steamers and wharves and on railroads and other public works. It is exceedingly interesting to watch and to study a gang of men employed in digging a road bed. At a distance it is noticeable that the rise and fall of their picks is as regular and exact as the movement of a company of well-drilled soldiers. Upon closer approach there is heard a monotonous recitative—half chant, half conversation—and it is to the time of this song, if song it can be called, that the men work in such perfect unison. For hours at a time they keep this up, and though the sun may be shining with tropical fierceness, seldom is a man seen to lose time or to drop out until the leader ceases his song.

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The other labor songs are those which are simply "rousing" and inspiring, with no attempt to keep time with the work. These, like the spirituals, were led by some one who often improvised as he proceeded; and frequently the spirituals themselves were sung as labor songs. Labor songs were sung in the tobacco factories, on the cotton and sugar plantations, and at the great "corn shuckings" in all parts of the South. Like the "husking bee" of the white race, a "corn shucking" was a great social event for the Negroes. It was held in the fall of the year after the corn had all been gathered from the fields in the shucks and piled in long heaps, or ridges, in front of the "crib" or barn where it was to be stored. The slaves—men and women, boys and girls—from all the neighboring plantations would be invited to come and help. Often they would be divided into two opposing factions sitting around the pile, a prize being offered to the side which would quickest "shuck" to an indicated goal, usually a pole set up in the middle of the heap. Each side would be led by its best singer, who would do nothing but walk to and fro on the top of the pile of corn, leading the song in his most spirited manner. After the shucking was over, and in fact after almost all of these labor events, refreshments were passed around consisting of pork, cabbage, 'possum, sweet potatoes, and other "delicacies of the season," almost always ending with a drink or two of 'simmon beer or whiskey for each person.

‖: Come here, nigger, and shuck dis corn,
Oh—oh—oh :‖
‖: Biggest pile I ever see since I'se born.
Oh—oh—oh :‖

‖: Shuck it out dis very night,
Oh—oh—oh :‖
‖: Case ole massa's gwine treat you right.
Oh—oh—oh :‖

Dance and Game Songs

I believe there was never a people in all history who had more of sorrow and yet found more of joy than did the Negroes of the South during slavery days. In spite of the troubles they had, there were always those who never lost an opportunity to have a "good time." This often took the form of a dance in one of the cabins after the week's work was over, in which the younger people and the worldly among the older ones participated. Church members or those who had "professed" religion never took part. As in the case of the religious meetings, so in these gatherings the participants frequently walked ten miles or more, after a hard day's work, to be present. Of course the dress for these occasions was the best they could get

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together from their scanty wardrobes, and often the mistresses took a deep interest in dressing their maids for these functions, taking a pardonable pride in having their servants look as well as those of other owners.

Ring games were also indulged in and a cake walk sometimes enlivened the occasion. It is well to notice here that the cake walks of that period were decidedly unlike those seen in recent years. Many of the movements in the cake walk seen on the stage to-day were entirely unknown to the Negro slaves. Their dances consisted of jigs and fancy figures which were intended to be graceful; they were sometimes clumsy and uncouth but never offensive.

‖: Come, my love, an' go wid me,
Little Liza Jane :‖
‖: Oh, Eliza, little Liza Jane
Little Liza Jane :‖

The music for these parties consisted merely of singing, clapping of hands, and stamping of feet, to which the dancers kept time. Occasionally the height of satisfaction and gratification was reached when someone could produce and perform on a banjo, not one of the beautiful, silver-mounted kind to which we are now accustomed, but one made, in the crudest manner, of ordinary wood with an old skin of some kind stretched across its drum. Now and then the addition of a dried jawbone of a horse across the rattling teeth of which was rubbed another bone or a stick, added to the noise if not to the music. Almost all night these simple people would drive away weariness, care, and sorrow in such frolics, and nothing but the fear of the "patter rollers" could induce them to disperse before daylight.

Songs of Freedom

Through all the dreary years of his bondage the Negro never doubted the final attainment of his freedom beyond the skies, and he often sang of the joys that would be his when that happy day should come. So, when his earthly freedom came for which he prayed so long, it was but natural that his music, always colored by the leading influences of his everyday life, should be full of rejoicing and thankfulness that it was all over—all the agony of the auction block, the cruelties of the taskmaster, and the many other sore trials of the old life. "Oh, Freedom," and "No more the auction block" illustrate the songs of this period. Much of the Negro's music of rejoicing, strangely enough, is in a minor key and but for the words might be taken for a wail of regret that the old life was to be left behind. Indeed, throughout the South, his pæans of triumph were strangely

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mingled with pathetic songs of longing for "old marster and old mistus" and "the little old log cabin in the lane."

Oh, freedom! Oh, freedom!
Oh, freedom over me!
An' befo' I'd be a slave,
I'll be buried in my grave,
An' go home to my Lord an' be free.

No mo' weepin' over me,
An' befo' I'd be a slave,
I'd be buried in my grave,
An' go home to my Lord an' be free.

Finally came those days of the war when the Negro stepped forth, a man, to battle for his country; and as he had sung all his life before so he sang then, and General S. C. Armstrong thus speaks of a characteristic incident of this period:

"While recruiting and drilling the Ninth Regiment of United States Colored Troops at Benedict, Maryland, in the winter of 1863–4, the men gathered around the campfire would sing by the hour the melodies of the plantation life they had just left. They were not always very melodious, but late one evening I was startled by a magnificent chorus from nearly a thousand black soldiers which called me from my tent to listen to its most inspiring strains, and I caught the words of what I called the 'Negro Battle Hymn'— "They look like men of war."

It sets my heart quite in a flame,
A soldier thus to be;
I will enlist, gird on my arms,
And fight for liberty.

We want no cowards in our band,
That will their colors fly;
We call for valiant-hearted men,
Who 're not afraid to die.

Refrain:—They look like men, they look like men,
They look like men of war;
All armed and dressed in uniform,
They look like men of war.

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SOME SLAVE SUPERSTITIONS

BY CLEMENT RICHARDSON

OUR good parents of slavery days luxuriated in superstition. They never moved, never thought, never dreamed, never had an itch of the body or a quiver of the eye, never encountered anything at any hour without reading therein a certain sign. As a part of the folk lore of the Negro people these superstitions are of great interest.

To feel a hot breath of air strike you at twilight signifies the near-by presence of a ghost. Should you wish to avoid him, stop and turn your coat and trousers and hat wrong side out and the spirit cannot encounter you. If, however, he is a pugnacious sprite and approaches malgre the change, turn and address him thus: "In the name of the Lord, what do you want?" Whereupon he will tell you his business upon earth, then depart and never, never trouble you again. If, on the other hand, it is a prowling ghost who crawls under the house, bumps against the floor, makes strange sounds, and whispers in the midnight hours, you have only to put in a new floor and he will do so no more. Some ghosts are obtrusive and will not only prowl about the house, but creep in through the cat-hole or under the crack of the door during the wee small hours of the night, and, once inside, expand to vast proportions. To spare yourself any disturbance in this way, sow mustard seed all about the doorstep just before going to bed, or place a sieve on the doorstep. Before entering, the spirit will have to count all the holes in the sieve or all the mustard seeds, and by this time daylight will come and he will have to go. As the counting for one night will not do for another you are always safe.

If a black cat walks across your path, you must either return home immediately, or, just where she crosses, make a plus sign and spit on it. If, however, it is a rabbit that crosses your path you will have to turn around and walk backwards over the spot, or bad luck will overtake you a few paces on. If a rooster crows at your door in the daytime, begin cooking, for some one is coming in hungry. Should he crow after sundown, or should a cow low at that time, you

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are sure to hear of a death within twenty-four hours. If a dog howls after dark he too brings news of death, but if he crawls along on his belly, he is measuring the grave of one of the family. A raven flying over the house and then returning brings death into that house.

Before buying a mule turn him loose and let him wallow. If he can turn all the way over he is worth one hundred dollars; should he fail to do this you take a risk if you purchase him at any price. If a turkey buzzard light on your chimney or housetop it is a sign that you are a thief and are at that moment concealing stolen goods. This is one of the most interesting of the old superstitions, and, in fact, is hardly to be classed as a superstition since it is based on fact. As the slaves were ever before their masters or overseers it was impossible for them to make way with any kind of stolen goods save food. Even in capturing this they were often overtaken by the master or the "patter rollers." When thus taken by surprise, they would throw the half-eaten pig or lamb or chicken into the loft, where it would remain for an indefinite length of time. As the weather was warm the flesh would not be long in proclaiming its presence, and Mr. Turkey Buzzard would come as the overseer's sharp detective.

All nature spoke to the slave in vivid and exact terms. A shooting star called sinners to repentance. A sunken grave summoned to rest a kinsman of him who lay therein. It was pointed irreverence to speak while it was thundering, since the Creator was angry and might strike you. If, however, it thundered and lightened "befo' day" some poor hard sinner, some very wicked man, had been summoned before the bar of justice.

The utmost care must be taken of a mother immediately before and after child-birth, and of the infant until it walks, or misery will follow. You must not sweep under the bed, nor turn over the quilts or pillows in the bed where the child was born, nor must you take up the ashes in the fireplace for a whole month, or the mother will take a cold from which she will never recover. Her hair must not be combed for a month, or all of it will drop out and never grow again. Put the infant's clothes on over its feet for a month. If you allow the child to learn to crawl backwards it will rule its father. Never in any way step over a baby or it will then and there stop growing. Feed the child out of the pot and he will never run away from home, but sweep under his feet and he will become lazy and run away.

In your conduct about the house look sharp that you do not bring ill luck upon yourself. Never enter the house by one door and go out by another. Never enter the house with an ax on your shoul-

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der; you will be in the worst of danger if you do so. Should you go in that way, even if you lay the ax down before thinking, pick it up and walk backwards out of doors. Never take a step with one shoe on and one off, for every step you take is a step into trouble. By no means sweep trash out of the house after sundown or you will bring calamity upon your house. Never bathe, even your finger tips, in water used by another, you are sure to have a quarrel with the person if you do. If you sew on a button or mend a garment you are wearing, a lie will be told about you for every stitch taken.

If your right hand itches, spit in it and rub it in your pocket; you are going to get some money. So, too, if there is any foam on your coffee, sip it off and money awaits you. If, however, your left eye itches, look sharp, your creditors are after you. An itch on the left of the nose signifies that a woman is talking about you, on the right, that a man is doing the talking. If your right eye quivers you are going to laugh, but if your left eye dances you are going to weep. To stub your left foot prophesies bad luck, to stub your right toe, good luck. If your feet itch on the bottom you are sure to tread upon strange soil.

Beware of conjury. There are "hands planted" for you everywhere. Sometimes they take you with pains in the foot, sometimes in the head, very often in the side; these last pains are deadly. Should you encounter a dirty rag with a knot tied in it, avoid it; some professional conjuror has been paid to kill you. However, there are remedies. To avoid being conjured in the foot, take a piece of brimstone and make a plus sign on the inner sole of your shoe every morning before leaving your home. To avoid diseases of all kinds carry a red onion in your left-hand pocket. If you feel that some one is really after you and is about to get you, you had better see a root doctor and get some powdered "yarbs" tied in a bag. Of course you have better sense than to open this bag. Finally, to protect the whole family from conjuration, buy and keep among your flock a "frisly" (Friesland) chicken. Nothing can remain planted where one of these is kept.

With signs and wonders like these our good slave parents found life full of change. The lash and hounds could not dim their poetic vision, nor six days with the plow and hoe gall them with a sense of monotony. Wrapped in their many colored cloak of superstition, they saw in the trees, the birds of the air, the beasts of the field, and in their own bodies, wonders and enigmas that civilization never dreamed of.

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At Home and Afield

HAMPTON INCIDENTS

Addresses

AN encouraging talk on the relation of the Negro to country life was given, on March 6, by Dr. E. C. Branson, principal of the State Normal School at Athens, Georgia. He said that in his section four-fifths of the land is being cultivated by Negroes and that many of them are buying farms for themselves. "It is difficult to civilize a race," said Dr. Branson, "that is homeless and landless. To be home loving, home owning, and home defending—these are the traits which America needs in her citizens." The speaker advised the Hampton students to buy land as soon as possible after leaving school and establish their homes upon it.

Dr. Branson spoke also to the workers assembled in "general teachers' meeting," telling them of the interesting "Georgia Club" which has been formed in his institution to study conditions and needs in Georgia counties.

DURING the last week in February an interesting talk on the stars, illustrated with very remarkable stereopticon pictures, which have never been published, was given by Mr. Baumgardt of Los Angeles, who has been connected with the observatory at Mt. Wilson near that city. He gave a vivid description of the wonderful new sixty-inch telescope in use there.

The lecturer showed many interesting pictures of the moon, Mars, Jupiter, Saturn, the constellations, Halley's comet, and the Milky Way. Those of the moon were particularly fine, giving the audience a most excellent idea of the immense craters to be seen on the surface of that heavenly body. A photograph of a total eclipse of the moon, which Mr. Baumgardt declared to be the best picture of its kind in existence, was of more than ordinary local interest because it was taken in the neighboring city of Newport News.

A stereopticon lecture on Burma was given on March 9, by Rev. S. R. Vinton, who has been engaged for twelve years in mission work in that country. With the aid of both colored slides and moving-picture films, Mr. Vinton gave a vivid descrip-

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tion of the life of the natives of Burma. Labor there is so cheap, he said, that a church costing $31,000 represents 186,000 days' labor. The famous sacred pagodas of this interesting land sometimes reach a height of three hundred feet and are a quarter of a mile in circumference at the base.

A most enlightening talk was given in Cleveland Hall Chapel Sunday evening, March 10, by Rev. A. G. Fraser of Kandy, Ceylon, on life in Uganda, Central Africa. The natives in this part of Africa are not savages. They have a history running back four hundred years, a feudal system like that of England, and a highly developed spoken language which Christian missionaries have helped them to convert into a written one of rare force and flexibility. A fuller account of the Uganda people may be expected in a later number of the SOUTHERN WORKMAN.

AN experienced and successful leather manufacturer of New York City, Mr. Julius Helburn, who, with Mrs. Helburn, made the school a visit of two weeks during the past month, gave an interesting and instructive talk, on March 15, to the Senior Class of the Trade School on the subject of the history and manufacture of leather.

The Adams Debate

ON Saturday evening, March 16, was held in Cleveland Hall Hampton's first prize debate between the Dunbar and Douglass debating societies. The presiding officer was Mr. Elbridge L. Adams, of New York, who offered prizes last year for the best essay and the best arguments in a debating contest on a given subject. There was much enthusiasm and an excellent spirit was shown both by the chosen speakers and by the societies. The debate was well handled, especially considering the difficulty of the subject, which related to compulsory arbitration by the Federal Government in settling disputes between capital and labor. The judges—Major Winston of Fort Monroe, Rev. J. W. Patterson of Hampton, and Mr. Julius Helburn of New York—decided in favor of the affirmative, and the Dunbar Society will therefore hold the banner for the coming year. The three members debating were presented with medals. Illustrated volumes of Dunbar's poems were given as first and second prizes to those competing in the essay contest.

Trade Work

BUT little opportunity is afforded in the school printing office for producing work in more than one color. An exception the past month was a program for the special campaign meetings held in the North from February 26 to March 4. The design was made by Mr. Leigh Richmond Miner, teacher of drawing at Hampton Institute, and represented on the

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front and back pages a log cabin and tepees, the color scheme being red and black. The idea was carried out also on the inside pages by head and foot bands in two colors which proved a pleasing contrast to the pages of descriptive matter, patronesses, and program, set in Caslon old-style type. The paper used was a deckel-edge, Italian fabric, of a peculiar but attractive shade of tan, a very difficult paper to print on and a difficult one on which to make a perfect register. The job has been very favorably commented upon; although it is not perfect by any means, yet it has shown that the students are capable of producing good work when the opportunity is given them.

The printing office was also given an opportunity the past month to show its capacity for rush work when the copy and cuts for a sixteen-page, illustrated pamphlet came in at nine-thirty in the morning, to be completed and sent to Washington the next morning. With twenty-one half-tone cuts, several of them full-page illustrations, the job was a difficult and delicate one to handle, but it was turned out on time and in a creditable manner.

Tree Surgery

DURING the dormant season much time and expert attention have been given to the care of the trees on the school campus. All dead wood, unbalanced branches, and unsightly knobs, have been removed; wherever hollows, which promote decay in trunk and branches, have been found they have been scraped out to sound, healthy wood, an antiseptic dressing of tar applied, and the hollows filled with antiseptic paint, the larger ones being covered with metal shields. This tree surgery, as it is called, not only improves the health and vigor of the tree, but often adds much to its appearance. Certainly many of the trees so treated have gained in stately grace and beauty on account of this attention.

The crotches in the larger trees which appeared to be in even the slightest danger of splitting have been reinforced with galvanized iron chains, and there is now little likelihood of losing large branches from these fine old trees on account of the ravages of the violent wind storms which so often visit the peninsula.

Religious Work

AT the communion service on March 10, twenty-eight students united with the church upon profession of their faith; they and fifteen others had been under instruction in communicants' classes for several previous weeks. Ninety-five per cent of the student body are now professing Christians; the effort is not so much to increase this percentage as to help the individual to approximate more closely the perfect standard of life set by the Master.

The six voluntary Bible Study

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groups of the Y. M. C. A. are proving to be very successful and are growing markedly in influence and attendance.

Athletics

WITH Howard University's defeat of Lincoln University in basket ball Hampton's quintet claims the championship for the season, as it defeated Howard and won two other games, neither losing nor tying any.

A new feature of athletics introduced this year is the cross-country running, which has attracted many boys and is putting them in fine physical trim.

The Faculty allows two baseball games with outside teams this season. On April 8 the Hampton nine plays Union University at Richmond, and later in the month Shaw University, last year's champions, at Hampton.

Whittier School Notes

AMONG the visitors at the Whittier School last month were the director and instructors of the Trade School, who were making a tour of the various departments for the purpose of learning what is going on in the school outside of their building.

On Sunday, March 10, the Whittier teachers took charge of the King's Daughters' meeting at the Institute. Most of them are graduates of Hampton and three have held the office of president of this society. The program was an interesting one on the women of the Bible and was well presented.

Several of the Whittier classes have planted tomato and cauliflower seeds in flats and will transfer them to the Whittier garden as soon as the weather permits.

Visitors

THE school had the pleasure of welcoming in March a large party of educators en route to their homes from the superintendents' meeting of the National Education Association at St. Louis. The party was in charge of Superintendent Vernon L. Davey of East Orange, N. J. and included many school superintendents and principals from the Northern states. After luncheon at the home of the Principal, they visited the trade and domestic science departments.

Other visitors during the past month not mentioned elsewhere were Mr. Coggeswell of Girard College, Phila.; Mrs. Martha Falconer and Miss Eleanor Little of Sleighton Farm, a reform school near Philadelphia; Mrs. Branson of Athens, Ga.; Mr. Paul S. Blanford with a party of white boys from the Agricultural High School at Driver, Va.; Mrs. Charles Ide of the executive committee of the Brooklyn Armstrong Association, with her daughter, who were visiting Mrs. Purves; Mr. Stearns, secretary of the State Board of Education, Mr. Settle, state supervisor of rural white schools, and Mr. Jarman, principal of the Farmville Normal School,

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all of Virginia; Mr. Waldo Tillinghast, assistant general agent of the Rhode Island Society for the Prevention of Cruelty to Children; Mrs. Charles P. Turner, of Philadelphia; Rev. and Mrs. J. X. Miller, missionaries in South India; Mr. George R. Bridgeforth, head of Tuskegee's Agricultural Department; Mr. William. H. Carter, a Hampton graduate who is head bookkeeper there; Mr. and Mrs. W. L. Brown of Washington, D. C.; and Miss S. P. H. Winslow, of Fall River, Massachusetts.

GRADUATES AND EX-STUDENTS

THE first issue of the SOUTHERN WORKMAN, published in January 1872, was mailed by Hutchins Inge,'72,who was then a clerk in General Armstrong's office. Mr. Inge, who is now a prosperous lawyer in St. Louis, Mo., writes that he has read every issue since that time, forty years ago.

William A. Thomas, Agriculture '09, was graduated on March 20 from the School of Agriculture of the University of Minnesota.

FOUR tradesmen have this year been placed as blacksmithing instructors as follows: Perry Harvey, '11, at Christiansburg, Institute, Cambria, Va.; James P. Layne, '11, at the Dinwiddie Industrial School, Dinwiddie, Va.; Thomas B. Payne, '09, at the West Virginia Colored Institute, West Va.; Frank T. F. Buckner, Trade Class '02, at Dover State College, Dover, Delaware.

William Roscoe Davis, '07, who has for three years been instructor in painting at Claflin University, Orangeburg, S, C., resigned that position last summer to take a similar one at the State College in the same city.

Calvin G. Coleman, Trade School, '11, is employed as teacher of wheelwrighting at Claflin University, Ralph M. Taylor, Trade School '10, is instructor in shoemaking at the Manassas Industrial School, Manassas, Va. James C. Hubbard, Trade School '06, is an assistant in the upholstery department at Hampton Institute.

Daniel W. Edwards, '11, is teacher of manual training at the Arkansas Baptist College, Little Rock, Arkansas, where he also has general oversight of the grounds and buildings.

Spurgeon O.Howard and George H. B. Johnson, Trade Scbool '09, have opened a tailoring shop in Richmond Virginia.

Isaac L. Leevy, '06, has a successful tailoring business in Columbia, S. C., where he is actively engaged in church and Y. M.C.A.

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work. He has recently been elected delegate to the General Conference of the M. E. Church, which will be held in May in Minneapolis.

A small fund, known as the Mary L. Mead Fund, has been formed with money donated to the Sunshine Library, a free reading room opened by the Phoebus Mothers' Club in 1900. This club was started by Mrs. George J. Davis, an ex-student of Hampton, who was prevented by ill health from carrying out more ambitious plans for the uplift of her community. The fund has grown to $155.63 and the first donation has been made to the Y. W. C. A. of Norfolk, of which Mrs. Laura E. Titus, '76, is president. It is planned with this donation to furnish a room in the Y. W. C. A. Building, to be known as the Mary L. Mead Room.

THE many friends of Mr. Thomas C. Walker, '83, will sympathize with him in the loss of his wife, Annie A. Williams, Middler of '86, who passed away at their home in Gloucester, Virginia, on the twenty-fifth of February last. The people of the county have always found in Mrs. Walker, as well as in her good husband, a true friend and helper. Three daughters, one now a student at Hampton, are left motherless.

Robert B. Jackson, '76, died in Chicago on January 5.

Alexander W. Servant, '78, died in New York City on February 16.

Mrs. C. A. Palmer, (Mary G. Parker,'79) died suddenly at her home in Norfolk on March 9.

IN spite of the heavy rain on the morning of March 22, which made the country roads almost impassable, the courthouse at the county seat of Cumberland County was filled with the patrons and friends of the colored schools of that county. They had come out to see the annual industrial exhibit of these schools and to attend the patrons' meeting held in connection with it. The walls, tables, and desks were covered with garments of various kinds, baskets, cornshuck and braided mats,and other articles,all of them the work of the children in the various schools.The materials chosen for the garments were good in quality and tasteful in color and pattern. The sewing was excellent, receiving hearty praise from the judges.

The county superintendents, the school board, and a number of white citizens were present to give encouragement to this admirable phase of educational training. Superintendent Dickinson voiced the sentiments of those present when he commended the supervisor, teachers, and children upon the excellent quality and variety of the work presented. He spoke of the progress that has been made during the year, saying that the exhibit was far superior to that of last year.

Eleven Hampton graduates have the privilege of being part of the industrial movement in Cumberland County. Miss Alida Banks, '09, the rural industrial supervisor of this county, deserves much credit for the energetic and progressive manner in which she is pushing forward the home activities and enlisting the cooperation of both white and colored citizens.

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Indian Notes

A Farmers' Institute for both Indians and whites was held at Winnebago, Nebraska, during the month of February, and seems to have been most successful and helpful. The subjects discussed pertained to the home as well as the farm and were full of practical value. Speakers were sent from the extension department of the State University and a lecture on good roads, illustrated with stereopticon slides, was one of the valuable features. Of special interest to Hampton are the names of the returned students who took part in various ways. In the corn contest the third prize—two and-a-half dollars for the best ten ears displayed—went to Louis Armell. In the Indian competition, which was limited to Indians farming their own or their wives' allotments, the first prize—ten dollars for the best ten ears—was awarded John Hunter. A similar institute is already being planned for next year, and Mrs. Louis Armell, the wife of an ex-student, has been elected secretary of the women's section.

At another institute, which was held in Decatur, Nebraska, two papers which are mentioned as being of "especial interest" were read by Hampton graduates, one on "Primitive Methods of Farming among the Omahas," by Mrs. Marguerite LaFlesche Diddock, the other on "The Origin of the Corn," by Dr. Susan LaFlesche Picotte. An account of this institute published by one of the local papers closes with the words, "Let the good work go on"—a sentiment which Hampton most heartily echoes.

FOR many years Mrs. Anna Dawson Wilde has labored as a field matron among her people at Fort Berthold, N. D. Recently she has found an efficient helper in Stella Bear, of Hampton and Carlisle, who is also an Arickaree. Mrs. Wilde writes of her as "well qualified, with a good deal of ability and a sound moral character." A government inspector who visited the reservation last fall expressed her pleasure at the conditions found in the Indian homes of which Mrs. Wilde has the oversight. She and her husband have adopted the three children of a cousin who, as Mary Wilkinson, took the course in nursing at the Dixie Hospital. To the motherless children she gives devoted care and training. The two little boys are in school, doing well in their studies and very fond of reading. The little girl, Rose, too young for school, learns to sing and recite pieces at home, and all were able to help in the Christmas exercises. The old school home and friends of their adopted mother are household words with them and they talk of "going to Hampton where Miss Galpin is."

THE missionary at Crow Creek, Mrs. Burt, gives a most gratifying report of a Hampton couple, Guy Howe of the Stockbridge tribe and his wife, a Crow Creek girl, Anna Howard. After living for a time in Milwaukee they returned to the latter's old home. "Guy works for the Government and is one of the best men in the state; upright, reliable, true as steel, an excellent workman; Anna a good wife, mother, housekeeper, and neighbor."

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Notes and Exchanges

MORE than 140,000 persons in nine states of the South have been treated for the hookworm disease by the Rockefeller Sanitary Commission during the past year, according to the report of the commissioner. The great value of the work done, however, was not in the number of people aided to better health, the report says, but in the fact that the people are being educated in sanitation, and that the states co-operating with the commission have enlisted in the war against disease.

Newport News *Press*

INTERESTING examples of aboriginal ingenuity are afforded on the river Skeena and its tributaries, North British Columbia. These waterways flow very swiftly through deep ravines, and as it is impossible for the Indians to cross by means of canoes they have resorted to bridging," said Dr. Charles G. Percival, who has been traveling in British Columbia and the Klondike. The cantilever principle is adopted by the Indians. A bridge of this design spans the Bulkeley River where it is about 120 feet wide, and the height from the bridge to water level is about 80 feet. Built of wooden logs, the legs of the structure are formed of single stout logs, varying from 60 to 80 feet in length, and the task of lowering them into position must have demanded considerable ingenuity on the part of the builders.

Pittsburg *Post*

THE act of Congress permitting the erection in New York harbor by Rodman Wanamaker and others a memorial to North American Indians, has been approved by President Taft. The site is to be selected by the Secretary of War and the Secretary of the Navy, who, with the chairman of the Senate and House library committees and Robert C. Ogden, of New York, will select a design and superintend the construction of the memorial.

Washington *Post*

JAMES ELLIOTT, a Negro who settled in Binghamton in 1860 and amassed a fortune by dealing in real estate during the reconstruction period, died recently in that city, aged 101 years. He was nearly fifty years old when he escaped firom slavery by means of the underground railroad. Establishing himself on a small plot of ground he learned to read and write and became a lover of good books. As wealth came to him he was able to purchase many notable volumes and at the time of his death had gathered a valuable library.

Syracuse *Herald*

A dispatch from Spokane speaks of an exhibit of apples at the National Apple Show, said to be of fine quality, contributed by the Indians of Kootenai Valley in Idaho. These Indians have been mostly engaged in raising hay or stock on the bottom lands, but have also turned their attention with great success to fruit growing. It is reported that Chief Isadore, head of the Kootenai tribe, has an orchard of several hundred acres on the rich alluvial bank of the Kootenai River, and grows apples, pears, plums, and cherries in abundance. Another Indian across the river has developed a beautiful type of Spitzenburg apple entirely different from the Esopus type common in the West.

The Red Man

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The Hampton Normal and Agricultural Institute

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Annual Catalogue, (Illustrated)

Principal's Report

Negro Conference Reports

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THE SOUTHERN WORKMAN

MAY 1912

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

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The Hampton Normal and Agricultural Institute

HAMPTON VIRGINIA

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O. P. PHENIX, Vice Principal
F. K. ROGERS, Treasurer
W. H. SCOVILLE, Secretary
H. B. TURNER, Chaplain

What it is	An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.
Object	To train teachers and industrial leaders
Equipment	Land, 1200 acres; buildings, 135
Courses	Academic, trade, agriculture, business, home economics
Enrollment	Negroes, 1234; Indians, 74: total, 1308
Results	Graduates, 1612; ex-students, over 6000 Outgrowths: Tuskegee, Calhoun, Mt Meigs, and many smaller schools for Negroes
Needs	$125,000 annually above regular income $4,000,000 Endowment Fund Scholarships Academic: Permanent $2000 each Annual 70 " Industrial: Permanent 800 " Annual 30 "

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

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I give and devise to the trustees of The Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of _____ *dollars, payable*

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The Southern Workman

Published monthly by

The Hampton Normal and Agricultural Institute

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THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

EDITORIAL STAFF

H. B. FRISSELL
HELEN W. LUDLOW
J. E. DAVIS
W. L. BROWN
W. A. AERY, Business Manager
W. T. B. WILLIAMS

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HAMPTON LEAFLETS

ON

ACADEMIC SUBJECTS
AGRICULTURE
ANIMAL HUSBANDRY
HEALTH
INDUSTRIAL WORK
NATURE STUDY
SCHOOLROOMS AND GROUNDS
SOUTHERN INDUSTRIES

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The Southern Workman

VOL. XLI MAY 1912 NO. 5

Editorials

The Conference for Education in the South

Like individuals, organizations of individuals have their periods of youth, full maturity, and the inactivity of age. The Conference for Education in the South is assuredly in the period of vigorous adolescence. New capacities and powers are constantly developing. Indeed, it is hardly conscious as yet of the full significance of its own growth. The fifteenth meeting of the Conference in Nashville during the first week in April was generally regarded as the most important yet held. Rural life was the topic which was most conspicuous. The general sessions were characterized by strong addresses from strong men. Among the most notable addresses were the annual address by the President, Dr. Ogden, and those by President Alderman of the University of Virginia, President Mitchell of the University of South Carolina, Dr. Walter Page, editor of the *World's Work*, President Houston of Washington University, and Dr. Weatherford of the International Committee of the Y. M. C. A. The unique feature of the Conference, however, was the number of small-group conferences for the discussion of special topics. Between fifteen and twenty groups of people thus met. The state agents of

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the farm demonstration work, the secondary school men from the several state universities, the state supervisors of rural schools, and the state directors of work under the Sanitary Commission held several joint conferences—not open to the public, however. Each group had the floor during one session, and it was thus possible for each to know what the others were doing and how each could best co-operate with the others. Besides the small conferences advertised on the printed program there were many lesser conferences of scarcely less importance going on all the time in the hotel lobbies. The interchange of ideas between small groups of men struggling with similar problems in different states is one of the most valuable features of large educational meetings.

For the Negro a conference of this character is of the utmost importance, whether any reference is made to the Negro or not. Only as the white South comes to realize the importance of the education of white children is there any hope that the education of colored children will receive the attention it deserves. But the subject of Negro education was not omitted from the program. Two conferences were held under the direction of Dr. Dillard of the Jeanes Foundation, and on the last evening of the Conference there were public addresses by Dr. Weatherford and by Mr. Villard of New York City. Dr. Weatherford's address was one of the most significant events of the Conference. Himself a Southern man and devoting his life to work among Southern men in Southern colleges, he has come to feel the importance of attention to the Negro so keenly that some time ago he prepared a book on "The Negro and the South" for study in Y. M. C. A. classes. Last year four thousand young men in Southern colleges were systematically studying this book and this year the number is six thousand. Dr. Weatherford is one of the best representatives of the generation of Southern young men now in active life. In the realization of civic responsibilities and opportunities the country has produced nothing finer than this constantly increasing group.

During the last session, in presenting the report of the nominating committee, Dr. Buttrick gave a short sketch of the history of the Conference and of Dr. Ogden's relation to it. He stated that Dr. Ogden had urgently requested to be relieved of the responsibili ties of president but that the committee had thought it best not to comply with this request this year or so long as Dr. Ogden should live. The generous applause accompanied by the spontaneous rising of the entire audience was an expressive tribute of the esteem in which the president of the Conference is held by Southern people.

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Rural Banking

Some years ago a woman in the west of Ireland was left a widow with several children. Some means for self-support had to be found or she must become a recipient of charity. She became a member of a co-operative bank in her neighborhood, borrowed twelve pounds, and bought a cow. The widow made her payments on the loan monthly, and at the end of the year the debt was discharged. Another twelve pounds was borrowed and another cow bought. At the beginning of the following year a third cow was similarly bought, and a son, who had hitherto been a laborer on the estate of the proprietor, left his work to help his mother care for her small herd. Her family was on its way to independence. All this may be found neatly recorded in the books of the bank, which are kept in the schoolhouse by the village schoolmaster.

There is nothing remarkable in this tale except to an American. This sort of thing is going on not only all over Ireland but all over agricultural Europe as well and has been of untold value to the small farmer. The banking system of the United States, as everyone knows, is organized to meet the requirements of commercial interests; only remotely does it serve the farmer, and yet the farmer is in as sore need of credit as the merchant. Since early in the last century this need has been met in Europe with increasing effectiveness through co-operative credit societies, but the whole idea is so unfamiliar to the American that it seems impossibly Utopian until he sees it in successful operation.

The main principle underlying all forms of co-operative credit is that a group of persons may together furnish security that no one member can furnish alone. Membership in a co-operative bank is limited to persons residing within a small area and each member must be personally known to the others. The liability for each is shared by all; consequently all keep an interested eye on every individual member and are always ready to lend a helping hand. Furthermore, the borrower may apply his loan only to some specific purpose which shall bring a return sufficient to enable him to repay the sum borrowed with interest.

During the first week in April daily conferences to discuss the credit systems of Europe were held in Nashville under the guidance of David Lubin, a delegate from the United States to the International Institute of Agriculture. These discussions were in anticipation of the great meeting of the Southern Commercial Congress which was to assemble the following week. It was decided to recommend to the Commercial Congress that a commission representing the several states be appointed to visit Europe the coming summer, study these

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systems, evolve a plan suited to American conditions and work for its introduction here. These resolutions were adopted and the work of carrying them out is now under way.

It is quite possible that these discussions in Nashville, unnoticed except by a few and attended only by a handful of men, may prove in their ultimate effects to have been the most important event of the week in the entire country.

Hampton's Anniversary

The forty-fourth Anniversary of Hampton Institute, which was celebrated on April 24 and 25, brought together a representative and enthusiastic group of the best Northern and Southern people for the renewing of their allegiance to the Hampton School and the ideas of progressive education for which it has always stood. Throughout the public exercises, there was constantly expressed the thought that the spiritual presence of General Armstrong is still vitally felt by those who work to promote sound ideas of education which result in character building.

From New York, Brooklyn, Boston, Springfield, Orange, and other centers, there came men and women who are ardent friends of the Hampton idea. They received a new and fresh inspiration for carrying on the Hampton movement in the North. Special arrangements had been made for giving them an opportunity of visiting the academic classes and the trade-school shops to see just what Hampton is doing in training Negro and Indian youth for efficient service in the South and West. They visited the Whittier Training School—the Negro elementary school in which the Hampton students receive instruction in the principles and practice of teaching. After listening to the children sing several plantation songs and seeing them give their flag salute, the company visited the Senior Class of the Institute in its recitation in the principles of teaching. Agricultural classes in butter making, soil tillage, animal husbandry, potato culture, farm machinery, and the principles of agriculture were carefully observed. The large party of one hundred and fifty was divided into groups and each group was placed in charge of a guide. Instead of merely passing through classrooms the friends of Hampton were given ample opportunity to see, at first hand, the working out of Hampton's educational methods.

Forty-four years of Hampton's work in the development of Negro and Indian education were graphically shown in a series of eight tableaux—"Historic Scenes at Hampton Institute"—presented out-of-doors on one of the expansive school lawns. The

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following scenes were effectively staged: A little white girl giving a slave girl her first lesson in reading; a secret school in the woods; colored soldiers singing around the camp fire near General Armstrong's tent; the first school for freedmen; a class-room at Hampton in 1868; Booker Washington's entrance examination at Hampton; the midnight arrival in 1878 of Indians who had been prisoners of war at St. Augustine, Fla.; and Hampton's "grandchildren," sixty-five pupils whose parents, one or both, have been students of the Hampton School. Throughout the whole pageant appropriate Negro "spirituals" were well sung. More than two thousand people were present. Many had come long distances and a number were present who had never before visited the school. In short, the Hampton pageant was an inspiration to the school's visitors, workers, and students. It was also of value in showing many people the contrast between a small school and a great school—between an idea which was once looked down upon by many and is now being copied throughout the world.

One of the important events of the Anniversary celebration was a stirring address by Dr. Booker T. Washington, the well-known principal of Tuskegee Institute, dealing with the problem of improving race relations throughout the world. His address, advocating increased patience on the part of the white people while the Negro is passing through his present stage of readjustment, was enthusiastically received by a large audience composed of representative and intelligent white and colored people from the North and South. Referring to the recent International Conference held at Tuskegee, Dr. Washington declared that the representatives from eighteen governments and colonies have been looking to the Negro in this country for light and guidance. What the Negro in America does is likely to be followed by the millions of Negroes outside of America. The white people of the world, especially the Europeans, have been watching the conduct of the white man in this country in his relation to the black man. The white people outside of America are likely to be guided in their treatment of colored peoples by the example set by America, especially in the Southland.

Dr. Washington urged the Hampton students to do the helpful, sensible thing when they return to their homes. They must face bravely and frankly the attitude of the average white man of the South, who is not enthusiastic on the subject of Negro education. The change in attitude must be brought about largely through the influence of the men and women who graduate every year from Hampton and similar institutions. Young colored people must

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disappoint their critics by being simple and modest in the use of their education. He urged them to be humble, useful, Christian citizens. He pointed out the value of young colored people getting hold of the white people of their community and showing them what is being done to make the life of the Negro higher and better. "Will the white man come to the Negro school or church?" In answer to this question he said that the best white people of the South are never ashamed to show their interest in Negro progress. "There are hundreds of white men," he said, "who want to get closer to the best life the Negro is living. Take them to your schools and churches and you will get encouragement that you cannot obtain otherwise. The plain truth is that the Negro talks too much *about* the white man and not enough *to* the white man; the white man talks too much *about* the Negro and not enough *to* him. In proportion as both of us learn to talk to each other more, and less about each other, we are going to get on better. The white man has a responsibility. He should see the best life of the colored people and get acquainted with the best Negroes. The average white man in this country knows more about the criminal Negro than the law-abiding one. He sees more of his life and reads more about him in the newspapers."

Dr. Washington showed that as the white people go into Negro schools and understand more clearly the honest struggles of the best Negroes, conditions are going to be better. Men are beginning to realize that it is a great deal cheaper and more sensible to save a race before it gets down than to spend millions of dollars after it has gone down to get it up again. In England Dr. Washington found that millions of dollars were being spent annually to get people up out of the ditch after they had become gamblers and drunkards. The ten million Negroes in this country are *not* in the ditch. The immediate cry is for help that will save the race from a possible fall. The average American farmer now earns about three hundred dollars per year, hence every Negro farmer who does not earn his three hundred dollars a year is drawing on the surplus of everybody else in his community. Likewise the Negro who does not earn his own living makes every other man, whether white or black, poorer. There is the mutual sharing in the loss of labor or income through ignorance or any other form of inefficiency.

Dr. Washington expressed again his conviction that the white and colored people of the South are going to understand each other more and more completely in the future. "The Southern Negro understands the Southern white man better than anyone else on earth, can get closer to him than anybody else." This is his corollary to the

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statement that no one understands the Negro so well as the Southern white man. Both races, however, must be patient while each race adjusts itself to the perplexing conditions which freedom and rapid economic development have brought.

In describing the desired result of proper adjustment through mutual patience, Dr. Washington asked his white friends to use a little more praise and a little less blame in dealing with the Negro. He called upon his own people not to be ashamed of their race but to be proud of the fact that they have a great work to do, and that they have the possibility of developing themselves into one of the most useful, unselfish, and greatest races that God has ever put on earth.

Hampton Indians' Petition to Congress

The Indian Committee of the House of Representatives of Congress failed to place Hampton Institute on the Appropriation Bill for the coming year, and the House has voted to sustain the Committee. The appropriation for Hampton, which for the past thirty-four years has allowed the school $167 each towards the expense of educating 120 Indian pupils, was opposed by Mr. Carter of Oklahoma on the ground that it was unwise to place Indians and Negroes in the same school. The committee took the ground that Hampton affords no opportunities which Indian boys and girls could not obtain elsewhere. The Principal called the Hampton Indian students together and stated the case to them. They asked be allowed to write to Washington, and the following letter was subscribed to by all the Indian students of the school and fairly represents their thought.

Hampton Institute, Va.
April 23, 1912

"Hon. Charles Curtis
United States Senate
Washington, D. C.

Dear Senator Curtis:

"We, the eighty Indian students at Hampton Institute, representing twenty-one tribes and fourteen states, unanimously petition the American Congress through you to continue the customary appropriation of $167 per year for the education of each Indian boy and girl at Hampton Institute, up to the number of one hundred and twenty. We make this plea for continued support not merely for ourselves but for those who are to come after us, seeking the education which Hampton *alone* has to offer. Not a single Indian boy or girl at Hampton wishes to go elsewhere. We all plan, so far as we are able, to remain at Hampton, even though we have to work our way through, but we do wish you and all other friends of the Indians

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to know that we have received at this school much more than we can put into words.

"We have been reading with deepest interest what the members of Congress have been saying about the education of Indians and Negroes, and we wish you knew the type of Negro at Hampton Institute as we do. We believe that if the Indian is to keep his place in the world he must learn how to live with other men. He must get from them the best that they can give. Surely the thrifty, hard-working Negro boys and girls at Hampton have much of good to give us.

"We know from experience that the Indians who are doing the most to uplift our race have received much of their training through contact with men of other races. Like precious stones they have been made valuable through hard rubbing. We know too that the average Indian is self-centered, like other men, and needs to know that he is not alone in having to face hard problems.

"Day by day we have learned at Hampton the real value of time and money. In the Government schools we did our detail work without being taught to know or care about the whole task. We accepted food, clothing, and shelter that were given us without knowing their value. At Hampton we have learned to keep account of the supplies which we have received from the Government, and we have also learned how to use our time to the best advantage.

"Our standards and ideals have been raised since we came to Hampton. We have come to realize that we are being educated to help our own people lead better lives. We appreciate the value of the Hampton training in making us assume new responsibilities and manage many of our own affairs. In spite of increased duties we have grown stronger physically from year to year. We have outdoor sports the year round and enjoy the best of health. Not one of us can recall the case of a single Indian who has had to leave Hampton on acconnt of tuberculosis. We have been taught in the class-room and on the athletic field to care for our bodies. Further, we have been able to improve our minds and increase our skill in the trades and in the work of home making.

"As we have studied the work of returned students from various schools, we have come to believe more and more thoroughly in the advantages of Hampton in the training of Indian tradesmen for efficient service among their people. We have in our company representatives from every important non-reservation school, and we *know* that nowhere else can we find the trade school equipment and industrial instruction equal to that we enjoy at Hampton. Many of us who graduated at the best Indian industrial schools had to enter the lower classes at Hampton and begin our hard, uphill climb.

"Nowhere, except at Hampton, can Indian boys and girls receive normal training for teaching at the expense of the Government. Here also Indian girls receive domestic science training which fits them for better home making in their own homes and in the field as matrons. The girls do not wear uniforms. They learn how to dress

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tastefully and economically. Each girl makes her own clothing and does her own washing, ironing, and mending.

"At Hampton we live in the atmosphere of Christian service, and we thoroughly appreciate what we receive and have been receiving from highly educated men and women who are interested in us as individuals and are not merely teaching Indians for money.

"We wish in closing to express our thanks to the Government for all that it has done for us. We do not wish you or anybody else to take this open letter as a criticism. Indeed, we wish you would visit us and see how happy we are.

"We are facing with courage the possibility of Congress failing to make its usual appropriation for our support but we plead again that the Government will not make another mistake in its Indian policy by taking from us, and those who must follow, the opportunities which Hampton alone offers for the training of Indian leaders who will really help their people to be good Christian citizens."

THE ATHENS GEORGIA CLUB

BY E. C. BRANSON

Principal of the State Normal School, Athens, Georgia

THE Georgia Club at the State Normal School, Athens, Ga., consists of one hundred and twenty-one students and fifteen members of the Faculty. They are not conscripts but volunteers who meet for one hour every Monday morning to study and to discuss economic and social conditions in Georgia, in Round-Table fashion. Their studies this year lead through the subjects of (1) population, (2) occupations (agriculture and manufactures), (3) ownership and tenancy, (4) wealth and taxation, (5) schools and churches. Out of the general study of these subjects come detailed studies for each county, with the mapping and charting of results. That is to say, Georgia is being studied in detail, county by county. Each student works out the results in a bare, statistical way and then translates these into simple narrative form with such coloring as his own direct acquaintance with his county may give to the report.

One hundred nine counties and eight states are represented in the club membership. The report always involves a contrast of five-or ten-year intervals, so that the results show whether or not a county is

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moving up or slipping down hill and in just what particular. The report makes for each county what business men call a balance sheet. The results are always interesting. They are often surprising, even amazing. The students realize that they are fingering the very tip of the tap root of economic and social causes, conditions, and consequences; and they feel strongly that every citizen of their home counties ought to be acquainted with these fundamental facts of life and social institutions.

The club has come to realize keenly that public schools of all sorts are agencies of social uplift (if they are anything at all to speak to) and that they must be adjusted to the obstacles or the opportunities and necessities disclosed by a direct study of life conditions themselves. The club membership has come to believe also that the defending or enriching of rural civilization is most of all a school and church problem, but that no one of these agencies alone suffices; that the ultimate necessity is the sympathetic federation of rural-life forces in every county and community—the teachers and school authorities, the preachers and the church officials, the physicians, the good women of the clubs, the farmers and their wives, the business men, and the boards of trade in the towns and cities.

The sources of imformation are the conditions themselves in the counties themselves in direct face-to-face studies; the county-tax digests and other courthouse records; the reports of the auditor or comptroller-general of the state and of the state superintendent of schools; and particularly the 1900 and 1910 census returns.

In the matter of giving publicity to the results of the club studies and using them effectively for the promotion of club purposes, a number of bulletins have been issued and sent out to a picked mailing list in the state. The bulletins so far issued are as follows: A Fifty-Year Survey of Southern Agriculture; Farm Life Conditions in the South; The Geography of Georgia Soils; Our Country-Life Defenses; Denmark's Remedies; Education and Co-operation; Small-Farm Ownership; The Church as a Country Life Defense; The Rights of the Child; A Brief Economic and Social Survey of Clarke County, Ga.; also Surveys of Fulton and Bibb Counties. The bulletins in preparation are: An Economic and Social Survey of Georgia (Ga. Club Syllabus of Studies); The Physician as a Country Life Defense; and Good Roads as a Country Life Defense. The last bulletin that will be issued is to be called The Country School of Permanent Influence. This bulletin will sum up the essential things that need to be done, so far as the club can see them in their detailed studies of causes, condi-

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tions, and consequences. It is a chapter that will concern constructive, curative remedies.

The reponse to these bulletins in the various counties of Georgia gives the club a good cue to a further step in efficient propagandism. It gives an opportunity to choose from every county of Georgia a brave, big-hearted, big-minded man or woman, who is interested in the purposes of the club, and, above all things, interested in his community and county. Through these affiliated members of the club the county surveys reach the country newspapers all over the state. The affiliated club member in each particular county stands behind the survey and lends to it the weight and force of his influence. The club in this way is working toward a compact organization for promotion of publicity. The people of a county do not resent the exhibit in the home paper of economic and social defects when the communication comes from a substantial citizen well known in the county for generous concern in all good enterprises and endeavors.

The club does not send out a county survey until it is called for, and it is usually called for by an affiliated member of the club who realizes its purposes and is willing to report its findings to his own home people. Each member of the club and each affiliated member feels in the course of these studies a mighty tugging at his heartstrings and a mighty stirring of sympathetic concern about his home county. The rising tide of fervent patriotism augurs well for Georgia in the future.

The club feels that a Faculty in a state institution ought to know the state it serves, as far as it is possible to know it, in order to adjust means to ends and to function the school properly. How can an alien and stranger serve a people or a state with the greatest possible efficiency if he in any wise is ignorant of the things that ought to be known and that might be known with the effort that comes from concentrated devotion?

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THE PAST AND PRESENT OF THE WINNEBAGOES

BY REV. G. W. WATERMULDER *

THE history of the Nebraska Winnebagoes, within the century just passed, has been one of constant change of treaty, of territory, of policy, and of administration. On the arrival of the white man in the Middle West they were occupying the fertile land of northern Illinois and southern Wisconsin. In 1832, however, they were compelled to make the first cession of territory and received in exchange a tract of land west of the Mississippi. In 1846, as the tide of immigration pressed westward, they were again removed and given a tract of land still further north. In 1855 "a permanent home" was given them in Minnesota where they soon became prosperous, developed rapidly, and were contented. In 1863 they were forced out of their "permanent home" because of the popular demand of the people of Minnesota and were transported to Crow Creek Agency in Dakota. It was in 1864, only a year later, that the present reservation in Nebraska was purchased for them from the Omaha tribe, with their own tribal funds.

What wonder that their history is checkered, that their aspirations were often shattered, and that their progress was constantly retarded! Yet, in spite of constant changes, the tribe made most rapid and commendable progress when conditions were favorable. Reports of the early years indicate that they were constantly improving and were showing a good degree of industry.

Their past history reveals the fact that the Winnebago is a high type of Indian and worthy of the designation often given to the race—"the noble red man." But who in recent years has not heard of their sad and pathetic plight? They have long been considered by both Government and Church as one of the most demoralized and hopeless of tribes. Well do I remember my first visit at the agency, the mission, the newly-established village, and at a few of the homes. The Government superintendent painted for me a most gloomy pic-

* Missionary to the Winnebago Indians of Nebraska..

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ture; the mission was confronted, seemingly, with stolid indifference; the village was beset with boot-leggers, and drunkenness abounded among men, women, and children alike; bold and unscrupulous grafters were preying upon their land and money, and the Winnebago seemed hopelessly immersed in debt; the marriage relation was broken at will and comparatively few were legally married; sufficient money was derived from the sale and rental of their lands to paralyze activity and there seemed to be no definite or workable policy to overcome this; few Indians, if any, were found on their own allotments endeavoring to make an independent living; and the young men and women, returning home with high ambition after their years of schooling and restraint, found themselves thrown into a whirlpool of adverse conditions which soon ended the new and better life. These were conditions upon a reservation within the heart of civilization, only twenty miles south of Sioux City, Iowa, and eighty miles north of Omaha. Does it not seem incredible!

No one sufficiently acquainted with the history of this tribe would maintain that the reason for this deterioration lay wholly with the tribe. The Winnebagoes are not stupid, neither are they indifferent. They are, as a whole, bright, intellectual, and in many instances keen and far-sighted. They have great capacity and possibilities and are apt pupils. It is generally stated that the Winnebago children at the various Government and mission schools have made exceptionally good records. And was not rapid progress made in civilization and industry years ago when they lived under different conditions? Had these conditions continued and had they been wisely directed their present state would be far different. The tribe has been debauched; their school has been one of dishonesty and vice; and the Governmental régime was ill-adapted to cope with a trying and corrupt situation. The inevitable result has come. Their demoralized condition has become proverbial in both Government and Church circles.

The questions arise: What needs seem most imperative in such a lamentable situation? What force is necessary to produce a change? What policy should be pursued?

No one, not even a casual and very superficial observer, will deny that any force which will uplift, uphold, and protect a race, must be a vital one. It must be something more than a mere material program. It must recognize the value of character and of the higher possibilites of life. It must recognize the value of the life of a human being, sympathize with it, and sacrifice for it. It must be a new force that transforms the entire being. The principles of righteousness, honesty, and justice, the most fundamental in all permanent advance,

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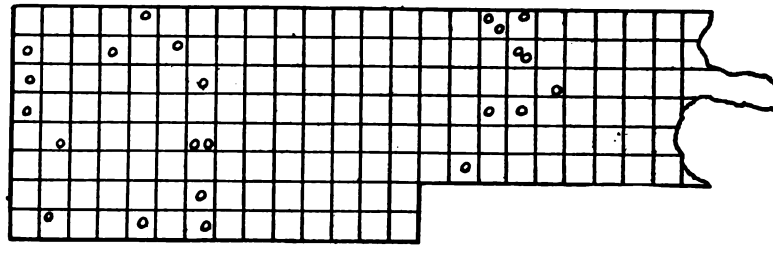
must be courageously upheld. The greatest Teacher has said, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

That such a new life has been introduced is evident everywhere. A change has come. The Winnebagoes are under the spell of a great awakening which is both industrial and religious. There is a

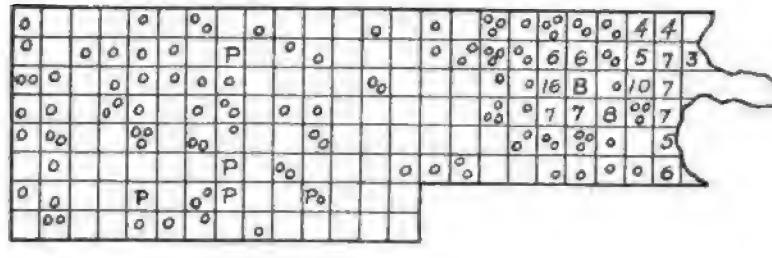
MAP I



DISTRIBUTION OF INDIAN POPULATION ON THE WINNEBAGO RESERVATION IN 1908

A circle represents one family.

MAP II



DISTRIBUTION OF INDIAN POPULATION ON THE WINNEBAGO RESERVATION IN 1911

The figures show the number of families. "P" represents homes now building.

sense in which the material and spiritual are separate, but, in any complete development, there must be a harmony of body and soul. This makes the work healthy and permanent. We have found that the Winnebagoes have a strong desire to labor with their hands and to live the better life. Hands are reaching out after the material but in many instances reaching out also after the divine.

Let us look at some maps, facts, and comparative statements in this industrial awakening. These figures have been most accurately compiled.

The reservation belonging to the Winnebago Indians is twenty-four miles long and about eight miles wide, and is bordered on the

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east by the Missouri River. The land, with the exception of the bluffs along the Missouri, is of the very best for agricultural purposes. There were originally allotted about 103,236 acres. Since the allotment 33,000 acres have been sold or patented in fee. All the land thus sold and patented, with one or two exceptions, is now owned and occupied by white men. There are 69,000 acres remaining in the hands of the Winnebagoes of which only 22,000 acres are held by the original allottees, the remainder being now inherited land; that is, the original allottees are dead and the lands have descended to the heirs. According to the census of July 1911 this land is now owned by 1068 Winnebagoes. Although, as has been said, it is very productive, only a few were farming four years ago. Nearly all of the families were living in log cabins and shacks on the east side of the reservation between the sheltering bluffs of the Missouri. In many cases a number of families under the same roof were crowded into one small room. It was considered exceedingly popular to be an idler and to waste money derived from the rentals and sale of lands in riotous living. Map I shows, approximately, the distribution off amilies at that time.

In a surprisingly short time a remarkable change has come. Many have moved out of these cabins and congested quarters and are now living in good homes on the best land they own rather than on the worst. Of the (approximately) 212 families 115 are living upon and farming their own allotments or lands to which they are sole heirs; and 59 families are living upon and farming inherited lands. Compare Map II with Map I.

Let us also look at a few figures. There are 316 adult males on the reservation. It would be interesting to know how many of these are self-supporting or partially so, how many are dependent because of age or physical or mental infirmity, how many are still idlers and given to drink and vice. The answer to these questions will help to settle the query, often heard, "Is the work among the Winnebagoes still a hopeless task?" Study the following tables, which apply only to male adults:

Self-supporting - -	84
Partially self-supporting	166
Dependent - - -	27
Idle, drunkards, etc. -	29
In school - - -	10

With more than 25 per cent of the adult males self-supporting, with more than 50 per cent making an effort at self-support, and with less than 10 per cent idle, the Winnebago tribe is surely endeavoring

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to snap the fetters that bound it and has begun to live a better life.

We are also interested to know what occupations these men are pursuing. How many are farmers? How many are carpenters? How many are in other lines of industry? As answers to these questions we submit the following:

Farmers	174
Government employees	9
Carpenters	4
Newspaper men	1
Professional ball players	1
Broom-makers	1
Shoemakers	1
Blacksmiths	1
Otherwise employed	58

Since farming is the chief occupation among these people what is a fair estimate of the total number of acres cultivated and the total crop production in 1911? The following figures are considered a fair estimate:

Acres occupied by Indians	11,000
Acres planted in corn	5,000
Bushels of corn	150,000
Bushels of oats and wheat	20,000
Tons of hay	400
Tons of broom corn	7
Estimated value of entire crop	$90,200

In addition to these crops, practically all have raised their own potatoes and some have had small garden patches. The Indian has not yet learned the value of a garden.

Having thus considered the agricultural phase of the situation it would be instructive to take a glance at some of the many improvements placed upon these Indian allotments in the last few years. The distribution of families over the reservation necessitated building houses and barns, making fences, buying farm machinery, household furniture, and other necessary articles. What kind of houses and barns were built by these people? How many? How was the necessary money obtained? How was the work done?

Forty-nine substantial, three-roomed cottages, twenty-five which are somewhat more elaborate, and six square four-roomed ones, are already completed. Forty-five neat, roomy barns and several smaller ones have been erected. Some of these houses and barns appear in the accompanying illustrations.

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THE OLDEST LIVING WINNEBAGO

Four corn cribs have been erected and many more are planned. As Nebraska is distinctly a corn country it is hoped that in the coming years many more will be built to complete and adorn the already beautiful and extensive improvements. It is also planned to build with every set of improvements a frost-proof, concrete cave or outside cellar, and several of these have already been completed. The growth has been phenomenal. It is a veritable industrial and moral awakening.

The policy of the Government, instituted a few years ago by Assistant Commissioner F. H. Abbott is as follows : To place every Indian head of a family upon a tract of land which is his own allotment, or to which he is the sole heir, or that may be partitioned to

TYPICAL IMPROVEMENTS ON AN INDIAN ALLOTMENT

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him; to use the money derived from rentals and the sale of inherited lands in building permanent and substantial improvements thereon; and to appoint experienced farmers to assist the superintendent in carrying out the above plan. The purpose of this policy is to have every Indian well established and independent by 1917 when the trust period expires. It should be added that the policy of the Government also included the most vigorous enforcement of the liquor laws and the prosecution of boot-leggers, both white and red, so that to-day comparatively few are habitual drunkards. Without a persistent determination to rout this enemy very little could have been accomplished.

That part of the Act of Congress of June 25, 1910, which empowers the Secretary of the Interior to determine the lawful heirs to

A TYPICAL FOUR-ROOMED WINNEBAGO COTTAGE

the lands of deceased Indian allottees, has also greatly aided the local superintendent in speedily placing Indians, when necessary, upon their inherited lands. The wisdom of the Interior Department in securing this legislation has been fully established by the manner in which it has operated on the Winnebago Reservation where there are some 47,000 acres of inherited lands belonging to this tribe.

The great question now is, What about the future? Is the present awakening but a "flash in the pan" or is it the beginning of permanent progress in the art of civilization? When the trust period expires what shall be done? Are the Indians ready to accept or have thrust upon them all the privileges and duties of full citizenship? We answer that, in our judgment, this work has been but preliminary. The hardest work is to come. In a few years most

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of these Indians will be located in homes of their own upon tracts of good farming land of sufficient size to support their families. But it is comparatively easy to build a cottage and a barn. It is the work of a big man to direct and protect and inspire after the preliminary work is done. Someone may ask, "Will the Indians never learn to care for themselves?" Yes; but one cannot cram a thousand years of development into one generation. Burbank, that wizard in horticulture, has startled the world with his discoveries, but it takes time even for a graft to grow. Human nature is not as rapid in its growth as is vegetable or lower animal nature. It takes a few weeks for some plants and animals to mature. It takes years for a babe to grow and centuries for a race to develop.

ANSON YELLOW-CLOUD PLOWING FOR CORN

He raised three thousand bushels in 1911

We most emphatically believe that the trust period should be extended ten or twenty years; that, however, all the land not actually occupied and utilized by Indians in 1917 be sold or turned over to the Indian owners, free from restrictions; but that the Government retain for the Indian, under restrictions, that portion of his land which he actually occupies and works. He will not yet be able entirely to look after his own interests in competition with greedy white men, and should not, therefore, receive all of his lands free from restrictions at the termination of the trust period. It would undo the arduous and splendid work of the past, in a majority of cases if not in all. There never was greater need to protect this tribe from greedy and unscrupulous white men, many of whom are most eagerly waiting for the trust period to expire, when they hope all restrictions will be removed and then, by means fair or foul, they expect so to

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encumber the property of the Indians or so to fill their minds with the glitter and satisfaction of "ready cash" that few will retain even enough land for a home.

We have considered briefly the past and present status of this tribe. What about their needs? They are many. The battle has just begun and must be waged to the end.

(1) There should be a continuation of the present Governmental policy which has worked so admirably, without change unto the end. A change before or in 1917 would be as disastrous to the permanent development of this tribe as the frequent changes in the past have been. What white man would succeed with a constant change of policy and administration?

(2) There should be a continued and even more vigorous enforcement of the liquor laws of both state and nation. A lack of such enforcement would soon mean a repetition of former days. This fact reveals the great necessity of constant vigilance, the enlistment of able men, and generous appropriations by Congress for the purpose of suppressing the liquor traffic among Indians.

(3) There should be an Act of Congress prohibiting anyone from taking, without the consent of the local superintendent, a chattel mortgage from an Indian upon crops grown by him on restricted land, or upon his tools, teams, or equipment. Human buzzards hover about many an Indian who, in his weak way, is trying to better his condition, visiting him on his farm, watching every spear of corn that grows, constantly endeavoring to persuade him by that inducement of "ready cash" to sell his crop for little or nothing long before it is matured. These people are not even good grafters, for if they were they would not "kill the goose that lays the golden egg" by depriving these working Indians on every possible occasion of their teams and working equipment—the very things which enable them to produce the corn that places the shekels in the grafters' pockets. This matter of chattel mortgages is one of the most discouraging features in the industrial situation and calls for prompt and courageous legislation.

(4) There should be a more liberal interpretation of the Act of June 25, 1910 in so far as this Act has to do with the partitioning among their heirs of estates of deceased allottees. Some young men have never had allotments or have sold them and squandered the proceeds; but they still have inherited lands. This land gives them a chance to become independent. We understand that the present interpretation of this portion of this Act makes it possible to partition these estates only when at least one of the heirs

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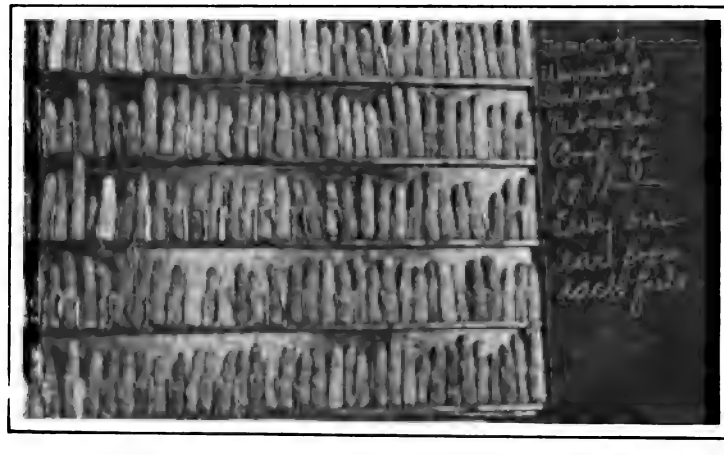
is deemed competent to receive a fee patent to his or her portion of the estate. This makes it impossible for an Indian young man, having an undivided one-half interest, say of eighty acres, in the estate of his father, to have this eighty acres set aside for him that he may establish a home thereon, unless the restrictions are removed; and, as we have already shown, the restrictions are the only thing that keep the land in the hands of the Indian. Occasionally it is advisable for a young man to establish a home upon a tract of land because he has no other lands, or because these inherited lands are of greater agricultural value than are any of his other holdings. Should not the Indian be given every possible chance to become permanently located on some tract of restricted land before the trust period expires? The Indian who fails to do this now must surely become a vagabond and his family become paupers.



AN AVERAGE WINNEBAGO CUT OF CORN

(5) There should be closer contact between the reservation and the Indian schools. Not the school but the reservation and the *individual* Indian on the reservation make the real problem. The training, both educational and moral, should fit the child to meet the problem on his or her reservation. The Y. M. C. A. and Y. W. C. A. promise much in this direction. There should be such organizations on each reservation, standing in close contact with similar ones in the various schools. Thus a careful "following up" system could be inaugurated. It is hoped that this will be done on the Winnebago Reservation with its more than one hundred and fifty children in non-reservation Government schools.

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(6) Then there is the great marriage problem. It is to-day the greatest problem on this reservation. Family life lies at the basis of any prosperous community. All these beautiful buildings, this industrial awakening, will avail nothing unless permanent homes are established. If these Indians will continue to break the sacred marriage vow on the slightest provocation; if there is no adequate law to regulate and prohibit it, or if this law lacks enforcement, then there will still be years of hard, disappointing, and most discouraging work for both Government and Church and years of rich harvest for the human buzzards. Last year, through the efforts of friends of the Indian, residing in this county, a bill was introduced in the State Legislature of Nebraska to regulate Indian marriages and divorces. The essential features of this bill were to legalize all past unions and separations which were unlawful in the eyes of our laws but which were made in accordance with Indian custom; to make a complete record of all couples living together upon a fixed date and make this record a part of the county record; and to make this record the only basis for all future proceedings. This would have given the Indian a new start by blotting out or legalizing the past. A similar bill had been passed in other states; it was not wholly an experiment. The bill had the unofficial endorsement of the legal counsel of the Interior Department. It was strongly advocated by all real friends and unselfish workers among the Indians. But it was defeated. We needed this legislation and still need it. The past of these Indians must be eliminated. We must begin a new record at some point. And with the new record established we should hope for a vigorous enforcement of the present state law, backed by strong teachings on the subject by both Government and Church.

(7) We cannot close this article without mentioning another need—the most vital. We mean the spiritual. We have been dealing at length with the industrial and the legislative situations, but let us not forget the man within. Let us boldly advocate and guard that which makes character, that which gives backbone, that which gives aspiration and inspiration, that which gives the new life. The mission established here has been greatly favored of God. About two hundred have joined the church within the past few years. But, with the Indians scattered over the entire reservation the mission needs a stronger equipment. We hope to go on and hold on to the end with firm, steady, and patient labor for the salvation of this tribe. It must be emancipated from its superstitions and errors and brought to the light. The Winnebago enterprise has only begun. Years of earnest toil lie before us and the material and the spiritual must continue to walk hand in hand.

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We believe that the facts given in this paper will appeal to the friends of the Indians; that the proper policies will be courageously pursued to the end; that the needed legislation will ultimately be secured; and that a high standard of righteousness and justice will be maintained. We also have faith in the Indian under proper direction. We believe that he has intellect to grasp the vision, the will to choose the proper course, and the ability to succeed. We appeal to the young men and women to set their faces like flint against dishonesty, idleness, drunkenness, vice, and all kindred sins; to be teachable and willing to be led and instructed by those who are here to help; and to embrace the splendid opportunities of the present.

THE GENESIS OF NEW CHINA

BY SAINT NIHAL SINGH

THE short, swift revolution in the Dragon Empire, culminating in the abdication of the Manchu Dynasty and the establishment of a republican form of government, challenges the attention of the world. The defeat of the Russians by the Japanese widened the eyes of Occidentals with wonder and boldly proclaimed the fact that the land of the Rising Sun is a power to be reckoned with, but the march of recent events in China may be described as nothing sort of miraculous. Who would have dared to prophesy twenty-five or even ten years ago that the Chinese in 1912 would replace autocracy by democracy?

It is as yet too early to say whether the Celestials will be able to carry on a truly representative administration or whether the present provisional régime is destined to degenerate into an oligarchy where a few clever men will dominate the governmental policy and the people will have no more active control over their affairs than they had under the Manchus. Considering the fact that the masses are still illiterate and that it will take decades before the empire is adequately served by means of roads, railways, and telegraph, telephone, and postal communication, one hesitates to believe that an era of full-fledged republican government has dawned upon the Middle Kingdom. However, there is no doubt that the moment has come when the white man must, in self-defence, revise his notions about the Chinese.

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The first thing to do is to take stock of the agencies responsible for the recent great change in China and then to endeavor to make an estimate as to just what transformation has taken place. First, the China-Japan war, with its indemnity and the seizure of Formosa, was a painful experience for China. It proved a veritable nightmare sent by a kind Providence to disturb the opium slumber of John Chinaman. He interpreted the reverses he had suffered at the hands of the Nipponese as a warning to him to begin an active campaign to rid his land of foreigners. This brought on the Boxer trouble, which ended in the further humiliation of the Chinese. The Russo-Japanese war has resulted in the planting of the Japanese in the heart of the Middle Kingdom as exploiters of Manchuria. These shocks, coming one after the other in rapid succession, awakened China to a sense of its utter helplessness and sent a current of new ambition thrilling through its deadened frame, so that the Chinese could not again fall asleep.

Their eyes were opened to the necessity of casting aside their foolish habit of abusing foreigners as "devils," and to the further necessity of sitting at their feet to learn how to efficiently modernize their intellectual, social, industrial, economic, and governmental structures. The intelligent Chinese first formed this resolution when Japan worsted them in warfare. Soon after the war China officially sent two students to Tokyo to find out how little Japan had mustered the strength to beat its mighty neighbor on the battlefield. A few young men were also despatched to America and Europe to learn how the "foreign devils" dwelt and worked in their native lands. The movement, however, lacked life until the Nipponese victories on the Manchurian battlefields and on the narrow strip of sea dividing Japan from China quickened the Celestial's ambition and sent a new consciousness of inherent strength surging through his being.

Since the Russo-Japanese war the tide of Chinese students has tended strongly toward foreign lands. For two or three years Dai Nippon was the magnet that drew to itself the young Chinamen desirous of helping in the uplift of their land. Five years after the first two students from China journeyed to Japan in quest of knowledge of modern methods, 591 Chinese were pursuing their studies in Tokyo. Then came the Japanese victories, which further impelled Celestials to perfect themselves. Every ship that left a Chinese port carried to Japan numbers of eager students of every caste and from every station in life. Some of the men went on their own initiative, some were sent by their parents or relatives, while others were despatched by provincial governments and not a few by private philanthropists and associations interested in the progress of

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their people. They represented the cream of Mongolian men. All were fired by one common desire—to learn the arts and industries which had made it possible for the Japanese to forge ahead in the scale of nations, and then to apply the knowledge thus gained as a lever to lift China out of the mire of backwardness in which it had been embedded for so many centuries.

At first Dai Nippon showed much sympathy for these students,

WU TING FANG, LATE CHINESE MINISTER TO THE UNITED STATES
He has played a prominent part in the Chinese revolution

and readily admitted them to its schools and colleges; but later the standing feud between the two nations resulted in the defamation of the Chinese as lazy, immoral, and revolutionary. The fees were raised and entrance into the academies made very difficult. This led to the return of many thousands of young men to their home-land much earlier than they had originally planned and to the turning back of the tide that was bringing the students to Japan in large

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A MANCHU JOURNALIST

numbers. This lack of hospitality caused the aspiring Chinese youth to turn to the land of the Stars and Stripes for intellectual emancipation. Since 1907 the stream of Chinese students has poured into the Pacific ports of the United States in increasing volume. The American immigration authorities saw to it that they did not suffer from the stringent laws which affect Chinese laborers seeking entry into the country. This benign policy found its fullest expression when the Federal Government absolutely remitted its unpaid indemnity levied on account of the Boxer rising, on condition that China would spend the money in sending students abroad for educational purposes. This generosity on the part of the United States Government made it possible for hundreds of young Chinese to attend American schools, colleges, and universities.

A party of forty-seven formed, in 1909, the advance guard of Chinese students in America whose education was to be paid for out of the Boxer

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funds. The plan was to send one hundred men annually for three years, and after that, fifty annually for a period of twenty-five years. The students sent to the United States by the Chinese Government had to prove their qualifications by an extremely severe examination in Chinese literature and composition and in English literature and composition. Six hundred students entered the competition but their number was reduced on the first test to eighty. These were again examined in algebra, plane geometry, solid geometry, trigonometry, physics, chemistry, German, French, Latin, American history, English history, and the history of Greece and Rome. As a result of this examination the number was still further reduced to forty-seven, who thereupon were sent to the United States to complete their education. A certain percentage of Chinese

CHINESE PHYSICIANS WHO RECEIVED THEIR DEGREES IN AMERICA

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also went to various European countries to perfect themselves in professions and trades.

When these educated men returned home they exercised a tremendous influence upon China, persuading it to cut loose from conservatism and set its face towards progress. Despite the prejudices of their countrymen, young men returned from abroad, even the

A CHINESE PRISONER

Christian converts, were installed in positions of trust in their communities. Some of them held responsible government appointments. Of course the wave of reaction ebbed and flowed in China, and consequently the influence of the men educated abroad has not been a definite quantity. Undoubtedly, however, they have endeavored to raise their country from the inertia of ages and, as recent events have proved, they have succeeded uncommonly well.

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Besides sending its young men abroad to study in Japanese, American, and European schools China commissioned some of its citizens to investigate the constitution and regulation of government, industry and society in various enlightened countries. These commissioners compared notes with one another, tested their findings in the light of the wisdom of ages, adapted alien institutions to the conditions existing in their home-land, and carefully noted the results. In this way

CHINESE MARINES

every department of life in China has been slowly and steadily undergoing transition under the very eyes of the reactionaries.

The mere presence of the foreigner has acted as a spur to goad the Chinese into activity. The American and European missionaries started and conducted colleges and elementary and high schools for boys and girls, supplementing them with associations for young men

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and women and home classes for those who could not or would not take advantage of the academies. They also established orphanages and foundlings' homes, hospitals and medical schools. Severally and conjointly they agitated for the elimination of hampering and cruel social customs and observances. They especially strove to persuade the Chinese to give up infanticide of female children, to refrain from the practice of deforming the feet of the girls, and to discontinue child marriages. They also sought to bring about peace between warring daughters-in-law and mothers-in-law. Some of them even tried to impress upon the officials as well as the citizens the bane of opium smoking. Such missionary activity has been proceeding along these lines for many decades and every year has seen it grow in volume and beneficence. This work has helped materially to awaken the Chinese.

Only an insignificant percentage of the non-missionary foreigners in China has done anything with the avowed object of advancing the Chinese. But the mere presence of these foreigners has served to remind the Chinaman of his inherent weaknesses. He sought to get rid of the "devils" by butchering them but the Boxer rising only served to make him realize anew his impotency. Naturally the Chinese began to consider it imperative that they become modernized and strong enough to compel better treatment from the white strangers in their country. The psychological effect of all these liberalizing and awakening forces upon the young Chinese men and women has been to influence them to work for the regeneration of their land. Consequently, during the last few decades China has been gradually sloughing off its social and moral evils and preparing itself to be a progressive nation. The signs of this transformation are to be seen to-day in every department of life in the empire.

Peking, the capital city, shows how China is being slowly metamorphosed. Less than twenty years ago the city lay inert. It was as ancient in its appearance as on the day it was first founded centuries before. There were no sidewalks; its streets were tortuous, narrow, filthy, and ill-swept. In the dry season the blinding and suffocating cloud of dust and in wet weather the sticky mud rendered the streets disagreeable and well-nigh impassable. To be sure there were a few districts which were splendid in a pagan way, but foulness and lack of attention was the general rule, while the city was totally inaccessible, because of the closed gates, twelve hours out of the twenty-four. This unlovely, insanitary, uncomfortable city became the storm centre of the Boxer rising, which shook the Celestial capital to its very foundations. Much of the town was burned out. A few years later Japan roused all Asia with its victories. Peking, along with the rest of the Orient,

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suddenly awoke, rubbed the sleep out of its eyes, became conscious of its dirty, bedraggled appearance, and immediately set to work to modernize and beautify itself. Its first effort was in the direction of street improvement. Within a few years all of the principal streets were paved and concrete sidewalks began to make their appearance. Metal drains ran alongside the streets and an efficient conservancy department kept them clean. To-day the thoroughfares are lighted with electricity and uniformed policemen direct the traffic. Three railway lines bring travelers and freight into the very heart of the city at all hours of the day and night. The old shacks and shanties of bygone days have been replaced by modern public buildings imposing in size and design. Hotels and restaurants have sprung up all over Peking and Chinese ladies eat with knives and forks in foreign cafés.

Other cities also show marked changes ; this is especially true of the coast towns. The territories ceded to foreigners in the ports have been laid out like modern towns and the natives from the provinces study them with wondering eyes. Some of the more important cities are already connected with one another by railway and a network of rails is beginning to cover the country. In addition to this, new roads are being made and those already in existence are being better paved. Travel by water, likewise, is being rendered quicker and more comfortable. Telegraph and telephone wires are being strung everywhere; some time ago contracts were awarded by the Manchu Government to the Western Electric Company of New York, providing for the installation of a modern telephone system in Peking. The American concern secured the contract in competition with the largest English and German companies. It is expected that during the next twenty-five years China will spend $1,000,000,000, for telephone systems in Canton, Tientsin, Hankow, and other cities. The service is to be entirely under government control. At present there are in China only about 2000 telephones, all of them of the most primitive kind. The great bulk of the 400,000,000 of Chinese are blankly ignorant of the invention.

In the cities, and even in the villages, schools conducted more or less on modern lines are springing up to take the place of the old-fashioned private academies. The Chinese have always been proud of their learning but, judged by standards of to-day, their system has been far from efficient. There have been no public schools managed by the State. The teacher employed by the rural community sought to cultivate the memory of the pupil and render him capable of expounding the texts of Confucius and other Chinese sages. The young Chinaman found it hard to master his own written language, encumbered as it is with a prodigious number of complex characters. The sole

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reason why he sought education was in order that he might enter the Government service, the only avenue that led up to public office being through severe competitive examination. Now, however, this old order of things is reversed. The system of examination was recently abolished and the halls used for this purpose, which, in some cases, accommodated 10,000 pupils, each in a separate booth three by six feet in size containing a bench and a table, are rapidly falling to pieces. Instead, modern schools and colleges are being conducted by the Government, philanthropic associations and individuals, and Christian missionaries, some of them devoted exclusively to the education of girls. In many parts of China the Buddhist temples are being converted into schoolhouses.

A Department of Education has been established under whose direction a graduated series of text-books is being prepared. The department is perfecting arrangements to make primary education free and compulsory throughout China. Preparations for the opening of schools are being made on such a large scale that in another decade or two it is expected that twenty-five per cent, instead of the present one per cent of the population will be literate. According to the new regulations governing education every town and city is obliged to maintain one high and one normal school, while each provincial capital must support a normal school of the first grade. These institutions, which are equipped with every conceivable convenience for study, are being largely attended by men and women desirous of fitting themselves to act as teachers. A nobles' school also has been founded where about two hundred sons of high officials are given an education which will enable them to enter colleges abroad.

The popular press, even more than the schools, is carrying the light of modernization to the masses. Not one of the twenty-one provinces in China is without at least one journal, while the larger cities have from a half-dozen to a dozen dailies. These newspapers are intensely patriotic. They preach "China for the Chinese" as their doctrine and advocate reform along all lines of life. They are printed in the language of the people and not in the abstruse, high-flown vernacular of the literati. The proprietors conduct their organs from patriotic rather than monetary motives. Printed on cheap paper they are sold at a very low price in order to reach the populace. Curious to say, the news and views of these publications filter to the very lowest stratum of the Chinese population. In the cities and villages the illiterates gather in the evening to hear the paper read and thus even the ignorant ones come to know just what is stirring their country and the world. Some of the Chinese newspapers have sought in season and out of season to influence the people

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to revolt against the administration as it was constituted before the recent revolution. Others are violently anti-foreign and have persistently tried to foment trouble, but the Manchu authorities dealt severely with such refractory organs. Incendiary papers are smaller in number than progressive, constructive journals. The average Chinese editorial writer seeks to educate his readers to an appreciation of the fallen condition of the land and tries to influence them to do away with national evil customs. Of the reforms advocated, the emancipation of woman, change of government, and the annihilation of the opium habit are the three which have received the ceaseless and unequivocal support of the press.

China has been making a consistent effort to codify and humanize its laws. Hitherto the punishments meted out to criminals have been brutally savage. For instance, a wife who was guilty of the wilful murder of her husband, or a husband who killed his wife, or a child who took the life of its father or mother, or a person condemned for high treason, was slowly executed by being sliced to pieces. Not only were the guilty people themselves thus barbarously dealt with but their parents, relatives, and friends were also likely to be punished for the mere accident of being socially or by birth connected with the criminal. The heads of executed people were cut off and exposed to public view, while the corpse of a convicted man who died before execution was beheaded. Criminals were branded and flogged to the verge of death. Accused persons were unmercifully tortured during trial to make them confess. All of these old-time barbarities have been done away with except torture in the case of a person accused of murder who refuses to confess the crime when guilt has been clearly established. This was considered necessary in view of the fact that, according to the Chinese criminal code, a person convicted of murder may not be put to death unless he confesses the crime.

Not only have the cruelties formerly sanctioned by law been done away with, but modern prisons have been established and prisoners are being more humanely dealt with on principle instead of being compelled to fee the jail officials heavily for relief from cruel treatment. Trial by jury is one of the reforms which the revision committee proposes to bring about, and, in the future, lawyers will be admitted to practice in the courts and prisoners and witnesses will not be compelled to humbly kneel all the time they are in the presence of the judge. The Manchu Government has sanctioned the establishment of a law school in Peking in order to provide able judges and pleaders to carry out the spirit of the new reforms.

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Slavery, in effect if not in name, has existed in China right up to the present time. Suddenly, a short time ago, the Government became conscious of the curse of this custom and issued an edict abolishing it. According to the royal rescript, henceforth not only is slavery in a general sense prohibited but it is unlawful to buy or sell a maid-servant. If one is required the employer must hire her as in civilized lands. Moreover the slave wife has been freed from her serfdom. In the future if a man wants to have a plurality of wives he must marry them in the regulation way, and he dare not punish his secondary wives or maid-servants, this power being delegated to the local officials. Masters are required by the new law to find husbands for their hired domestics before they pass the marriageable age, and girls of the serving class are permitted to marry the gentry, something that was not previously allowed. The Government has been extremely careful not to take too radical a step in the matter of absolutely prohibiting the sale of children, for this is frequently the only means of saving the parents and the rest of the family from starvation.

In a thoroughgoing style China has been proceeding with its propaganda to free the nation from the opium curse. Regardless of the loss of revenue which this course involved, the Government has earnestly and assiduously been following the policy of banishing this drug from its confines. All intelligent people have supported the administration in this matter. The press has been carrying on an unflagging campaign of publicity to teach the illiterate masses that opium is their most implacable foe. As a natural result wonderful progress has been made in the restriction of opium cultivation at home and in its importation from India. In many districts the price of the poison has already become prohibitive. All over China the consumption of opium is decreasing day by day and strenuous measures are being adopted to reclaim its victims.

Hand in hand with the suppression of the opium traffic a new era of industrialism is dawning for the 400,000,000 Chinese. Patent, trade-mark, and copyright laws are being prepared and industries conducted on Western lines are rapidly being introduced. In Canton a cement factory owned by the Government turns out 500 barrels of cement daily. The water works, manned entirely by native Chinese, furnish, every twenty-four hours over 7,000,000 gallons of water to 10,000 subscribers. A modern electric station supplies more than 2600 natives with current for light and power, 120 Chinamen working to manufacture the electricity. Canton, moreover, boasts of an arsenal and a factory where smokeless powder is manufactured, a provincial mint, a paper mill, a cigarette factory, large shipyards

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where vsesels are constructed and repaired, and immense railway shops.

Industrialism in China is bound to receive a great impetus from the establishment of a uniform currency of gold, silver, and copper with the silver *tael* as the unit of value, which the Chinese are attempting to establish. Heretofore the common medium of exchange in China has been the *cash*, a brass coin with a square hole punched in the center of it. About nine hundred *cash* are equal to a dollar and weigh more than nine pounds. Naturally the coin is impracticable except for very small purchases. The monetary unit is the *tael;* but this is not coined, the Mexican dollar (worth about fifty cents in American money) being used in its place. In a few provinces there are fractional silver coins but they are extremely scarce, all ordinary business being transacted either with *cash* or Mexican dollars. There are a few paper notes in circulation in China which are issued by private banks. The silver coins are largely counterfeited by dishonest Chinese and it is always necessary to test a Mexican dollar by "ringing" it before accepting it. Now the counterfeiters are being severely punished and every effort is being made to place the monetary system on a solid basis.

Rotten finances have stood in the way of China's building up a strong army and navy. Until recently the only real army in that country was the foreign drilled soldiery of Yuan Shi Kai. The Manchus had grand theories in regard to conscription, but the national exchequer was so attenuated that it was necessary to pay the soldiers a totally inadequate remuneration, and as a consequence only a partially drilled military force could be raised. Now that the monetary difficulties are being removed a complete reorganization of the army is in progress. Mauser rifles, Krupp machine guns, wireless telegraphic apparatus, and airships are being imported. In 1905 a new military law was drafted, its program to be completed this year, when it was hoped that China would have thirty-six divisions of troops in existence, armed and drilled on European lines. Each division was to number about 11,000 soldiers organized in two brigades, a three-squadron cavalry, one three-battery artillery regiment, and a pioneer and train battalion.

Recently a special Chinese embassy headed by Prince Tsi Tao, brother of the Regent, and Chief of the Chinese General Staff, visited Germany to study in detail its system of compulsory service, which has been adopted in China. When this system has been fully established the Chinese army will number 30,000,000 trained men.

The navy also is being reorganized on approved plans. The work will be spread over many years because of the vast expenditure

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involved. By 1916, according to the Manchu program, China will have built eight first-class battleships, twenty cruisers, ten gunboats, and three flotillas of torpedo boats. Naval bases are being developed, the naval schools expanded, and the shipyards enlarged. An admiralty board is to be created, a new naval academy estalished, and a force of marines recruited.

Side by side with these reforms China started out a couple of years ago to give, by installments, constitutional government to its subjects. Local self-government was to be the first reform instituted under the new order of things, to be immediately followed by a complete revision of the criminal code and the reorganization of the national finances. In 1916 parliament was to be summoned and a premier appointed. However, the more advanced Chinese felt that the popular element in the Government was not being introduced as quickly or as largely as it ought to be. They also felt that the Manchus could not be trusted to put the program of a representative government into effect. This mistrust was based upon reason and not upon mere prejudice. It had been the experience of the progressives in the past that in every instance where a concession was wrung from the ruling dynasty it was either quietly cancelled or its effect was weakened or altogether destroyed. In the case of the promised administrative reforms it became evident that the same tactics were being followed. When, after countless delays, the upper house, which was to be perfected in 1917, finally assembled in Peking, a Manchu Prince was chosen to preside over its deliberations and the body was as unrepresentative as it was possible for the Government to make it. Under such circumstances it was not to be expected that any radical reforms would be put into operation through its agency. As soon as the ruse was discovered petitions began to pour in praying that the lower and necessarily more popular branch of the Assembly might be immediately convened. When it was evident that no attention was going to be paid to these prayers, the common people, especially the students, began to evince a revolutionary spirit. They broke into the Senate Chamber and personally delivered monster petitions, with millions of signatures, asking for the convocation of the lower house. In order to impress the authorities with the sincerity of their purpose they resorted to the most dreadful self-mutilation, cutting off a finger or an arm or actually ripping open the abdomen so that the petition might be spattered with their very life blood. However, the arrogant Manchus failed to take the correct measure of the situation, and, as is well-known, the revolution broke out, with the result that the Manchu dynasty has been compelled to abdicate.

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FORTY-FOURTH ANNUAL REPORT OF THE PRINCIPAL

To the Board of Trustees of
The Hampton Normal and Agricultural Institute

Gentlemen:

Hampton Institute as a demonstration station

Hampton Institute is sometimes spoken of as a demonstration station. I am glad of the opportunity which this forty-fourth annual report gives me to present to you some facts concerning the education of the Indian and Negro which the school may be fairly said to have demonstrated.

Each year a larger number of people come to Hampton from all parts of the world for the purpose of studying its methods of dealing with race problems. Not less than 20,000 visit the school annually, and they may be classified in a general way as follows: casual visitors, public officials, educators, social workers and philanthropists, students of race problems and of educational methods.

Of course the casual visitors are by far the most numerous but the impressions of the school, however superficial, which they receive are disseminated all over the country and have undoubtedly had a not unimportant effect in forming public opinion concerning the education of the Negro and Indian.

Under the head of public officials we have numbered as school guests in recent years President Taft and members of his Cabinet, many Congressmen, the Commissioner of Education, the Commissioner of Indian Affairs, representatives of the Bureau of Labor, the Bureau of the Census, and the Department of Agriculture, and distinguished members of foreign embassies and legations; also the Governor of Virginia, the State Superintendent of Public Instruction, and various other state and county officials from Virginia and other Southern states.

Among the educators and social workers who have visited Hampton may be numbered executive officers of the National Education Association, the General Education Board, the Southern Education Board, the Slater and Peabody Fund Boards, the Jeanes Foundation

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Board, the Russell Sage Foundation, the Rockefeller Sanitary Commission, and the Virginia Co-operative Education Association.

Students of race problems and of methods of education have found Hampton a unique field for observation and have come from all parts of the world for this purpose; those from Africa and India seem to have been especially impressed with the possibility of adopting Hampton's methods of industrial education to the needs of the natives in those far-off lands.

What has been demonstrated

To this great host of observers the school has unconsciously demonstrated certain fundamental principles which should be of intense interest to all who have to deal in any way with race problems. As I shall endeavor to show in the following paragraphs, the most important facts which Hampton has demonstrated are

(1) That different races can live together in harmony and mutual helpfulness;

(2) That an organization can be built up in which the Indian and the Negro as well as the white race have an active part;

(3) That excellent health can be maintained among Indian and Negro students;

(4) That the daily round and common task can be made a means of grace and a source of culture and intellectual development;

(5) That the Indian and Negro races are capable of producing good mechanics, good farmers, and a high grade of teachers and academic students, and of enjoying the best kind of domestic life;

(6) That happiness can exist with hard work;

(7) That Indian and Negro youth can be so trained as to develop strong character and purity of life;

(8) That religion should be applied to everyday life;

(9) That close relations may be sustained between a school and the world outside, to the advantage of both;

(10) That a single institution may be of value in the educational work of the whole country and of the world.

The corps of workers

Hampton's corps of officers and instructors is made up of men and women of the white and black races from the North and from the South, many of them drawn from the best colleges and normal schools of the country. Although the majority are white Northerners a number of important positions are held by Southern white men and by Negroes. The Southern white men and women on Hampton's staff have been among our most loyal and helpful workers, and have brought to the institution a knowledge of Southern conditions which has been of great assistance. While recognizing the value of schools like Tuskegee where students, officers, and teachers are all of the

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Negro race, and of institutions devoted exclusively to the Indian, Hampton is demonstrating how these races can co-operate.

When Mr. Thomas Nelson Page returned from a trip around the world, where he saw England making use of men of the native races for the promotion of order and the administration of the Colonial governments, he declared that the South lacked organization in this respect. At Hampton we have had both Negroes and Indians in positions of authority. The Commandant of Cadets is a Negro, a graduate of Hampton, as are his assistants in the military discipline of the school. These men have a knowledge of these young people which could never be gained by men of another race, and the fact that they hold these positions creates a feeling of self-respcet among the students and a confidence among their parents and friends which would be quite impossible under other conditions. Discipline and mutual understanding are greatly aided by this arrangement.

Advantages of racial co-education

The presence in the school life of Indians, while it gives rise to some complications and makes separate quarters and tables necessary, has given opportunity for the study of race problems in a broader way than would have been possible otherwise. The contact of these two races in the class-rooms and workshops has been a distinct gain to both. Mutual tolerance and interest have been developed; especially have the Indians been the gainers from contact with a body of selected Negro youth who are much more accustomed to habits of regular industry and yet are not too far advanced, as most white boys would be, to sympathize with the difficulties which their red brothers have to encounter. While each race has its own social life, so far as known no inter-racial marriage has ever resulted from the bringing together of these races at Hampton, and an important demonstration has been made of the possibility of harmonious co-operation between them.

The Committee on Indian Affairs of the House of Representatives in Washington has failed to place Hampton on the Indian Appropriation Bill for the coming year. One reason given for this is the fact that Indians and Negroes are being educated together here. Prominent Southern men, including presidents of universities and state superintendents of public instruction, have written strong letters to Washington expressing their belief in the system of race co-operation carried on at Hampton.

HEALTH RECORD

It has been demonstrated at Hampton that these two races can make an excellent health record under proper conditions. The phy-

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sician's report shows that there has been no typhoid fever at the school except one case which developed in a new student within a week of his arrival, and that there have been no diseases of a contagious nature and no deaths from disease.

A crusade in favor of fresh air and more exercise has been carried on during the year. Much credit is due to the matron in charge of the kitchens and to the department of domestic science for the careful study which has been given to the matter of diet and for the very satisfactory food which has been provided for both students and teachers.

Physical inspection

The physical inspection of new students and the treatment of those not normal have had good results. Dr. Rondinella of Philadelphia has spent several months making a careful examination of the eyes of all the students. Both the Negroes and Indians are passing through a trying period in physical development. Their parents have not been accustomed to live as white men do or to use their eyes for reading. The close application of eyesight which school work requires of them is attended, therefore, with many difficulties demanding special attention. The proper lighting of the schoolrooms, by day and by night, has received careful consideration. The teeth of the students have been examined by Dr. Ramsay, a competent dentist, and the school has insisted that those who needed dental treatment should receive it.

Athletics

Under the care of the physical instructors, both boys and girls have been measured and given various tests, and a general improvement is reported. A set of charts has been planned which will show the physical development of colored and Indian youth of various ages and can be used for comparison with other races. The improvements made in the Gymnasium have given a great impetus to physical exercise and to athletics.

The boys' physical director reports that track athletics are growing in popularity among the boys. At the first inter-class track meet, seventy boys took part. Basket-ball is a favorite game among both boys and girls. During the football season the school eleven won three important games out of four; the director says that these victories over institutions of higher academic learning mean victories among the young people for the industrial principles for which Hampton stands. He adds: "There is growing between Hampton and the other institutions as a result of our atheletic relations a stronger fellowship and a better understanding of aims and purposes."

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Recreation in rural districts

The girls' physical director in her report of the girls' work states that it is her aim to prepare the young women going out as teachers to do something for the recreation of the young people in the communities to which they go. The school houses and yards should be used for games, athletic feats, outdoor sports, and the various physical, recreative, and social activities of the neighborhood. Organizing young people for such purposes bands them together into enthusiastic groups which can be easily interested in various kinds of community work. One of the most important problems which Hampton has set itself and one in which it has made some progress is providing proper recreation for Negro and Indian youth, especially in the rural districts.

Sanitation and vital statistics

The statement in a public address by a Southern white physician employed by the Rockefeller Sanitary Commission for the Eradication of Hookworm Disease, to the effect that he found the best sanitary conditions in his district in the home of a Hampton graduate, indicates what the school is accomplishing in the matter of health in the rural districts.

The Census returns for 1910 give a hopeful report of the colored race. An increase of 10.4 per cent for the Negroes of the South compared with 15 per cent for the whites (exclusive of immigration) indicates a normal growth. The increase of 19.5 per cent for Negro farmers, as over against 9.1 per cent for whites, shows that they are becoming farmers more than twice as fast as the whites. This inclination to take up land is most hopeful as regards the health of the race.

THE DAILY ROUND A MEANS OF EDUCATION

The daily round a means of education

The school is still very far from perfection, but it is fair to claim that it has shown how the daily round and common task may be used as a means of mental and moral development.

The report of the Vice Principal for the present year shows that, exclusive of the Whittier School which is used as a training school and is attended by some five hundred children from the neighborhood, there are 899 students enrolled—489 colored boys, 47 Indian boys, 329 colored girls, and 34 Indian girls. Of the total number, 262 were admitted as new students at the beginning of the term. These with the teachers and officers (and their families living on the school grounds) make up a community of over 1200 people, with dormitories, dwelling houses, church, store, workshops, farms, and industrial and academic school buildings, wherein they study, manufacture, farm, cook, sew, worship, and take their recreation. The problem which constantly

Enrollment

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presents itself to those in charge is how to make all this life in the church, shops, schoolrooms, laundry, and kitchens, and on the farm, a definitely educational process.

The Vice Principal says in his report: "One of the most important contributions which Hampton has made to educational practice is its development, one might almost say its discovery, of the material for industrial training right at hand, and the utilization of this material for educational purposes." He calls attention to the fact that the day school in the academic department, instead of being the central feature of the school as formerly, is composed almost wholly, so far as the boys are concerned, of those who are working to reach the standard required for admission to the industrial departments and of those who, having completed their industrial training, wish also to finish the academic course.

Academic work no longer the central feature

Moral qualities, which in the aggregate make strong character as well as economic efficiency, are developed through this combination of industrial work by day and academic work by night, as they could not be by either alone, and longer hours are made possible in the trade, agricultural, and domestic science departments. Every student in the Trade School, for example, has one hour of study early in the morning, eight hours of work in the Trade School, and two hours of academic work in the evening. This makes eleven hours a day, outside of which he must get time for meals, the care of his room, religious services, and recreation. Yet the students, under this régime, gain in health, in skill, in scholarship, and in character.

The girls' industries

The Lady Principal says in her report: "The demonstration in my department is to prove that we can run a boarding house for 824 students and 82 teachers and at the same time run a training school in domestic science for an average of 338 girls. It is an interesting experience, that of dividing up the work of three large dormitories, including kitchens and dining-rooms, among our girl students, rotating the work so as to give a complete round of housekeeping experiences to each one before she graduates, at the same time that we hold before them a high standard of efficiency, keep our dormitories clean, and students and teachers well cared for and happy." A recent investigation shows that 230 of the colored girls in school average fifteen hours a week in some form of housekeeping outside of all class work. This does not include the night-school girls, whose weekly average of work is forty-two hours.

The boys' industries

On the boys' side the story is even more striking. If a new wagon is needed or a horse needs shoeing the boys learning wheelwrighting and blacksmithing do the work. For some years all the

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new buildings on the grounds have been constructed by the Trade School students under the supervision of their instructors, and all the repair work on old buildings—carpentry, tinning, plumbing, plastering, painting, and wiring has been done by them. Shoes are mended and clothes are repaired and pressed in the Trade School.

On our farms nearly 500 acres are kept under cultivation and 200 cows and 40 horses are cared for by work boys and agricultural students. If the automobile truck, which is used for the transportation of milk and other farm products, breaks down, it goes to the machine shop and is repaired by students. While the school has a large force of instructors and foremen, but very few outside laborers are employed.

Changes in three decades

In the report of academic work the teacher in charge of the night school contrasts the conditions in 1885 with those existing at the present time. "All examinations," she says, "were given orally, as few of the students could have taken a written examination. The requirements for entrance to the Junior Class were the four fundamental rules in arithmetic, very simple English, and reading, yet a large number were unable to pass this examination and many could neither add nor subtract the simplest examples correctly. While we have some poor students at Hampton now, there is hardly any comparison between those who enter to-day and those who entered twenty-five years ago. There were some very bright students then and many who have done remarkably well since leaving school, but there were a great many who could hardly read or write and the lowest preparatory class was always proverbial for its stupidity. We are much more rigid now than we were able to be in those earlier days. I know of students who were allowed to graduate then who could not now be admitted to the Junior Class. A tremendous advance has been made in every department. The discipline is infinitely easier than it used to be. I have had classes which I found almost impossible to keep in order and teach at the same time, so sometimes I kept order and sometimes I taught, and on consultation I found I was not alone in that matter, for the best teachers of the school had the same trouble with the same pupils."

In the Principal's Report for 1885 the Commandant says: "The civil arm has more than once been invoked and the door of the guard house has occasionally closed upon a rebellious brave. Early in the fall an epidemic of threats of violence passed like a wave over the school and finally subsided after landing one offender in the hands of the county authorities." This year the Vice Principal says: "As the earlier days of the school are compared with the present the great strides

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which the students have made towards self-control, respect for law, and love of order, become apparent. * * * One fact Hampton has conspicuously demonstrated and that is that so far as the school has gone in its demands these two races have responded with astonishing readiness. Both races began their formal schooling but a few decades ago, unhabituated to the usages of school life and with no traditions of scholarship or culture. In the early days the demands of the school had to be adjusted to the capacity of the student body as a mass, not to the exceptional few who are always to be found. Each year has brought a new class readier to respond to heavier demands than its predecessors. To be sure, the difference from year to year is not conspicuous, but if one takes five-year periods the change is marked.

Influence of school traditions

"The most important factor in the education of the students who come to Hampton is the body of traditions which they find here and into the inheritance of which they enter. This body of traditions is analogous to the capital which a business house lays by from its yearly earnings. It makes more business possible. Each year sees some 250 new students enter Hampton from all parts of the South ready to conform to the standards they find. They are met on their arrival by some 600 old students who have been here from one to four years, and the newcomers are moulded with that ease and effectiveness which always characterize the unconscious influence of young people on young people. The most important work to be done in every Negro community throughout the country is the creation of an analogous body of traditions or public opinion to which each member must conform or else suffer the penalty of that social displeasure which is at once the strongest incentive to better things and the most effective deterrent from evil. It is in the creation of a better public opinion that our graduates find their largest field of usefulness.

"It is to the influence of this slowly built up public opinion that exact requirements can be made and enforced without friction in the daily management of the school. If the term is scheduled to begin on a certain morning at a given hour, we are sure that every student will be in his proper class with books bought, and that a full day's work will be done on the opening day. After the term opens there is comparatively little tardiness. There is very little absence on account of sickness. In personal cleanliness, in the care of their rooms, in respect for property, in faithful performance of duties, the Negro and Indian students of Hampton may safely be compared with equal numbers in any white institution in the country."

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THE TRADE SCHOOL

Not only has Hampton's system of learning by doing resulted in improved morals and greater carefulness in the performance of daily duties, but it has shown that these two races are capable of developing mechanical skill.

Enrollment in trades

The head of the Trade School reports this year an enrollment of 389, of whom 65 are Indians. Of the total number, 192 Negroes and 16 Indians are taking full trade courses; 13 agricultural students are having courses in manual training, and the remainder are taking special work one or two days each week. Thirteen trades are now being taught. Of those in full trade courses the largest number—50—are taking carpentry; 33 are taking bricklaying, 30 tailoring, 25 blacksmithing, 17 wheelwrighting, and 14 machine work. Ninety-three new students entered the Trade School this year, seven of these having had enough experience to enter the second-year class of their trade and one, the third-year class; thirty-six are in the Junior Middle Class of the academic department or in still higher classes.

Trade School finances

During the last fiscal year the total sales of the Trade School to the Institute amounted to $59,746.81, a decrease of $6687.11 from the previous year. The sales outside of the Institute amounted to $45,686.42, an increase of $9344.21. Students' wages amounted to $20,012.90, an increase of $805.93. The net cost of the Trade School was $19,252,21. The average cost to the school for each student receiving Trade School training was $50.79 as compared with $53.48 for the previous year.

Productive work

Over 17,000 orders were handled in the various trade departments during the past year. The truck department has built 1864 trucks, the total sales amounting to $19,189.10, an increase of $6284.44 over last year. The work of the other departments has included the building of additions to and making alterations in buildings, the making of furniture, carriages, wheelbarrows, mattresses, suits of clothes, gas engines, the shoeing of horses, laying granolithic pavement, plumbing, and repairs of various kinds. This list, which might be much further extended, gives an idea of the variety of work which the trade students perform. The Director of the Trade School, in speaking of the value of productive work in the teaching of trades, remarks: "By having production for the student rather than the student for production we have demonstrated that a trade can be taught the youth of these two races in a trade school and with the student working on practical work." This is evidenced by the large number of students who leave Hampton to enter immediately into business for themselves or to secure

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employmentas journeymen, as well as by the favorable opinions expressed by those employing them and by the large number of application for graduates received from employers.

Mr. Robinson, who is in charge of the machine shop, has recently designed and patented a marine reverse gear which he has turned over to the Trade School, naming it the "Hampton Institute gear." This gear has been very highly spoken of by those who have inquired into its merits and one large engine manufacturer in Philadelphia has adopted it in preference to one of his own design.

Addition to the Trade School

The second story of the Trade School, which doubles the floor space of the building, was completed this fall and the industries of the Huntington Industrial Works were moved to the Trade School, thus bringing all of the various trades, with the exception of printing, under one roof. This concentration under one director has resulted in decreasing expense and in increasing the efficiency of the trade teaching.

It has been thoroughly demonstrated here as elsewhere that, through industrial work, students have been trained to habits of mental discipline, industry, thrift, and trustworthiness. Their powers of concentration have been cultivated and they have become self-reliant men. Whether they become teachers of their trades, secure employment as journeymen, or engage in business for themselves, each in his own way is helping in the uplift of his race through his ability for industrial leadership as well as through his example of industrious citizenship.

Results of trade training

In 1895 the first trade certificates were awarded. Previous to that time a large number of students had finished trade courses but without this recognition. A recent study of those who hold trade certificates shows that thus far 467 certificates have been given to Negro students and 25 to Indians. Of the total number 161 are graduates of the academic department. At the present time 63 are teaching their trades or are teaching manual training in the public schools; 179 are following their trades but not teaching them; 3 are taking advanced work at Hampton and 35 are continuing their academic course; 135 tradesmen holding certificates were at last accounts engaged in other occupations than their trades or pursuing courses of study in other institutions. A number of these are holding positions of far greater responsibility, it is only fair to state, than if they were devoting themselves to their trades. The occupations of 61 are not known at present and 23 have died. Doubtless many on the "unknown" list are following their trades.

Trade School graduates

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AGRICULTURAL DEPARTMENT

Hampton has trained a number of young men of the Negro and Indian races who show real ability as farmers and teachers of farming, and at the same time has developed a method of agricultural training which bids fair to be of real value.

The proper combination of class-room and field work is not readily determined, nor is it an easy matter with student labor to do efficient work upon the farm. The growth of the Agricultural Department during the past year and the fact that young men of strength of character and intellectual force are entering this course indicate that we have developed a system which commands the respect of the students. The total number of students taking agriculture this year is 200.

Improved administration

This has been brought about largely, as the head of the department shows, by strengthening the corps of teachers. It is doubtful if any better teaching is to be found in the school than is shown in this department. Graduates from the best agricultural schools of the North have been obtained. Improvements have also been made in administration. Much attention has been given to the reports of the students, who seem to appreciate being more closely held to account. Only one student dropped out the first half of this year, while last year we lost nineteen per cent and the year previous sixteen per cent of the total agricultural enrollment. The raising of the entrance requirements so that no student is allowed to enter the department until he has acquired a fair knowledge of academic studies has caused increased respect for agriculture and attracted an improved grade of students. A still further advance for entrance to the department is contemplated and still closer correlation with the academic department. In agriculture, as in the trades, a larger number of hours of training is made possible by the combination of the work of the hand and the head, of the class-room and the shop or field, than could otherwise be obtained.

Business methods in agricultural instruction

The Director of the Agricultural Department states that particular attention has been given to business methods the past year. On the farm not only is the yield per acre considered but also the cost of production. In order that accurate figures may be obtained the fields have been surveyed, maps made, acreage recorded, and each field numbered. Each student fills out a blank stating what work he has done during the day, giving the number of hours, and stating also the number of the field in which he has worked and the number and names of horses if he has used any. From these daily reports he is

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given credit or pay for work done, and charges, including the time of the horses used, are made against the fields in which he has worked. If a certain portion of a student's time is spent on chores or special duties, that is also recorded so that his entire time may be accounted for and charged to some portion of the farm. Fertilizers, seeds, etc. are charged, and crops when gathered are credited to the proper fields. These tabulations enable the students not only to note which fields are profitable, but to watch for and study financial leaks, especially wasted time, and to understand the necessity for careful selection of crops so that the land, workmen, and horses may at all times be profitably employed. As a result of this careful supervision the Director reports that " we are now doing better work on the Shellbanks land with eleven boys and four outside laborers than we did four years ago with twenty-eight boys and six outside laborers. There has been a proportionate increase in the number of acres tilled. Where three years ago 25 acres of the tillable land were cropped twice, last year we cropped 71 acres twice and this year 104 acres twice. Last year 457 acres of crops valued at $8628 were produced from 380 acres of tillable land, while this year from 389 acres of tillable land 493 acres of crops were produced at a value of $10,564.

THE TRAINING OF TEACHERS

The young people of the Negro and Indian races have demonstrated at Hampton their ability to make good teachers. Miss Walter, in charge of the school's Training Department, has had long experience at the Oswego and Willimantic Normal Schools and declares that her Hampton pupils compare favorably with those of the white race among whom she formerly labored. Four months' practice in teaching is given to each member of the Senior Class who expects to teach, and at the end of each day careful criticism is given every individual's work by Miss Walter. But it is not merely in the training school that practice in teaching is given at Hampton. At the beginning of each year the older pupils give instruction to the younger ones in the various industries of the school. In the kitchens, the laundry, the public and private rooms, the barns and shops, and on the farm this training is going on. In the Trade School, contracts are given to the more advanced students, who employ and direct the younger ones in the performance of their work. In the boys' dormitories and on the drill grounds the older students are continually instructing their younger brothers.

As a result of this preparation, over 86 per cent of the women

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graduates since 1896 have entered the teaching profession. Hampton has furnished Tuskegee Institute alone with more than one hundred teachers. As has already been shown, more than sixty per cent of those trained in the trades are engaged in teaching or practicing them. In many cases tradesmen have established shops of their own which have become in turn training schools for the youth of their people. In the Whittier School, where between four and five hundred of the colored children of the community are taught, all but two of the class-room teachers are Hampton graduates.

HOME LIFE

But it is, perhaps, in the homes of the men and women who go out from Hampton that the best training schools have been established. How many communities have been made better and brighter because of the example of the clean, orderly, industrious household of some Hampton graduate can never be estimated, but it is certain that there are many such.

Happiness in hard work

It is undoubtedly the Hampton idea of service for others wrought into the lives of both teachers and students at Hampton which makes their work effective and keeps them happy. The boy who rises at half-past five (or if he is a farm boy or cook, much earlier) and until nine at night spends his time in working, studying, and drilling, with but a few moments here and there for recreation, is happy, as busy people generally are. He is happy in learning how to make something with his hands that has a marketable value; he is happy in the discovery that idleness is not pleasure and that honest toil cannot fail to win respect from respectable people; and he is happy in finding out how easy it is to put a little hope and cheer into the lives of the unfortunate.

The Hampton girl graduate is happy when, having before her a position in some Northern household with little work and good pay and no opportunity for helping her people, and a position in some obscure country school with hard work, meagre salary, and a magnificent opportunity for influencing the lives of children and parents, she chooses the latter. There is more than a tinge of heroism in such lives which Hampton counts by scores and hundreds among her children scattered throughout the black belts of the South and on the Indian reservations of the West.

SOME RESULTS OF HAMPTON'S TRAINING

It is through her graduates that Hampton has demonstrated that these two races can be so trained as to develop strong character and

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purity of life. Out of the 1612 graduates who have received the school's diploma, careful investigation has shown only two to have ever been convicted of crime. It is doubtful whether our best white colleges could give a much more satisfactory record.

Negro and Indian progress

But in comparing these two so-called "inferior" races with the white race, statisticians are wont to remind us that in order to judge of the progress of a people it is necessary to compare them not only with another race but with their own previous condition. Judged by such a standard we are amazed at the progress that has been made by the Negroes. Within the memory of many of us these people were ignorant slaves unable to exercise their own wills or to carry out the dictates of their own consciences, wholly dependent upon their masters for food, clothing, and shelter. However much those masters might desire to increase the intelligence of their servitors it was unlawful to even teach them to read or write; however much they might desire to place their children under the care and influence of conscientious servants it was not possible for them to even make provision for those servants to lead a lawful married life. Out from such barbaric conditions this race has risen in fifty years to its present status in the civilization of this country. Fifty years more of equal progress in intelligence, skill, and self-respect, will undoubtedly win for them a well-deserved place in the regard of all classes in this country.

With the Indians the question of progress is more complex than with the Negroes. Having lived for centuries in this country with habits of thought, modes of life, standards of excellence and of honor different from those of the white race, the Indian has been driven from his home by overwhelming numbers and surrounded with the worst elements of white civilization. The educated Indian does not hold the respect and admiration of the old people as the educated Negro is pretty sure to do; and the Hampton graduate has more to contend with than problems of ignorance and vice when he goes back to his people to show them the white man's road. That so large a proportion of Hampton's returned students have been loyal to the teachings of the school under the difficulties and temptations which they have to face, is a cause for the greatest satisfaction to all who understand the situation.

RELIGIOUS WORK

The Chaplain reports that 94 per cent of the students are professing Christians. Systematic instruction in the Bible is given to each student both in the Sunday school and in the day school. While the Institute church is undenominational and is attended by all, the ser-

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vices are frequently conducted by clergymen of different denominations and a Catholic priest holds meetings on the school grounds for Catholic Indians.

Young Men's Christian Association

Of the 500 young men 350 are members of the Young Men's Christian Association. This is a very active organization; its representatives correspond with accepted applicants before they enter the school, meet them at the boats and trains, care for their comfort, and give them needed information. Clarke Hall, now in process of erection, will give an added impetus to the work of the Association. One of Hampton's graduates has recently been appointed to take up Y. M. C. A. work in Brunswick County, Virginia, under the direction of the International Committee. He is the first man of the Negro race to engage in this form of religious activity which has been such a great power for good among the white people of the rural districts.

King's Daughters Society

The girls are banded together in a King's Daughters Society which includes them all. Under the guidance of teachers they make garments for the needy and at Christmas time send boxes of useful articles to rural schools.

Missionary training

To the end that Hampton students may learn to give as freely as they have received, both boys and girls are actively engaged in volunteer missionary work in the community. They visit the cabins of the poor, carry food and other necessary articles, hold services of prayer and song in the jail, poorhouse, and hospital, and teach in the Sunday schools of the neighborhood. Through the Institute Sunday school they contribute towards the support of needy schools for Negroes and Indians and often send contributions to foreign countries. Special emphasis is laid upon the idea of service, with the result that most of the students who go out from Hampton engage in definite work for the uplift of their communities.

EXTENSION WORK

Neighborhood work

An earnest endeavor has been made the past year to bring the school into vital relations with the community, with the South, and with the whole country. A large number of students and teachers have been engaged in neighborhood improvement work, and various clubs, among them a poultry club, have been organized and carried on, resulting in better housing, greater cleanliness, and freedom from poultry diseases. A number of clubs have been started for women, girls, and boys. A visitor who attended one of the women's meetings a year ago and again this year made the remark that the personnel of the club must have changed and that a better class must now be attending. The visitor was astonished to learn that the same women

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were in attendance, the apparent change being caused by the improvement in their personal appearance.

Rural school supervision

In co-operation with the Jeanes Foundation Board eighteen counties in Virginia have been taken up by the school for the purpose of studying their conditions and fitting the teachers in the Negro schools to meet the needs of those particular communities. The children have been taught to sew, to plant gardens, to grow food stuffs, to make benches, mattresses, beds, and chairs, and to keep themselves and their homes clean. Supervising teachers have been sent out from Hampton and other institutions into these eighteen counties, who have done much to improve the instruction in the Negro schools. Not only have these supervising teachers influenced the schools but they have aided the children to apply in their homes the lessons in cooking, sewing, and hygiene which they have learned in school. These supervisors, moreover, have co-operated with the farm demonstrators sent out by the Department of Agriculture in Washington and have been instructed by Government experts in garden work and in proper methods of planting and raising crops best suited to their localities. Corn clubs have been started among the colored boys and canning clubs among the girls, a very creditable exhibit of their corn, canned tomatoes and other vegetables being made at the Hampton Farmers' Conference this year.

All this extension work among the colored people has been greatly aided by the efficient co-operation of Mr. Jackson Davis, a Southern gentleman who is supervisor of the elementary rural schools of Virginia. He has directed the work of colored teachers and county supervisors, has spoken on Negro education at the University and in other white schools of the state, and has visited Hampton frequently, bringing with him county school superintendents to observe its methods.

The Farmers' Conference

The Farmers' Conference was the most important gathering of its kind ever held in the school's history; in addition to the county-school work, there were striking exhibits of various farm products, knit and sewed goods, wood work, preserves, bread, and cake. At this time the Government farm demonstrators and county supervisors of the state met the Superintendent of Public Instruction of Virginia, Mr. Bradford Knapp of the Bureau of Plant Industry at Washington, and others interested, and gave reports of their work.

The Summer School

An important factor in all this extension work is Hampton's Summer School where during the last session 311 teachers and workers registered. Of these, 144 were from Virginia and 167 from eighteen other states. Each year we are better able to adapt the work of this

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school to the needs of the different classes that attend. The supervisors of Negro schools, the farm demonstrators, and rural clergymen are to meet with the teachers the coming summer and receive special instruction to fit them for their work. Last summer a course adapted to the needs of school principals was offered and instruction was given in school supervision. Dr. Thomas Jesse Jones, formerly an instructor at Hampton, lectured on the results of the Census. Dr. Jones, having completed his work with the Census Bureau, has entered the Bureau of Education in Washington where, under the direction of the Commissioner, Dr. P. P. Claxton, he will act as a specialist on Negro education and help to make that Bureau, even more than in the past, a centre for information in regard to the Negro race.

Other agencies in extension work

Mr. W. T. B. Williams, a graduate of Hampton and of Harvard, and agent of the John F. Slater Fund and the Jeanes Fundation Boards, has done much to bring Hampton into active co-operation with other colored schools in the South. Mr. T. C. Walker, a Hampton graduate in the school's employ, has formed leagues of colored people throughout the state and has succeeded in lengthening many of the school terms, in improving schoolhouses, and in helping the people to buy land. In co-operation with the State Board of Charities he has helped to find suitable homes for Negro children who have been herded with older people in jails and poorhouses.

Major Moton, Hampton's Commandant, has accompanied Dr. Washington on most of his educational campaigns and has, with him, addressed large Southern audiences with the object of bringing white and colored people into more friendly relations; their audiences, composed of both white and colored people, have frequently numbered thousands. Major Moton and other leaders of the Negro race have formed an organization known as the Negro Organization Society of Virginia, which aims to bring the Negro churches, leagues, and secret societies together in one large association having for its object the education and improved health of the Negro race.

PUBLICATION OFFICE

The Publication Office has done much to bring the school into relation with the outside world. The publicity department is in touch with five hundred white and Negro papers and there is a growing demand for articles on Hampton. Sketches of the school, photographs and cuts, and school literature in large quantities have been sent to aid in making the Northern compaigns successful. The number of bulletins has been increased from four to nine. Some of the old leaflets for use in rural schools have been reprinted and new

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ones have been issued. The forty-five traveling libraries have all been in use. The Director of the Publication Office says that a study of the distribution of literature shows the school to be in close touch with rural and city educational life, first in Virginia and then in the whole South.

FINANCIAL

Campaign work

The school's publicity work in the North is carried on chiefly through associations established for the purpose of helping in the support of Hampton Institute.

For many years the Armstrong Association in New York, under the presidency of Dr. Schieffelin, one of Hampton's trustees, has done much to create a public sentiment favorable to the school and to the general uplift of the Negro race. This year he presided at large and important gatherings at Bar Harbor, his summer home, and in Carnegie Hall, where the Honorable Joseph Choate pleaded Hampton's cause. The Boston Hampton Committee arranged a meeting last summer on the North Shore, when President Taft spoke, and one this winter in the Plymouth Theatre in Boston. The Committee's annual appeal in the school's behalf has brought thousands of dollars into the treasury.

The Brooklyn Armstrong Association has done much to extend interest in Hampton's work by bringing a large number of friends to its Anniversary. The Hampton Clubs in Springfield and Orange have held important public meetings and secured many donations. The summer campaign in the North and the fall campaign in the West were more than ordinarily successful, and the folk-lore entertainment held in seven Northern cities last winter has served to win for the school many new friends and supporters.

Mr. John T. Emlen, who spent one year as instructor at Hampton and who helped to reorganize the Armstrong Association in Philadelphia, has directed careful investigation as to the housing, trades, and schools of the Negroes in Philadelphia. A valuable report has been made on their conditions and many have been helped to obtain work. Mr. Emlen made possible last winter a large and enthusiastic meeting in Hampton's interest.

The meetings under the auspices of these associations represent much hard work on the part of Hampton's Northern friends and have been of vast service in aiding the Campaign Office and in lightening the financial burden of the school's support.

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Receipts

The Treasurer reports for the first half of the fiscal year, up to January 1, 1912, receipts from donations of $49,257.72, from educational funds, $25,841.35, and from fixed income $55,149.05, making a total of $130,248.12. The principal additions during the current year to the endowment fund have been from the estates of Martha R. Hunt, $75,000, Harriet H. Wilcox, $6000, Maria Blanchard, $5000, Rebecca A. Greene, $4987.50, Dana Estes, $2521.25, Lucretia J. Tilton, $2000, Emilia L. Topliff, $2955.23, H. B. Silliman $3154.77, and Mary B. Hawkes, $1000. Notice has also been received from the executor of the estate of Ann Maria Fisher, an ex-slave of Henry Clay, of a bequest of $10,000, which is the only legacy, and by far the largest amount, ever received by the school from a Negro.

Current expenses

The running expenses for the first six months of the current fiscal year amounted to $135,523.13. While this is somewhat more than half of the budget estimate of $257,342.63 for the entire year, the expenses of the first half of the year are generally much heavier than for the last half, so that the expenditures are undoubtedly well within the estimate.

Permanent improvements

The permanent improvements during the present year have included the completion of the second story of the Trade School, an addition to the Gymnasium, and the concrete foundations of Clarke Hall. A complete electric light and power plant has been built at the mill with two 100 K. W. three-phase generators direct connected to Harrisburg engines, one new 204 H. P. Babcock and Wilcox boiler, and a new Custodis chimney 135 feet high. As an additional precaution against fire a six-inch salt-water line with hydrants has been laid from the underwriters' pump at the mill to the Abby May Home, with a branch to the northeast corner of the Trade School. The harbor lines of Jones Creek have been fixed, though they are not yet charted.

The Hampton Training School for Nurses

With the authority of the board of trustees the school has loaned to the Dixie Hospital and Hampton Training School for Nurses the money required for the purchase of the Tyler estate, where a new building is being erected; and has purchased the Eureka tract formerly owned by the directors of the Training School. The old hospital buildings will be turned over to the school when the new ones are completed.

Improved financial system

Much credit is due to the school's Treasurer and his corps of assistants for their successful endeavor to further improve Hampton's financial system. In this, the school's auditor and the various heads of departments have given valuable assistance. We are able, in consequence, to present a more complete statement regarding the

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expenses of the various departments than ever before. The educational value of conducting a school like Hampton on sound business methods is very great, and all the students are affected by it. The Negro race especially, needs business leaders. As the Treasurer says, "Because of the amount and variety of real business which passes through the school's books of account Hampton has unexcelled opportunities to train men in real business life." Some of the best young men in the school are taking the Business Course and receiving instruction in commercial and business ethics, combined with practical experience in the Treasurer's Office and in the school's shops and stores.

Special funds and special needs

An addition of $1000 has recently been made by Miss McVickar to the Bishop McVickar Fund, now amounting to $5195.00. This fund is used to help those who have not sufficient funds to allow of their coming to Hampton to get the benefit of the summer school, the conferences, and other gatherings where they might receive inspiration for their work. The extension work has been largely increased during the past year and eight young women are now being sent by the school into various counties as supervisors of Negro public schools at a cost of four hundred and twenty dollars each. No more vital work is being done in the state, and it is desirable that funds for increasing this work, as well as further additions to the McVickar Fund, should be secured.

A most valuable addition to the Library has been made by Mr. J. Pierpont Morgan in his gift of the beautifully illustrated Curtis books on the North American Indian. The Librarian states that the weakest part of the book collection is the lack of technical works and of modern books of science and industry. The departments of religion, sociology, and recent history should also be strengthened, and it is hoped that gifts may be received for this purpose.

The Museum has received a bequest of some rare old Indian pottery from the Dana Estes estate and has added to its collections through the purchase of some valuable African articles from Rev. Dr. Wm. H. Sheppard, the African missionary and a former Hampton student. This work of collecting, begun by General Armstrong in 1868, has gone on slowly. The constantly increasing use of the Museum by students and teachers justifies its continuance, and we hope that the friends of Hampton who have pictures, articles, or collections of interest and value to dispose of, will bestow them upon the school.

The girls' quarters, and the students' dining rooms are far too crowded. If the school is to be maintained at its present size, provision must be make for more dormitories for both boys and girls.

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Miss M. T. Galpin, who for thirty-three years has done faithful service at Hampton has handed in her resignation. In the early days of the school she directed the Industrial Room and for some years past she has been in charge of the Abby May Home, where a number of teachers have had their rooms and where groups of students have received instruction in home economics. Miss Galpin has been greatly beloved by both teachers and students and has done much to hold the interest of the former workers in Hampton. She will be greatly missed.

Resignation of Miss Galpin

At the last annual meeting of the board of trustees the following resolution in regard to retiring allowances for employees of the school was passed:

Retirement fund for Hampton workers

"A permanent fund is hereby established for the purpose of paying annuities to employees of the Hampton Normal and Agricultural Institute who may from time to time be retired by the board of trustees on account of old age, length of service, physical disabilty, or other cause.

"This retirement plan is a purely voluntary provision made by the board of trustees for the benefit of employees superannuated or incapacitated after long and faithful service and constitutes no contract and confers no legal rights upon any employee. Retirements with allowances shall be granted only by vote of the board of trustees on the recommendation of the Principal.

"This fund, which shall be known as the Retirement Fund, shall consist of all moneys received from donations, legacies, gifts, bequests, or otherwise for and on account of said permanent fund, and all sums that the board of trustees may from time to time set apart for this fund. The Retirement Fund shall be invested with other permanent funds of the school but a separate account of it shall be kept by the Treasurer and rendered by him to the board of trustees in his annual report. The interest accruing from this permanent fund shall be put to the credit of a current fund from which alone annuities may be paid. This current fund shall be further increased by donations, legacies, gifts, or bequests made for and on account of said current fund and by all sums that may from time to time be set apart by the board of trustees for the payment of annuities.

"Until otherwise directed by the board of trustees the Treasurer shall be and hereby is directed to set aside annually from the current funds of the school, a sum equal to two per cent of the total salary list of the school as herein after defined for the payment of annuities. Whatever part, if any, of this two per cent, together with accrued interest, may be left at the end of any year after the payment of all annuities that have been authorized, shall be added to the permanent fund.

"Any person shall be eligible to receive the benefits of this fund as herein provided who shall have reached the age of sixty-five years

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and shall have been in the employ of the school for a period or periods aggregating twenty years.

"Each person on the retired list for full retiring allowance shall receive in monthly installments a sum which shall be equivalent annually to fifty per cent of the average salary received by the the annuitant during the five years next preceding his retirement, provided that no annuity shall exceed one thousand dollars.

"Any person who shall have reached the age of sixty-five years, having been in the employ of the school more than ten years and less than twenty years, shall be eligible to receive as herein provided such a proportion of the regular annuity as the period of service completed bears to twenty years.

"Any person who shall have been in the employ of the school for an aggregate period of twenty years but who has not reached the age of sixty-five years and is retired because of physical disability or other cause may be allowed an annuity at the discretion of, and of an amount to be fixed by, the board of trustees.

"Payment of annuities shall begin the first day of the July next following retirement unless otherwise directed by the board of trustees and shall terminate with the payment for the month succeeding that in which the death of the annuitant occurs.

"The salary of employees shall be considered as the sum agreed upon to be paid in cash for a year's services plus the value of house rent, room rent, board, laundry, heat, light, water, or any other valuable consideration given as a part of the annual compensation for service rendered. The value of such portion of salary as is not paid in cash shall be determined from the figures on the books in the Treasurer's Office and as given in the annual salary list forming a part of the budget of the school.

"Any person once put on the retired list and subsequently reemployed by the school shall forfeit his annuity during the period of his employment.

"No assignment of annuities will be permitted or recognized under any circumstances, neither shall annuities be subject to attachment or other legal process for debts of the annuitant.

"The provisions herein made shall go into effect the first of July following their approval by the board of trustees and shall affect only those in the employ of the school on that date and those subsequently employed except as may be otherwise directed by said board of trustees."

The wisdom of this measure is very evident. It will undoubtedly make it possible for many men and women of the highest character and ability to devote their lives to the service of Hampton Institute, unburdened by the financial problems of old age which have been faced in the past by many loyal workers. We should congratulate ourselves upon any action which insures the future stability of Hampton's work.

Respectfully submitted,

H. B. FRISSELL

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THE FIFTIETH ANNIVERSARY OF THE PENN SCHOOL

BY GRACE BIGELOW HOUSE

FIFTY years ago, in the April of 1862, Miss Laura M. Towne of Philadelphia arrived on St. Helena Island among the first of that public-spirited band of men and women who responded to the call for teachers and missionaries for the newly freed slaves of the Sea Islands.

With the capture of the forts on Hilton Head and Bay Point, S. C., on November 7, 1861, by Commodore Dupont, these Sea Islands had fallen into the hands of the Union forces, and the need of help in gathering the valuable cotton crop and in teaching the people how to live and work under the new conditions of freedom was imperative. To this work Miss Towne gave her life. A little later, Miss Ellen Murray joined her friend and together these two women worked with unfailing courage and devotion for the uplift and education of the Negroes of St. Helena Island until Miss Towne's death in 1890. Miss Murray continued her work on St. Helena until her death in 1908.

To-day Penn School stands a memorial to the unselfish service of these two Founders. On Sunday, April 14, it celebrated its fiftieth anniversary. Darrah Hall, with a seating capacity of about one thousand, was crowded and people stood at the doors and windows to listen. First the trustees and guests from a distance were greeted and made welcome to the school and Island by the people, who also recalled in simple, eloquent words the early days of the school and their grateful memories of Miss Towne and Miss Murray.

Hundreds of the former students of Penn School marched in a body into Darrah Hall preceded by that historic little band of soldiers, the First South Carolina Volunteers, afterwards known as the Thirty-third United States Colored Infantry, the first regiment of Negro soldiers enlisted into the service of the United States. When they were mustered out at the close of the war, Lieutenant Colonel C. T. Trowbridge addressed the following words to these men: "From that little band of hopeful, trusting, and brave men who gathered at

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Camp Saxton on Port Royal Island in the fall of '62 has grown an army of a hundred and forty thousand black soldiers whose valor and heroism have won for your race a name which shall live as long as the undying pages of history shall endure. Soldiers, you have done your duty and acquitted yourselves like men who, actuated by such ennobling motives, could not fail; and as the result of your fidelity and obedience you have won your freedom, and oh, how great the reward!" It was this regiment that first proved the success of that great and much-questioned experiment of enlisting the Negro soldiers. No other regiment was so much in the public eye. Colonel Thomas Wentworth Higginson in his book, "Army Life in a Black Regiment," says: "This particular regiment lived for months in a glare of publicity such as tests any regiment severely. I felt sometimes as if we were a plant trying to take root but constantly pulled up to see if we were growing."

Owing to a severe rain storm the Saturday meeting at the Penn School had to be given up. It was planned to give in the school's grove a brief rehearsal of that impressive scene which took place on January 1, 1863 in the live-oak grove near the Old Fort on Port Royal Island, when the President's Emancipation Proclamation was read to the Islanders from near and far. Mothers brought their babies in their arms to hear that wonderful word of freedom proclaimed, lest, being absent, they might still be left in the bonds of slavery. The regiment and people had gathered around the little platform where the ladies and speakers stood, and listened to the President's proclamation read by a South Carolinian to South Carolinians, Dr. W. H. Brisbane, who had years before given freedom to his own slaves on these very islands. Then followed the incident which Colonel Higginson describes as giving the keynote to the day. Just as he received the flags which he was to present to the regiment a single man's voice near the platform broke forth with "My Country 'tis of Thee" and the song was taken up spontaneously by a people who for the first time had a country and a flag. Colonel Higginson wrote in his diary, "I never saw anything so electric, it made all other words cheap, it seemed like the choked voice of a race at last unloosed. Nothing could be more wonderfully unconscious. Art could not have dreamed of a tribute to the Day of Jubilee that should be so affecting, history will not believe it, and when I came to speak of it after it was ended, tears were everywhere."

Although the scene in the grove had to be omitted, two flags, gifts from Mr. Francis R. Cope, Jr. of Philadelphia, were presented to the school and regiment by Mr. J. R. Macdonald, for many years the

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friend and counsellor of the people of St. Helena and the leading merchant of the Island, who delivered one of the flags to the keeping of the David Hunter Post and the other to the school and Island as a memorial of this celebration. Mr. Lorenzo Hall, in accepting the flag for the school, spoke of the larger opportunities which had come to his race with the flag. He said: "It is with a feeling of pride and solemnity that we accept this emblem of our great nation. Along with this flag we also accept the duties and responsibilities that good citizenship involves." At the close of his stirring appeal for the higher ideals of citizenship and true patriotism which should come with their love for the flag the great audience stood and sang together, "My Country 'tis of Thee" as it had never before been sung in Darrah Hall.

One of the heroes of the Civil War, General Robert Smalls of Beaufort, was present and spoke of those stirring events of fifty years ago. He was the slave pilot of the steamer *Planter* who carried off from Charleston harbor the boat which was chartered by the Confederate Government and delivered it to the Federal fleet. Admiral Dupont considered this deed "one of the coolest and most gallant naval acts of the war." Robert Smalls was made captain of the *Planter* and it was at his table that Colonel Shaw of the Fifty-fourth Massachusetts Colored Troops took his last meal before that heroic encounter at Fort Wagner which won him an unknown but honored grave with his black soldiers.

Dr. Samuel C. Mitchell, President of the University of South Carolina, gave the address of the day, which made an eloquent appeal to the intent and deeply responsive audience in Darrah Hall.

Another lasting memorial of the completion of fifty years of work at the Penn School is the new industrial building for the men and boys of the Island. The dedication service of the Cope Industrial Building was held after the meeting in Darrah Hall. Dr. H. B. Frissell, chairman of the board of trustees, presented the building to the school and Island on behalf of the trustees. He stood between the two columns of the front porch to address the great company of people who had gathered about the building for the service. Before him, in a group by themselves, stood the workmen who had had any part in the building of that enduring workshop made of oyster shells, sand, and cement. It is a matter of pride with the people that all the work on this St. Helena shop has been done by the Islanders themselves, under the direction of the three Hampton graduates who have been in charge. John Burrell, brick-mason, has directed the concrete work, Anthony D. Watson, the carpentry work,

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and J. E. Blanton, the superintendent, has been in charge of the buying and transportation of material and supplies. To these workmen Dr. Frissell addressed a few words of congratulation on this their proudest achievement of work which would stand to future generations as a monument of the handiwork of the Negroes of St. Helena after fifty years of freedom.

This building is to house the carpentry, cobbling, and native basketry work which have quite outgrown the little shop where they have been carried on in connection with the agricultural work since the re-organization of the Penn School as an agricultural and industrial school about seven years ago. In addition it provides for the blacksmith, wheelwright, and paint shops which have been greatly needed on the Island.

One of the farmers received this building, which will mean so much to the future farmers of St. Helena, on behalf of the Island, and J. E. Blanton, the superintendent of industries, made the response for the school. He voiced the gratitude of the people for all that the Penn School has meant to them in the past, as well as their appreciation of what this new development must mean for the future.

Among the guests of the school at this celebration were Dr. H. B. Frissell, Principal of Hampton Institute, Va.; Dr. S. C. Mitchell, President of the University of South Carolina; Mrs. Wm. Jenks of Philadelphia, a niece of Miss Towne; Mrs. T. E. Ruggle of Milton, Mass., a sister of Miss Ellen Murray; Mr. and Mrs. Alfred Collins Maule of Philadelphia; Rev. George W. Paine of New Haven, Conn., with Miss Ethel Paine; Miss Marion Homans and Mrs. John Jeffries of Boston, Mass.; and Mrs. Charles F. House of Painesville, Ohio. Two boats brought over a large number of guests from Beaufort including General Robert Smalls, Mr. Shanklin, principal of the Port Royal Industrial School, Mr. Moore, principal of the Beaufort High School, Mr. and Mrs. George Waterhouse and Senator Niels Christensen.

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Annual Catalogue, (Illustrated)

Principal's Report

Negro Conference Reports

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My Neighbor, the Negro, Samuel C. Mitchell

The Negro in Country Life, Jackson Davis

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Nature Study Libraries, consisting of sixteen books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

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Bailey's Principles of Agriculture
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Comstock's Insect Life
Dana's Plants and Their Children
Hodge's Nature Study and Life
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Miller's Brook Book
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International Conference on the Negro

THE SOUTHERN WORKMAN

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Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

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The Hampton Normal and Agricultural Institute

HAMPTON VIRGINIA

H. B. FRISSELL, Principal — F. K. ROGERS, Treasurer
G. P. PHENIX, Vice Principal — W. H. SCOVILLE, Secretary
H. B. TURNER, Chaplain

What it is	An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878
Object	To train teachers and industrial leaders
Equipment	Land, 1200 acres; buildings, 135
Courses	Academic, trade, agriculture, business, home economics
Enrollment	Negroes, 1234; Indians, 74; total, 1308
Results	Graduates, 1612; ex-students, over 6000 Outgrowths: Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes
Needs	$125,000 annually above regular income $1,000,000 Endowment Fund Scholarships Academic: Permanent $2000 each Annual 70 " Industrial: Permanent $50 " Annual 30 "

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia

FORM OF BEQUEST

I give and devise to the trustees of The Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of _____ *dollars, payable*

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The Southern Workman

Published monthly by

The Hampton Normal and Agricultural Institute

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THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

EDITORIAL STAFF

H. B. FRISSELL
HELEN W. LUDLOW
J. E. DAVIS
W. L. BROWN
W. A. AERY, Business Manager
W. T. B. WILLIAMS

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The Southern Workman

VOL. XLI JUNE 1912 NO. 6

Editorials

The International Conference on the Negro

The International Conference on the Negro held at Tuskegee in April brought together representatives of eighteen foreign countries and twenty-five missionary societies.

The meeting was of great value to those who have to do with the education of the Negro in this country in giving them a broader outlook on his condition, and was helpful to those from foreign countries in showing them what is being done for the Negro in America. The Negro problem in South Africa is entirely different from what it is in Central or West Africa. Barbadoes and Jamaica in the West Indies present still different conditions. From all these countries, however, came the call for a type of education similar to that worked out at Hampton and Tuskegee which will fit the people to meet the conditions of the communities in which they live. The story of Liberia illustrates as well as any the need for this sort of education. The Liberio-Americans whose ancestors had been sent to the United States during slavery days naturally looked upon all work of the hand with contempt. Monrovia College therefore offered courses in Greek and Latin and Hebrew but gave no instruction in trades, the

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tilling of the soil, or the doing of any other practical thing. The thought was to exploit the native African as he had been exploited in America.

Mr. E. D. Morel, whose paper is given in full in the present number of the SOUTHERN WORKMAN, told of the disastrous effects of the endeavor by Belgium to introduce this system of exploitation in the Congo and by Portugal in West and East Africa. Not only have these countries re-established slavery but they have introduced a sort of slavery worse in some respects than that which existed in the old days. While Mr. Morel sympathizes with the missionary in his work he realizes that in many cases he has endeavored to "Europeanize his converts rather than to be content to build up by slow degrees a better African out of the raw material upon which he had to work." "The general standpoint of approach," he says, "appears to be that African customs, African religion, African social life are bad, and that the African should be induced forthwith to discard them, don European clothes, and become as little African as he can possibly be." When he says, "Speaking broadly, missionary effort, especially in Western Africa, has been a failure," we are inclined to disagree with him. In his admirable book, "Black and White in Southeast Africa," Mr. Maurice S. Evans, who also delivered a paper at the Conference, says: "Those who sit in the seat of the scorner and sarcastically talk of the moral pocket-handkerchief ideal of the missionary do not know of the heart searchings of many who, while never relinquishing their primary object, do feel the complexity of the problem growing more to more. The fact that the true way is not to make the black man a poor imitation of the white man with an adopted creed and civilization, in the evolution of which he has had no part, is being brought home to some of those who are working in this field." It will come as a surprise to many to learn that missionary effort is the only force which has yet, in any direct way, attempted the education and uplift of the Bantu people over a large part of Southeast Africa. This fact is true, to a large extent, through the whole of Africa.

A most interesting paper given in the present number of the SOUTHERN WORKMAN is that of Prof. W. I. Thomas of the University of Chicago on "Education and Racial Traits." As he says, "The real problem is to adjust the educational policy not to mental traits in the biological sense but to the grades of culture existing among the different races." With reference to race superiority and inferiority he says the new view of heredity means that the whole record of civilization has left no mark on the brain structure of the white child.

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"The popular statement," says Professor Thomas, "that the Negro will have to be educated for thousands of years before he is as capable as the white becomes absurd." He endeavors to show that what is needed is a proper environment; such an environment a school like Tuskegee provides. He shows that a backward race "tends to imitate the weaker side of what we are pleased to call civilization—its luxury, leisure, vices, and classical learning. In Tuskegee we have an opportunity to see the Negro developed under a leadership which selects and presents sane copies." Dr. Robert E. Park, in an interesting paper on "Education by Cultural Groups," shows how the Tuskegee environment is secured.

Dr. Washington, speaking of Hampton's work, makes the following generous and discriminating statement of what it is accomplishing:

"The International Race Congress held at Tuskegee convinced me of one thing that I was never convinced of before and that is that Hampton, through its work, is exerting a powerful influence in the direction of higher civilization for all the dark races of the world.

"Persons who visit Hampton from time to time may feel that the expense incurred in educating the students is large, but Hampton's work is by no means confined to the education of the few hundred students who are on the rolls of the Institute. Hampton methods are being sought after and used throughout the world where dark races are being educated. This was referred to time and time again by the delegates to our recent International Congress.

"Every teacher at Hampton, every student, and every friend who contributes even a small sum to the work of Hampton, even if he make no other contribution than a sympathetic word or a prayer for the success of the school, is helping forward the higher civilization of all the dark-skinned people of the world.

"Hampton is indeed the experiment station to which dark races in Africa, South America, and the West Indies are looking and they are being guided and reared by what is done daily upon the grounds of Hampton Institute."

Some Recent Wrongs to the Indians

The difficulty of securing justice for the Indian seems not to grow less with the passing of the years. For while, on the one hand, there is constant effort by the various volunteer organizations such as the Indian Rights Association, the National Indian Association, the Mohonk Conference, yes and by the Indian Office also, to arouse public opinion and to insist upon fair dealings with the tribespeople, there is, on the other hand, an ever increasing pressure and avarice on the part of the white man to acquire the Indians' rights to land and water. This is in

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part due to the steady increase of population on the borders of the reservations, and to the fact that in this population are a good many white men who appear to think that the Indian has no rights which they are bound to respect, and who have no conscience when a question of land ownership is involved. There is therefore a good deal of ground for the charge sometimes made that white men are pressing on the frontier as never before and that the rights of the Indians are being ignored as in former days.

A number of instances have recently come to light which accentuate these charges. There is the case of the Pimas who have been reduced to a distressing condition through the loss of water for irrigation. Water was formerly supplied to them in abundance from the Gila River, until the white settlers farther up the stream drew off this water for themselves and left the poor Indians hopeless and miserable through the failure of their crops. Other causes, too, contributed to their distress, but of all this the public is now pretty widely informed. Partly because of this publicity, perhaps, but more particularly because Commissioner Valentine himself finally made a personal inspection of the reservation and became convinced of the genuineness of their wrongs, the fortunes of these Indians seem now to be on the mend though much still remains to be done.

Another unfortunate case is that of the Navahoes. These Indians in Arizona and New Mexico number some 30,000 and are among the best of the Western tribes. They have hitherto been self-supporting through agriculture, stockraising, and the weaving of blankets. But it seems that just now white men are looking with longing eyes upon some of their lands, especially the timbered lands, and are trying to get possession of them by every kind or trickery at their command.

Worst of all, perhaps, is the case of the Chippewas who have already been extensively deprived of their lands through what are believed to be colossal frauds, and who, in addition to being defrauded, are sadly reduced by the ravages of tuberculosis and trachoma. Their case is now receiving considerable attention, partly as a result of the official investigation by Inspector Linnen and partly through an independent investigation conducted by Professor W. K. Morehead of Andover, Mass. Professor Morehead's statements made at a public meeting at the Twentieth Century Club of Boston, held under the auspices of the Indian Citizenship Committee, resulted in the adoption of resolutions urging President Taft "to do all in his power to right the wrongs that have been done to the Indians in the past; to

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stop the injustices that still continue; and to lift Indian affairs out of politics." The Board of Indian Commissioners has had the Chippewa situation under discussion, and other agencies have been at work on behalf of this tribe. A commission of inquiry from the Department of the Interior and the Department of Justice has now been sent to the reservation. Whatever relief may be afforded at this stage will probably be extended to these Indians and it is earnestly to be hoped that if there is any proof of fraud those who are guilty may be brought to punishment.

But what lesson, if any, is to be derived from such a recital of wrongs done to the Indians? Obviously an ounce of prevention in such cases would be worth a pound of cure. One thing that is needed, then, is the creation of a strong public sentiment which shall be everywhere felt to quicken the sense of right and justice in all our dealings with dependent peoples; and, with this, a prompt prosecution and punishment of wrong doers, so that the practice of frauds upon the Indians will be not only unpopular but unprofitable as well.

Mr. Howe and the Dixie Hospital

When General Armstrong was sent down to the Virginia peninsula after the war to administer the affairs of the Freedmen's Bureau he found a Yankee soldier, Albert Howe, in the town of Hampton, who, having completed his service in the war in connection with a Massachusetts regiment, had opened a store and determined to make a home in the Old Dominion. When the General started the Hampton School he beckoned to the Yankee soldier much as the Great Master did to the fishermen on the shore of the Sea of Galilee and said to him, "Follow me." As the fishermen left their nets and followed Christ, so Mr. Howe left his store and followed General Armstrong. Through all the early years of the school's struggle he was the General's "Fidus Achates." The school grounds, the buildings, the boys who have gone out from Hampton all bear the marks of Mr. Howe's faithful labor. Not many months ago his friends gathered in Marshall Hall on his seventy-fifth birthday and Mr. Ogden presented him with a loving cup as a slight token of the affection which the school's workers have for this faithful veteran who is in thought and feeling the youngest of them all.

Mr. Howe still retains his place in the school Faculty and Business Committee where he is an important factor, but much of his thought and time has been given to the Hampton Training School for Nurses and Dixie Hospital of which he is treasurer and for which he is

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largely responsible. This training school for colored nurses was organized twenty-one years ago by Miss Alice M. Bacon of New Haven, through whose efforts it was supported so long as the remained at Hampton, and whose interest in it still continues. General Armstrong contributed toward the nurses' home the whole of the small legacy left him by his mother. The Dixie Hospital has rendered a service to white and colored people of the county which cannot be estimated, and out from the training school has gone a company of well-trained nurses. While the institution has a separate organization of its own and is largely dependent upon the community for its support, it is closely associated with the Hampton School. With its aid a beautiful lot has been purchased on the shore of Hampton Creek in a very central location and excellent plans have been made for a new building to replace the old quarters, long since outgrown. Forty-six thousand dollars have been raised and the foundations of the new building are now being laid; twenty thousand dollars more are needed to complete and furnish it. Any contributions can be sent to Mr. Albert Howe, Hampton Institute, Hampton, Va.

Hampton's Summer Campaign

On the school grounds, looking out over Hampton Creek, a little group of tents has been pitched. Here a company of thirty Hampton students are learning the ways of camp life. On Saturday, May 11, they broke camp, marched four miles into the country, and spent the Sabbath together, sleeping in their tents, cooking their food, and holding their religious services.

The object of this encampment and drill is to prepare these students for a campaign of ninety days in the North. For many years a small company of Hampton students has held meetings at Mohonk and Minnewaska, in the White Mountains, and at Bar Harbor and other points on the New England coast, singing plantation melodies, telling the stories of their lives, and helping Northern audiences to understand what Hampton is trying to do for the Indian and the Negro. Many difficulties have been encountered, especially in finding proper accommodations for the students and in securing suitable places for meetings. This year the camp will solve the problem of board and lodging for the students, and the meetings will be held out of doors on private lawns which will be much more attractive than hotel parlors. There will be many novel and unique features. The Indian and Zulu dances will give a most interesting exhibition of the life of these two races. The large chorus will

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present the plantation melodies in a way that was impossible with the quartet. There will be scenes from slave life and the early days of the Hampton School such as were given at Anniversary. The thoroughly trained students in their military suits in their own encampment, cooking their own food and caring for their quarters, will present an interesting object lesson in Hampton methods.

The first encampment will probably be in New Haven where the Woolsey Hall Hampton meeting in the winter, crowded to overflowing, created an enthusiasm for the school both in the college and city that insures a successful gathering in early June. Friends in Hartford have interested themselves in making the meeting there a success. At Huntington, L. I., Plainfield, N. J., Dobbs Ferry and Bronxville, N. Y., private lawns have been offered for the encampment. While the route is not definitely fixed it is probable that Washington and Litchfield, Ct., Berkshire County, Mass., New London and Watch Hill, Newport, and the North Shore of Massachussetts, Poland Springs and Rockland, Bar Harbor and Northeast Harbor, Me., the White Mountains, Vermont, Lake George, and Lakes Mohonk and Minnewaska will be visited. While the raising of funds to make Hampton's work possible is an important object of the campaign, the creation of a belief in the possibilities of the two races represented and an ocular demonstration of what a practical education will accomplish are ends of no less importance.

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CONSERVATION FOR THE INDIANS

BY F. G. SPECK

IN most of the opinions expressed by philanthropists there has been a noticeable absence of what may be termed the conservative aspect in dealing with the problems presented to tribes of people whose culture is not the same as ours. The question which seems to have been uppermost in the minds of most of those who have interested themselves in the problems of the Indians has been how to induce the Indian to absorb the modern form of civilization which has so suddenly surrounded him, without considering how much of this it is good for him to absorb. It is from this point of view that our paper starts, recognizing that there are many questionably beneficial ideas and institutions embraced in our culture which we ourselves, who have originated and developed it, hardly know how to deal with. And it is indeed to be hoped that the less advanced folk, who have had until now no occasion to meet such problems, may if possible avoid them by steering a course less full of bewildering complexities.

As everyone recognizes, there are many sterling qualities of Indian character, many well-tested ideas and ingenuities, many quaint and picturesque aspects that have survived through generations of eliminating experience, all of which go to make up the Indian's psychological being. A national dignity in any people demands a national feeling of self-pride through love of language, customs, kin, and tribal identity. This is exactly what we realize as being so necessary to the younger generation of Americans; it constitutes the patriotism which we so much desire. Since the Indian can never be a white man, why should he be either forced or cajoled into reducing himself to an anomaly? The institutions of native Indian culture, the arts and eccentricities harmless from a white man's point of view, entitle the simplest tribes to a rank higher than many branches of our own race, whose low level is attributable to self-deculturation. Should this not prove a lesson to Indian educators and to the natives themselves, lest they become lustreless and culturally degenerated? I have

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seen only too many examples of this in communities on the frontier where the average status of the Indians is actually better than that of their white neighbors. These comparisons are not exaggerated, they are deliberately and advisedly presented. There is considerable difference between the esteem in which different tribes are held by their white neighbors. I have found almost everywhere in the contact between the two races that in regions where the Indian has held in a greater degree to his native qualities he is in proportion more respected. Concretely let us take the Micmacs and Malisits of New Brunswick in comparison with the Penobscots of Maine. The New Brunswick Indians for some reason have allowed English sentiment to submerge their race pride to a certain degree, the result being that their social rank at home is low. But in Maine the Indians have borne themselves with more pride, are more openly tenacious of their individuality, and are in consequence respected in their state. This difference of feeling has led to a steady emigration of New Brunswick Indians into Maine and New England in general. It seems that bitter hostility of the races in early times has left a more wholesome and respected friendship in the States, where conflicts were worse, than in the provinces, where friendship of a mild tenor, flavored with condescension on the part of the white man, has always prevailed.

The respect in which the Indian is held in many communities is due to his rigid maintenance of individuality in manners and actions. He has earned this by stolid opposition to foreign influences, where other races coming into contact with the white man have lost it entirely through the collapse of their own individuality under the dominance of the latter. In the case of the Negro and the Indian, for instance, the unenviable present social position of the Negro masses is undeniably partly due to the way in which they have faithfully allowed their native originality to become annihilated. In the first place the Negro, as a rule. submitted to slavery almost cheerfully after the first generation of subjugation, forgetting his native African language, institutions, virtues, such as they were, and all that made him stand for something independent. These latter cultural traits he relinquished of his own accord. And now that the white man has graced him with every one of his own cultural traits so that the black man appears to be different from him only in skin, feature, and hair, the teacher has turned on his willing black pupils with intolerance and hostility. Surely the experiment in mild submission has not proved an advantage to the Negro, so far as his social rank is concerned.

The Indian on the other hand never submitted to even a moment-

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ary slavery, he has admirably clung to his language and many of his institutions, and thereby held himself apart from a debased cultural and moral subjugation to the dominant race. Can we look for a better example of intelligent national conservatism than to the Irish who have long been struggling with a problem of cultural extinction much the same as that of the Indian. Are not the public efforts of the intelligent Irish to resuscitate and preserve the Gælic language and literature by school legislation, of the greatest significance to Indian educators? In Germany, too, the same tendency is observable where societies and refined public sentiment are strong for the preservation of the homely country national costumes, dialects, and ways in general. More than this, even at home, ethnologists from the different leading scientific institutions here are eagerly trying to preserve complete records of these indigenous cultures, and at the same time to stimulate them to stand up against the destructive influences of misdirected, self-appointed iconoclasts. The Indian should be made aware of and even warned against the too enthusiastic self-conceit of the dominant race. Perhaps one of our greatest but least realized faults is our enthusiasm for ourselves, possibly through failing to realize our own cultural setting. When one fails to pause and analyze himself he is very apt to grow bigoted in his own self-satisfaction and unsympathetic with others who are not just like him in all respects. Such a state is indeed an outgrowth of ignorance.

The question naturally arises, What function in life could be fulfilled by a people in a state of primitive culture like that of the Indian? The answer is obviously simple. There are, and it is to be hoped there always will be, vast tracts of uninhabited wilderness on this continent which are one of its greatest glories. These energizing wilds have produced the typical American backwoodsman and plainsman, simple, honest, sturdy types of manhood which have earned for this country a respected name, associated with pioneer deeds, among European nations. Since these great forests, mountains, and plains have been the ideal home of the Indian and will always be his home through natural choice, is it not most inadvisable to try to transplant him from an ideal life in the open country, which indeed most of us aspire to ourselves some day when fortune permits, to become a mere hireling in the more congested parts of the country? I refer by this to the policy of tribal disintegration advocated in print by some educators with the idea of coercing the Indian to deliberately lose his tribal and racial identity and cast in his lot in modern competitive industrial life with European immigrants. This, of course, as anyone must realize, lowers the social rank of the Indian to the plane of the most decultured Ital-

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ian or Polish laborer, or mine and factory hand. As many intelligent natives express themselves, why should the Indian not be granted the same cultural tolerance as other races and sects in this country enjoy, many of them professing as well as practicing more apparent economic and religious absurdities than the untutored natives. Philanthropic concern should, it seems, be more properly directed by Anglo-Saxons in more conservative channels in dealing with a race of native people who, not a mite inferior to the average European peasant, are capable of choosing their own course if given the constitutional freedom and protection which they desire.

Approaching the conservation question from a more sentimental point of view there is still another consideration of weight which should not be overlooked. The American people are just awakening to the exuberant wealth of native Indian literature, music, and art. There is probably enough rich material in the several hundred different American Indian tribes to tinge the esthetic type of culture in this country with a most refreshing coloring. With the awakened responsibilities among the white people in preserving this rich native field for future cultivation, the Indians should be no less assiduous in maintaining the sources. Not far in the future this is bound to become not only a source of income to many Indians but it is going to be a means of elevating the race to a position which cannot be equalled by other elements of the American populace, because they have in so much greater a degree lost their national traditions and indigenous traits.

In dealing with the problems presented by dominating contact with a native race possessing such strong, admirable national feelings and precious traditions, is it not demanded to adopt a most conservative policy lest we wreck our power to restore what we wish to upbuild? The occasion demands that the natives be met half way with sympathetic tolerance, by making their own natural and well-adapted method of life, in so far as it can be wisely followed nowadays, as prosperous and congenial to them as possible. Such a policy would avoid such puerile incongruities as result from misdirected education. I have in mind a Penobscot who is now supposed to be doing very well as a guide in his native Maine forests, a vocation to which these Indians are particularly well adapted. At school he was taught the trade of carriage making. This laughable business asset he carried home with him to his people among whom there are no carriages and only one horse! Conservatively handled, conditions will naturally and automatically adjust themselves to a rational compromise in culture between what is good and valuable in the native system and what is good and valuable in the white man's, instead of bringing about cruel obliteration of the culture

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of a people who have every desire and right to perpetuate themselves and their ethnic heritage forever.

An autochthonous organization of native Indians representing the different tribes of this country has been founded within the past year under the name of the Society of American Indians. Let us hope that these intelligent people will not fail to realize the importance to themselves of some form of the conservation policy in building the foundations of their well-deserved racial prestige.

BACK HOME

LOUISE ALSTON BURLEIGH

HOME again, Miss Lucy,
Yes, de air is mighty sweet,
Dar's heaps of love an' music
In dese daisies roun' ma feet.
O de days is long an' lazy
An' de night breeze' gentle chill
Roun' Mammy's lil' cabin
Ovah yondah, 'hin' de hill.

Been a lot, Miss Lucy,
Seen de fin'es in de lan,'
Been way 'cross de ocean,
An' I values God's great plan.
But dis is jes de sweetes' spot,
Each time it's sweeter still,
Yes 'm—Mammy's lil' cabin
Ovah yondah, 'by de hill.

De man what wrote dat ole song
An' called it "Home, sweet home,"
He sholy had a mammy
An' a deah old place to roam.'
Guess t'was jes lak dat, Miss Lucy,
Full of love from sill to sill,
Like dat smile an' heart o' welcome
Ovah yondah, 'hin 'de hill.

But Mammy's gittin' feeble,
An' de chillens up and growed,
Fus' I th'ot I was mistaken
But I took de path I knowed.
O dar's so much hope and beauty
An' so much real good will;
God bless an' keep ma Mammy
Ovah yondah, 'hin 'de hill.

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THE ECONOMIC CONDITION OF NEGROES IN THE NORTH

FOURTH PAPER: GROWTH OF THE NORTHERN NEGRO POPULATION

BY R. R. WRIGHT, JR.

IT is said that the Negro race is the only one which in modern times has moved from the torrid to the temperate zone—more than twenty degrees in latitude—and survived. The first Negroes came from the neighborhood of the equator, from a territory varying from ten to fifteen degrees above and below this imaginary belt. Those who came to the North settled above the thirty-sixth degree of latitude north. Their first problem was adjustment to this colder climate. That there should have been great waste of life during this adjustment is only natural, for every race which has changed its location, even if remaining in its own heat zone, has sustained heavy losses by reason of high mortality. The frequency of deaths, due to lack of adjustment to changed conditions, was one of the things which made slavery unprofitable in the North and thus helped to arouse the moral conscience of the North.

After nearly three hundred years complete adjustment has not taken place, but conditions are such as to point to the undeniable fact that the Negro's physical constitution can survive this climate. The case is now not so much one of racial adaptability as of the individual's care of his health. That the death and sickness rate of Negroes in the North is not due solely or chiefly to baneful climatic influences is shown by the fact that the mortality of Northern city Negroes is less than that of Southern city Negroes, who, presumably, have climatic advantages. According to the mortality statistics given out by the Census Department, which, though not perfect, are our best guide, the death rate among Negroes in New York, Chicago, Philadelphia, Boston, Indianapolis, Columbus, Cleveland, Buffalo, New York, and Pittsburg, was lower than that of Negroes in all of the following Southern cities: Washington, Baltimore, New Orleans, Memphis, Louisville, St. Louis, Atlanta, Richmond, Nashville, Savannah, Charleston, and Norfolk, as the following table will show:

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DEATH RATE OF NEGROES PER 1000 NEGRO INHABITANTS			Census 1900
NORTHERN CITIES	DEATHS PER 1000 INHABITANTS	SOUTHERN CITIES	DEATHS PER 1000 INHABITANTS
New York	21.3	Washington	31.0
Chicago	21.6	Baltimore	31.2
Philadelphia	24.3	New Orleans	42.4
Boston	25.5	Memphis	28.6
Indianapolis	23.8	Louisville	28.7
Columbus	21.2	St. Louis	32.2
Cincinnati	29.5	Atlanta	31.8
Cleveland	18 0	Richmond	38.1
Pittsburg	25.9	Nashville	32.8
Buffalo	25.5	Savannah	43.3
New Haven	31.8	Charleston	46.7
Newark	29.7	Norfolk	33.8

If these figures mean anything they certainly disprove any theory as to the great influence of Northern climate on the Negro. In fact the most southernly cities appear to have the highest mortality rate. Savannah, Charleston, and New Orleans are further south than any of the other Southern cities, and their mortality rate is far higher than all the rest, while their rate is twice that for New York and Chicago. Nor is that the only indication. According to the census the death rate of Northern Negroes is frequently lower than that of whites in Southern cities.

In 1900 the death rate of whites in Atlanta, Georgia, was reported as 23.1 per 1000 white inhabitants; Charleston, 25.6; Jacksonville, Fla. 25.6; Key West 28.5; Mobile 21.9; Nashville 20.8; Natchez 27.2; New Orleans 23.8; Memphis 21.9; Petersburg, Va., 27.9; Paducah, Ky., 25.1; Richmond 24.5; Savannah 24.7; Shreveport, La., 32.7; in all of which the death rate among whites was lower than that of Negroes of the same city, but was higher than the death rate of Negroes in Chicago (21.6 per 1000), and Cleveland (18.0), Columbus, Ohio (21.2), Jacksonville., Ill. (19.9), and Evansville, Ind. (22.0). The rate in Pittsburg, Pa. (was 25.9).

In those diseases which popular opinion connects with a cold climate; *e. g.* consumption, and pneumonia, the mortality of some Southern city Negroes exceeds that of Negroes in the North. In New York there were 533.4 deaths of Negroes from consumption for every 100,000 Negro inhabitants in 1900, while in New Orleans, one of the southernmost cities and the largest city of the South, the death rate of Negroes from consumption was 629.5 per 100,000 Negroes. In Philadelphia the rate was 458.0, while in Richmond, Va., it was 474.4; in Chicago it was 537.6 and in St. Louis 594.1; in Cleveland, on the shores of Lake Erie, the rate was 393.2, in Louisville 406, and in Savannah 529.6; Newark, N. J., New Haven, Conn., and

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Cincinnati, Ohio, compare, as regards consumption, more than favorably with Memphis and Nashville, Tenn. Still, the mortality of Negroes is higher in all Northern cities than that of whites, and the same holds good for the country districts according, to the information at hand.

In the last bulletin of the census on mortality, no mortality rates are given for Negroes, though we probably have here the best record of the number of deaths of Negroes that has ever been published and a review of the figures for Northern cities cannot but prove profitable.

The census of 1900 gave the Negroes a mortality rate among infants about twice as great as among whites. In the cities of the registration states, which were chiefly in the North, the death rate for Negro infants under one year of age was 397.2 to each 1000 living Negroes under one year of age, whereas the rate for whites was 180.4. The census bulletin of 1910 gives no definite information regarding the population under one year of age but gives the following information with regard to the proportion which deaths under one and five years of age bear to the whole number of deaths, as the following table will show:

NUMBER OF DEATHS OF WHITE AND COLORED CHILDREN PER 100 DEATHS AT ALL AGES

CITY	Out of every 100 deaths at all ages in 1909 there were			
	UNDER ONE YEAR		UNDER FIVE YEARS	
	WHITE	COLORED	WHITE	COLORED
Chicago, Ill.	21	11	30	17
Evansville, Ind.	16	11	22	21
Indianapolis, Ind.	13	15	18	24
Jeffersonville, Ind.	15	25	25	29
Kansas City, Kan.	19	15	26	23
Leavensworth, Kans.	15	11	19	18
Boston, Mass.	19	17	27	25
Kansas City, Mo.	17	14	23	20
St. Louis, Mo.	16	12	24	18
Atlantic City, N. J.	17	22	21	32
Long Branch, N. J.	16	16	20	16
New York, N. Y.	21	23	33	34
Carlisle. Pa.	15	13	18	25
Philadelphia. Pa.	20	25	28	35
Pittsburg, Pa.	23	18	33	29
Cincinnati, O.	14	14	18	23
Springfield, O.	14	7	17	15
Portland, Ore.	16	8	22	11
Steelton, Pa.	35	29	48	29
West Chester, Pa.	9	17	13	26
Chester, Pa.	28	25	35	35

The above table shows the deaths of colored and white persons in all the registration cities of the North where a separation is made,

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except San Francisco,—twenty-one in all. In thirteen of these cities the proportion of Negro children dying under one year was less than that of whites, while the opposite was true in seven. In twelve cities also, Negroes dying under five years old formed a smaller percentage of all deaths of Negroes than the number of whites dying under five years of age bears to all white people. In the large cities, however, where Negroes are more crowded, the percentage of Negroes dying in the first five years is usually higher than that of whites. In New York 21 per cent of the whites who died were under one year of age, and 33 per cent under five years, a very large per cent, while 23 per cent of the Negroes who died were under one year and 34 per cent under five years of age. In Philadelphia, twenty per cent of the whites were under one year and 25 per cent of the Negroes, while 28 per cent of the whites were under five years of age and 35 per cent of the Negroes. In Chicago, Pittsburg, and St. Louis, however, conditions were reversed.

Just what these figures mean is hard to determine. Until we know the exact population we cannot tell the deaths per 1000 of the population, and until we know the birth rate, the real significance of infant mortality cannot be known. The above figures do not show that the infant mortality of Negroes is much greater than that of whites except in Philadelphia and New York. It is probably true that in a large number of places in the North the rate is less for Negroes than whites. This may be explained by a smaller birth rate among Negroes and a larger death rate from the diseases belonging to manhood and womanhood.

The disease which is probably the direct cause of the high mortality of the Negroes is tuberculosis, especially tuberculosis of the lungs, commonly called consumption. Due to this disease, the mortality of the Negro is about twice as great as that of the whites.

Based upon the census reports for 1910 the table on the opposite page has been constructed, showing the number of deaths from tuberculosis of the lungs for white and colored persons, and showing the percentage these deaths bear to the total number of deaths from all causes.

This table shows that tuberculosis of the lungs almost uniformly causes a larger proportion of deaths among Negroes than among whites. Atlantic City, N. J. seems to be the exception. The percentage among the Negroes there is about twice that among whites.

In those cities having more than one hundred Negro deaths the highest percentage is in Cincinnati, Ohio, where also tuberculosis of the lungs causes the largest percentage of deaths among whites.

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Deaths from tuberculosis of the lungs for white and colored persons for registration cities in the North, and the percentage these deaths bear to the total number of deaths from all causes, based upon the Census report of 1910.

CITY	WHITE			COLORED		
	TOTAL DEATHS	TUBERCULOSIS	PERCENT	TOTAL DEATHS	TUBERCULOSIS	PERCENT
Evansville, Ind.	796	84	10.5	109	19	17.5
Chicago, Ill.	30,281	3,128	10.3	1,015	218	21.4
Indianapolis, Ind.	2,835	318	11.2	452	99	21.9
Jeffersonville, Ind.	144	14	9.7	24	4	16.6
Kansas City, Kan.	977	103	10.5	204	28	13.7
Leavenworth, Kan.	271	18	6.6	62	11	17.7
Boston, Mass.	10,733	990	9.2	323	54	16.7
Kansas City, Mo.	2,899	210	7.2	590	121	20.5
St. Louis, Mo.	9,566	943	9.8	1,173	257	21.9
Atlantic City, N.J.	531	39	7.3	152	10	6.6
Long Branch, N.J.	230	10	4.3	32	7	21.9
New York, N.Y.	71,890	8,123	11.3	2,373	493	20.8
Cincinnati, O.	5,386	698	12.9	552	146	26.3
Springfield, O.	474	46	9.7	88	14	15.9
Portland, Ore.	1,799	135	7.5	79	21	26.6
Carlisle, Pa.	137	10	7.3	24	5	20.8
Chester, Pa.	474	39	8.2	129	22	17.1
Philadelphia, Pa.	22,914	2,463	10.8	2,115	420	19.9
Pittsburg, Pa.	7,823	492	6.3	520	84	16.1
Steelton, Pa.	162	14	8.6	21	5	23.8
West Chester, Pa.	151	17	11.2	47	6	12.8

St Louis and Indianapolis follow next with 21.9 per cent for Negroes. Then comes Chicago with 21.4 per cent followed by New York with 20.8 per cent, Kansas City, Mo. with 20.5, and Philadelphia with 19.9 per cent. Between the largest cities, Chicago, New York, and Philadelphia, there is less than two per cent variation in the percentage of deaths from tuberculosis of the lungs among Negroes, the average being 20.5 per cent of all deaths, which is a little less than double the percentage of those dying from the same disease among whites.

The high death rate of the Negroes is possibly due to economic rather than to racial causes. Unfortunately we do not have the death rates of the various economic groups in order to make fair comparison. I have therefore sent letters of inquiry to the municipal departments of health for information as to the sanitary condition of the Negroes in various cities. In the larger cities—New York, Chicago, Philadelphia, and Pittsburg—they are very much crowded, and in these cities we find the largest proportion of infant mortality and deaths from tuberculosis of the lungs. In all of these cities the Negro population is more or less segregated. That is, while Negroes are scattered over nearly all parts of the city, there are portions largely enough colored to be known as colored districts, and these are generally in the poorer sections of the cities.

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To the question, Are Negroes segregated? officials of the following cities answer the question negatively:

East St. Louis, Mo., Rockford, Jacksonville, and Peoria, Ill., Milwaukee, Wis., Buxton, Iowa, Grand Rapids, Mich., Minneapolis and St. Paul, Minn., Leavenworth, Kan., Hamilton, Ontario, South Bend, Indianapolis, and New Albany, Ind., Springfield and Dayton, Ohio, Montclair, N. J., Yonkers, N. Y., Springfield, Mass., Newport, R. I., and Portland, Me. It must be noted, however, that in some of these cities whose officials say there is no segregation the process seems to be going on, and though Negroes do not occupy any large section exclusively, there are sections where they are very prominent.

In Springfield, Ill., "They can live anywhere, but from choice confine themselves to certain places."

Davenport, Iowa, "They are somewhat segregated by their own motion."

Ypsilanti, Mich., "Negroes live in cheaper houses in the outskirts."

Richmond, Ind., "They live mostly in North Richmond."

Xenia, Ohio, "They are mostly in one part of the city—the East End."

Orange, N. J., "They are somewhat scattered but chiefly in two sections.

Elizabeth, N. J., "Mainly three sections have Negroes."

Syracuse, N. Y., "They live mostly in one part of the city."

New Haven, Connecticut, "Negroes are segregated except where they own their own houses."

Bridgeport, Conn., "They are not segregated exactly, but do live principally in one section."

Cambridge, Mass.," They live mostly in one part of the city."

As to the sanitary conditions in Negro sections, officials answered as follows:

Ann Arbor, Mich., "Negro sections are worse than white."

Omaha, Nebraska, "The sanitary conditions are bad, the same as among Chinese, Italians, and Polanders."

New Brunswick, N. J., "Sanitary conditions of sections in which the Negroes live compare favorably with any of the sections populated by immigrants, especially immigrants who have reached us within the last four or five years."

St. Paul, Minn., "Negro sections are ordinarily clean, about the same as white.

Lancaster, Pa., "They compare favorably with the white sections."

Topeka, Kan., "Negro sections not in as good sanitary condition as white ones."

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Los Angeles, Cal., "Negro sections are about the same as those occupied by whites of equal means."

Lawrence, Kan., "I would say that the mode of living, physical condition, and sanitary condition differ very little from those of the average white laboring people."

Providence, R. I., "Negro sections are fair, same as the other sections of the city where the poor classes live."

The officer in Hackensack, N. J., who says that the Negroes are not the physical equals of the whites and who accounts for the excessive mortality of Negroes in his community by the one word, "race," throws considerable light upon the subject by what he writes regarding the segregation of Negroes in his town: "They are generally settled in low, swampy places and are crowded into ramshackle tene-

THE CENTER OF "HELL'S HALF ACRE," PHILADELPHIA

ments. Some few families live in decent dwellings of their own," which seems to point to the fact that social conditions do have some effect even in Hackensack.

Showing the effect of sanitary and economic conditions as affecting the death rate, many cities report the death rate of Negroes below that of our foreign immigrants. The answer of the officer in New Brunswick, N. J. may be taken as most nearly typical: "In my judgment the death rate among immigrants and especially among their children is larger than that of the Negro population."

From the above, two things seem clear; namely, that though the Negro's mortality is high, much higher than that of whites, this mortality is not due primarily to the Northern climate or to racial peculiarities.

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The cause of the high mortality is probably the low economic position of the Negro. One of the accompanying circumstances of this low economic condition is ignorance—ignorance of the laws of sanitation, of the causes of disease, of methods of preventing disease, and of the proper care of the sick. With this, of course, goes poverty, which means undue exposure, lack of proper shelter and clothing, lack of medical attention, and indulgence in patent medicines. The old herb doctor with his primitive methods, even his conjuration, has found a place in Negro districts in large cities. Then there is hard work. The women are chiefly domestics, with long hours and indoor work. This kind of work has always been attended with high mortality. The men are also domestics and personal workers, or common laborers who must be exposed to all sorts of weather and who must do the hard, heavy, and disagreeable work of a great city. The wages are small and of course the bodily comforts are few.

Until recently the Negroes of the North did not reproduce themselves; the great increase of Negroes in the large cities was due chiefly to immigration from the South. To an extent, it is true to-day that the chief source of increase of the Northern Negro population is the immigration of Negroes. More than half the Negroes in the cities of the North to-day were born in the South.

Records of births among Negroes are very difficult to obtain, and even now most of the cities would report an excess of deaths over births if they reported anything. The best and longest records are in Philadelphia. Since 1900 the separate record of births and deaths of

NEGRO POLITICAL HEADQUARTERS IN THE EIGHTH WARD, PHILADELPHIA

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A NEGRO PLAYGROUND IN PHILADELPHIA

Negroes has been kept in that city with a fair degree of accuracy, and is as follows, up to 1910 :

BIRTHS AND DEATHS OF NEGROES IN PHILADELPHIA

YEAR	BIRTHS	DEATHS	EXCESS OF BIRTHS	EXCESS OF DEATHS
1900	1520	1665		145
1901	1467	1654		187
1902	1578	1666		88
1903	1691	1437	254	
1904	1868	1493	375	
1905	2141	1579	564	
1906	2071	1598	473	
1907	2003	1934	69	
1908	1862	2006		144
1909	1894	1797	97	

The record shows that till 1902 there was an excess of deaths over births, but since then, with the exception of the year 1908, the excess has been in favor of births. The total excess of deaths over births was 564, while the total excess of births over deaths was 1832, leaving a net excess of 1262 in favor of births. This excess of births must be still larger, for while the registration of deaths is fairly accurate, there is no way to tell about the births, and the opinion of the Bureau of Vital Statistics is that many Negro births have been omitted.

It is very probable, however, that the principal increase of the Negro population is due to the births among the immigrant Negroes from the South, rather than to the native-born Northern Negroes, and that in reality the native-born Negro does not reproduce himself. The record of marriages in Philadelphia seems to show the following: Of 1266 persons who were married in Philadelphia in 1900, only 185 were native Philadelphians, or 14.6 per cent, and only 22.7 per cent

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were natives of Pennsylvania, while about forty per cent of the Negroes who live in Philadelphia were born in the state. On the other hand 37.7 per cent of the Negroes who married in 1900 were born in Virginia, 13.9 per cent in Maryland, and 6.9 per cent in North Carolina. The following table was taken from the records in the Health Office in Philadelphia:

BIRTHPLACE OF NEGROES WHO MARRIED DURING THE YEAR 1900

BIRTHPLACE	MALES	FEMALES	TOTAL
Philadelphia	80	105	185
Pennsylvania, outside Philadelphia	53	50	103
Other Northern states	35	23	58
Virginia	219	258	477
Maryland	88	88	176
Delaware	27	29	56
North Carolina	58	29	87
South Carolina	12	9	21
Georgia	5	1	6
District of Columbia	12	13	25
Other Southern states	12	9	21
Unspecified	14	15	29
Foreign countries	18	4	22
Total	633	633	1266

The stress of life is such that marriage is being put off by Negroes to a very great extent. Economic conditions are unfavorable to any large increase of population. On the one hand the great majority of Negro men are in avenues of labor which bring but small returns in comparison with the demands for decent living, and they find it extremely difficult to support a family. On the other hand a large number of Negro women are workers and in many cases earn as large a wage as the men do, and frequently have more steady employment. They have, from the economic standpoint, therefore, but little to gain from marriage. The standard of living of the Negroes has risen greatly during the past generation. Men require more to live upon and so do women. The standards of the native Negro are, in the main, higher than those of the immigrant, and, as a rule, the native marries later.

The postponement of marriage also tends to diminish the size of the family in that it lessens the number of children. Questioning a dozen leading pastors of Philadelphia, and a score of old inhabitants, I have not been able to locate three native Pennsylvania Negroes having six children. In a canvass of over 2000 persons I found none born in this state having six children. Of more than fifty families of professional people and higher paid clerks in the city, who have been married for more than two years, less than half had any children, while less than half of the same group are married.

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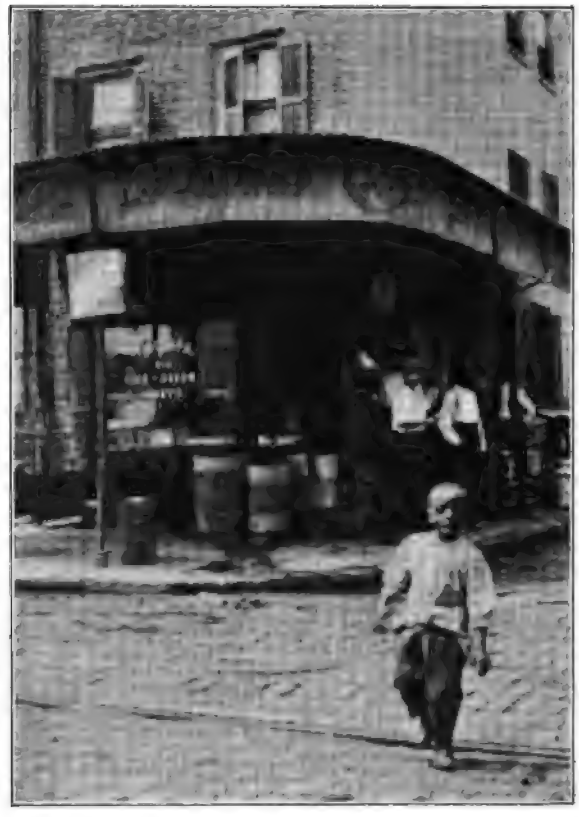
The table on the following page will give an idea of the age of of marriage of Negro couples in Philadephia:

The average age of the women who married in 1900 was 24.8 years, and of the men, 27.5 years. The youngest male to marry was 17 and the oldest 66, while the youngest female was 14 and the oldest 56 years old. The largest number of marriages was made between 21 and 26 years of age; 93 women married at 21; 91 at 22; 61 at 23; 53 at 24; 41 at 25; and 47 at 26, while the largest number of



AN ICE CREAM PARLOR IN "HELL'S HALF ACRE"

men who married was 63 at 24 years, 57 at 22 years, 55 at 23 years, 45 at 28 years, and 40 at 25 years.

The above discussion is too fragmentary and incomplete for any definite conclusions. We must confess that we know all too little about death rates, to say nothing about births and marriages. But this much may be hazarded, that the Negro in the Northern city, handicapped by an increasing cost of living and shut out of the

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AGE OF MARRIAGE OF PHILADELPHIA NEGROES BY SEX FOR THE YEAR 1900
(Taken from records of the Health Department.)

	MALES	FEMALES	TOTAL
Under 15	0	1	1
15 and under 21	6	69	75
21 " " 26	254	339	593
26 " " 31	170	119	289
31 " " 36	87	38	125
36 " " 41	43	28	71
41 " " 46	25	9	34
Over 46	30	11	41
Age unknown	18	19	37
Total	633	633	1299

fullest enjoyment of the community life, does not reproduce himself but must be constantly reinforced by people from an environment sanctioning a lower standard of living, who are able and will consent to have children. If the migration from the South were cut off the Northern Negro population would probably slowly die out. For the population now maintains itself not only by immigration but by immigration of those who will have families. Their children, the second generation, born and reared under Northern conditions, are those who do not reproduce themselves.

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REMARKABLE FISH-SKIN GARMENTS

BY LILLIAN E. ZEH

AMONG the most unique and wonderful garments worn at the present day are the curious fish-skin dresses worn by the wealthy ladies ef the Gold Indian tribe, living along the Amur River in East Siberia. Though at present living in a primitive state and unable to either read or write, yet these people are producing most astonishing ornaments, designs, and embroidery work, equaling if not surpassing the handiwork of our best modern artists. The accompanying photograph shows a well-to-do Gold mother and

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daughter dressed in their odd and fantastically ornamented fish-skin gowns. The dress is composed entirely of several layers of fish skin, the undermost representing the skin of the garment proper, the uppermost showing the ornaments in their cut-out forms. Between these two layers is inserted a middle one which serves as a background, throwing out distinctly all parts of the ornaments. The pieces of fish-skin forming the ornaments are generally colored blue. The front and back of the dress is adorned with these cut-out pieces of fish-skin sewed with fish-skin thread.

A combination design of the cock and fish are the two forms generally employed for ornamentation. The former plays a predominant part in the ornamental art of all the Amur peoples, and is more frequently reproduced than all other animals put together. To be skillful in needlework is regarded as a merit, and increases exceedingly the value of a girl in the eyes of her father, who, a careful calculator, includes the amount brought in from this talent in the purchase price of his son-in-law. On the other hand, men strive to possess a woman experienced in this line of work. Marriage is a commercial matter, and the bride in nearly all cases is purchased outright from her father. The price is furs, Chinese stuffs, and sometimes money; one hundred rubles, about fifty dollars, will obtain the best looking needlewoman in the community. A man can buy as many wives as his purse will allow, three being about the limit.

The question may arise as to whether people who are able to produce such fine ornamental work may justly be classified among primitive tribes. The Gold tribe is certainly promising, and sometime or other will undeniably advance to the rank of a civilized nation, if only the Russian Government will continue to lend its assistance in improving the living conditions of this intelligent tribe, which numbers so many highly gifted individuals.

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THE INTERNATIONAL CONFERENCE ON THE NEGRO

An Account of the Conference Held at Tuskegee Institute, April 17, 18 and 19, 1912

BY ROBERT E. PARK

AT Tuskegee Institute on April 17, 18, 19, there was held a most important and far-reaching meeting. It was an International Conference on the Negro—international in fact as well as in name. Twenty-one foreign countries or colonies were represented. The delegates came from the sections of the world where the Negro is most thickly settled and where the race question is more or less acute.

It was a conference of experts and specialists, who by training and sympathy are giving themselves without reservation to unraveling the Negro question, lifting the Negro, and bringing the race to its normal status in relation to universal mankind and the world-wide problem. No one could sit in this gathering without being impressed with the international importance of the Negro, who is vitally related to many important fields of thought and cannot be ignored.

The meeting was a union of workers, Christian and educational, from many parts of the world. They came to compare methods as well as to study scientifically the problems with which they were dealing in relatively different environments and under peculiar local conditions.

The program was divided into three parts—Conditions, Missions, and Methods—the problems to be faced, the forces at work, and the methods to be pursued. There was no attempt to bring about a large gathering. There were actually present, however, one hundred and twenty persons representing twenty-one foreign countries and colonies, and nearly every mission board in this country, educational and otherwise, doing work among the Negroes. All the Negro churches were represented by bishops and general officers. These were reinforced by white men and women representing the different philanthropic organizations fostered by the different religious denominations for the uplift of the Negro.

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"For a number of years," said Dr. Washington, "we have received here at Tuskegee letters from various parts of the world, from missionaries in foreign fields, from governmental officials, especially in Europe, asking for some information that would put them into touch with the methods of education employed at Tuskegee. It occurred to us, after receiving a number of these communications, that it would be perhaps a wise thing and a natural development for us to ask these persons representing missionary organizations, representing governments that have to do with the darker races of the world, to come here and spend a few days in observing the methods that we are trying to

FOREIGN DELEGATES AT THE INTERNATIONAL CONFERENCE

employ at Tuskegee, and then have a simple, informal discussion, based upon their observations, to see to what extent the methods employed here can be applied to the problems concerning the people in countries that are peopled by the darker races. I do not mean that we have anything at Tuskegee that is very superior, or that this Conference is to be confined in any degree to a discussion of methods employed at Tuskegee."

"For a number of years, we have had on our grounds many students from countries outside of the United States. From year to year we have from one hundred to one hundred and fifty students repre-

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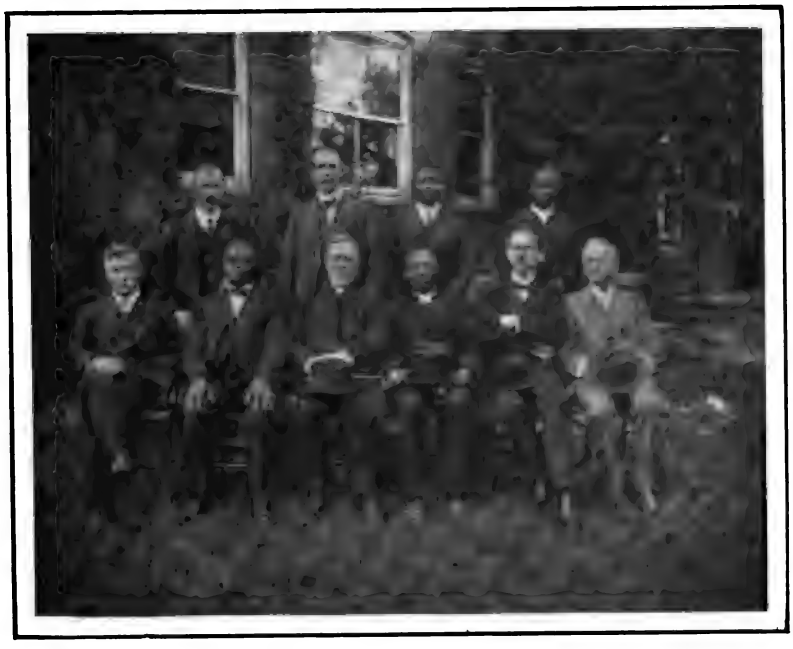
senting foreign countries, and we are anxious that these students should be fitted to go back to their homes and render the highest and best service. We hope that during the discussions we shall get much valuable information as to the actual needs in the countries from which these students come, so that they will be trained to some definite point of usefulness. We want them to go back home after they get their education and prove of service."

On the first day of the Conference there were addresses on Negro conditions by Rev. D. D. Martin, representing the Stewart Foundation



WORKERS AMONG NEGROES IN AFRICA

for Africa, which is connected with the Gammon Theological Seminary at Atlanta, Ga.; Dr. Cornelius H. Patton, Home Secretary for the American Board of Commissioners for Foreign Missions, Boston, Mass.; and Dr. P. P. Claxton, United States Commissioner of Education, Washington D. C.

The second day's session was devoted to the subject of missions. There was an interesting paper by Rev. Martin Westling, representing a Swedish Missionary Society having headquarters in Stockholm. He discussed the question that had arisen in some parts of French Africa—the right of missionaries to teach the natives in their own language.

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Another interesting paper was that of Maurice S. Evans, representative of the African Society, London, England. Mr. Evans' interest in visiting the present Conference was indicated at the close of his remarks, when he referred to what might be expected if there should be "a large influx of native artisans to the towns or parts of the countries largely settled by Europeans." Mr. Evans' opinion is that if the native attempted in any large numbers to compete with the white man in the skilled trades, this would probably lead to conflict.

A considerable portion of the time devoted to missions was given up to hearing of the work and hopes of the colored missionary societies

GOVERNMENT REPRESENTATIVES AND TUSKEGEE STUDENTS FROM BARBADOES

in the United States. All of the Negro churches in the South are now sending missionaries to Africa, but these missionaries are not welcomed by the resident white people who are in control of the country. This has become a grievous complaint among the colored missionaries in the United States. At a meeting held on the last day of the Conference the necessity for a union of effort among colored missionary societies of different denominations was frankly discussed by the colored and white missionaries. It was decided to invite Dr. Booker T. Washington to go to South Africa to meet the members of the South Africa

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Union, and seek to find some working basis by which the colored missionary societies in America can have their part in the redemption of the Dark Continent.

The educational needs of Liberia and the British West Indies were ably discussed. Already a movement has been made to establish an industrial school on the model of Tuskegee in Liberia. At the final session of the Conference, the members of the British Union, made up of teachers and students of Tuskegee who are citizens of Jamaica, laid before the fifteen delegates from the British West Indies attending the Conference, a series of resolutions emphasizing the importance of industrial education for the masses of the colored people on the island,

JAMAICAN DELEGATES AND TUSKEGEE STUDENTS

and urging delegates to induce their governments to invite Dr. Washington to visit the West Indies at an early date.

The subject for discussion at the final session of the Conference was Methods. The first paper by Dr. Robert E. Park, Former Secretary of the Congo Reform Association of America, of Boston, Mass., was entitled "Education by Cultural Groups." The second paper was by Prof. W. I. Thomas, Professor of Sociology at the University of Chicago, Ill. The subject was "Education and Racial Traits."

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An interesting feature of the Conference was the variety of interests, religious, social, educational, and scientific, represented. There were Africans, West Indians, and Americans of all denominations and various shades of color. There were representatives of the very latest scientific views upon social and racial problems, and there was at least one man who spoke of himself as having been "discovered" a few years ago by a missionary, though he is now conducting a little African Methodist church in British Guiana, South America.

The British West Indies were represented on the one hand by a fine type of the British colonial official, in the person of Hon. J. R. Williams, Director of Education for Jamaica, Kingston, Jamaica, and by a very humble and simple black man in the person of Washington Harper, shipwright, as he signed himself, from Barbadoes.

The value of bringing together all of these different characters, representing different points of view and different types of people, into one meeting, was recognized by every one who attended the Conference, and was referred to in the declarations sent out at the close of the session summing up the chief results of the meeting.

The declarations, signed by J. R. Williams, Director of Education of Jamaica; W. I. Thomas, Professor of Sociology, University of Chicago; Maurice S. Evans, Representative of the British African Society, London, England; James Denton, Principal of the Fourah Bay College, Sierra Leone, Africa; Isaiah B. Scott, bishop of the Methodist Episcopal Church, Monrovia, Liberia; Washington Harper, Representative from Barbadoes, B. W. I.; and Robert E. Park, Former Secretary of the Congo Reform Association in America, covered these points: The International Conference on the Negro has opened up a new field for co-operation among those interested in the Negro race; Tuskegee has become a great experimental station in racial education and a center of Negro life; the questions which were raised for discussion will affect native races in all parts of the world; there has come the need of widening the scope of education so that it may touch life at as many points as possible; and similar international conferences should be held triennially.

The Committee in charge of arranging for the next Conference is: Booker T. Washington, Emmett J. Scott, Hollis B. Frissell, and Robert E. Park. Three others will be appointed later. These seven men will serve as a permanent executive committee.

The four papers which follow in full give an excellent idea of the scope of the Conference and of the type of men entering into the discussions.

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II

THE FUTURE OF TROPICAL AFRICA

BY E. D. MOREL

Editor of the *African Mail* and author of "Nigeria; its People and its Problems"

THE establishment of European political influence in tropical Africa, the piercing of its swamps, jungles, and plains by the iron horse, the study of its peoples and their relative degrees of advancement, and the great strides which commercial development is taking, have raised a host of problems and have led and are leading to continuous discussion, especially in Great Britain, France, and Germany, which between them have brought the bulk of tropical and sub-tropical Africa within the sphere of their respective political action. Outside these three Powers, Belgium in the Congo region and Portugal in West and East Africa are also factors in the present outlook.

In one sense the problems thus raised are unique, insomuch as the tropical and the majority of the sub-tropical regions of the Dark Continent have, from the dawn of history until within the last thirty years, remained, but for the over-sea slave trade, closed to the outer world. The land of the Negro, as distinct from the land of the African Berber and Africanized Arab, has remained virtually untouched until now. Similarly, until the last decade or two, our knowledge of the Negro, of his capacities, of his laws, customs, outlook, religion, methods of government and labor, has been virtually *nil*. But this has not prevented hasty conclusions being arrived at on ridiculously insufficient data, or the evolution of sweeping generalities which have little or no relation with facts. Amid innumerable errors of judgment which have thus grown up, two, perhaps, have played a conspicuous part in influencing contemporary thought and in directing administrative and legislative action. First, there is the error of reducing, in thought, speech, and often in action, all Negroes in Africa to one common level of intelligence and development. The most primitive forest-dwellers, whose condition to-day is very similar to that of the ancient Britons, and the cultured inhabitants of the Nigerian plains are lumped together in the popular imagination and, even in these days, so deep-rooted is this inaccurate catholicity of ideas, the average individual is surprised without measure to learn of the existence of *African* cities (I do not mean European cities in Africa, but African cities, built by Africans and inhabited exclusively

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by Africans) with written records hundreds of years old; of *African* industries which give healthy employment to tens of thousands of African men and women; of an *African* civilization superior in some of its social aspects to the Western civilization of today.

The second error is that which tends to identify the necessities, the difficulties, the aspirations, the obstacles, the future and, in a general sense, the essential problem of the colored population of Negro blood, or possessing traces of Negro blood, in North America with the conditions and requirements of the African Negro in Africa. It cannot be emphasized too often, in my humble opinion, that the problem is entirely distinct. The paramount problem which faces the white and colored population in the States is, I take it, to find a *via media* honorable to both sides along which both races may develop within, as it were, their own respective orbits and play their respective parts in the evolution and progress of the commonwealth. The paramount problem which faces the tropical African in his own home (although he himself does not yet perceive it, of course) is whether his future is to be that of a mere hewer of wood and drawer of water for an alien landlord whom he will never see and who will never see him, or whether his future is to be that of a free man owning his land and reaping the benefit of his industry under the *protection* of European governments. In North America the problem is that of the two races growing up side by side and it is not, therefore, the problem of the tropical or of the bulk of the sub-tropical African Continent. It approximates to the problem in South Africa and will, doubtless, in this essential feature, resemble it more and more as the years roll on; although a fact, often forgotten, should ever be borne in mind, even in the argument establishing a measure of analogy between the position in the United States today and in the South African Dominion tomorrow. I mean that the colored population of the United States today, while it may still be called "Negro" as a convenient appellation for some ten millions of people whose complexion varies from ebony to virtual white and whose features vary from Negroid to Caucasian, cannot, today be called *African*. And therein lies an immense difference which has to be taken into consideration when we compare, even for a moment, North American and South African conditions. The colored man in the United States of America today would find himself, speaking generally, as much a stranger in Africa as the Caucasian. For good or for ill he is no longer an African. He has become an American, and all the difficulties he may experience, all the injustice from which he may suffer, all the obstacles which may be placed in his way, can-

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not rob him of his claim to American citizenship; neither can they constitute him an African. He may still call himself a Negro, but he cannot call himself an African, and it is with the African—with the African in that colossal section of Africa where Nature seems to have erected a permanent barrier to the up-growth of the white race alongside of him—that this paper is concerned.

We are witnessing to-day in Western Europe, in connection with the tropical and sub-tropical portions of the Dark Continent, a great conflict of ideas (and, after all, ideas rule the world insomuch as they are the generators of action) in which the ultimate destiny of millions of Africans hangs in the balance. This conflict of ideas has evolved what may be termed three schools of thought which I will call the commercial school, the scientific school, and the missionary school. The three schools are met with in Britain and in Germany, whereas the third is virtually non-existent in France. In point of numbers the first and third schools greatly outnumber the second, to which, however, the British Colonial Administration is increasingly gravitating. Of course this is a somewhat crude method of explaining the situation. For example, the division between the second and third school is not in every case a rigid one. In some respects they have a good deal in common, as we shall see in a moment. But these divisions do roughly correspond with the varying shades of public thought concerning tropical Africa.

What, then, is the first school here described? Some of its members have the aims of a purely capitalistic colonization, some are moved by spontaneous racial feeling. In so far as the latter factor is concerned it is almost wholly confined to Europeans of Anglo-Saxon stock. The Latin is, in the main, free from that inherent physical prejudice towards colored peoples, and especially it would seem the darker colored peoples (for few Africans are really *black*), which is a racial characteristic of the Anglo-Saxon. In so far as the first factor is concerned, adherents of the commercial school are met with everywhere. Put very briefly the aim of this school is the rapid acquisition of the natural riches of the African tropics; not necessarily, or indeed preferably by trade, for trade is a slow process, but by a combination of various forms of pressure which in the aggregate amount to compulsion. The argument of this school is, in effect, as follows: "The African has no regular methods of industry. He is idle because he has no wants. He cannot utilize his land because he has not the requisite knowledge to do so. If the riches of tropical Africa are to be placed upon the markets of the world for the world's benefit the African must be made to labor and to labor for the white man, in the

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white man's interest and by the white man's methods. To treat the African, administratively and legislatively, as if he owned the soil is absurd. To teach him to develop the possibilities of his land in his own interest is shortsighted and a terribly lengthy and cumbrous method; shortsighted because these "undeveloped estates" have, either by treaty or by conquest, become the possession of the white man. White taxpayers have paid the cost of the operations necessary to secure these results. They should be the first to profit by them. The African is an inferior being, always was and always will be. His rôle in the economy of the world is clearly indicated as that of a laborer. A laborer he must remain, and nothing more than a laborer in the hire of the European. To think of him in any other rôle is mere sentimental foolishness."

In this school as in the others are, of course, to be found degrees of thought. For example, some of its adherents whose outlook is purely material, selfish, and limited to personal considerations, are quite indifferent to the means employed so long as the desired results are secured. They would cheerfully (all the more cheerfully since they, the directors at home, would not themselves witness the process) flog or otherwise maltreat the natives into the condition of necessary subserviency, into the *status* they contend he should hold. Others with longer views realize that such policy is shortsighted and that, provided the African is "taught his place," he should be treated in such a manner as will not stop his breeding or injure him physically. In other words, as will be seen, the commercial school looks upon the African tropical world as a vast preserve of cheap labor which can be exploited profitably in the interest of the European capitalist. Although their fundamental arguments are in almost all respects demonstrably false, the adherents of this school present to the world, especially to the world of affairs, a plausible case corresponding with the ignorance still prevailing about tropical Africa and its peoples, corresponding in a general way with the desire of money-making humanity and fortified by those hundred and one influences which give such enormous power to the forces of organized wealth in our day. Their great assets are public ignorance, wealth, and the helplessness of the African, for with few exceptions there is no race in the world to-day so helpless in the face of systematic European exploitation as the African.

The power of this school in influencing the direct action of governments and, indirectly, the action of peoples, is shown to us in the terrible story of the Congo. A man of genius was able to give to the slave spirit still lingering in Europe a coalescence and a con-

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structive direction which converted it, under his leadership, into a formidable engine of oppression, destruction, and reaction, an engine which none of the governments of the Western world dared to affront until a few individuals, realizing the stupendous present and future evils involved in its progress, flung themselves in the way and after narrowly escaping being crushed, arrested its further advance and ultimately succeeded in destroying its machinery. Now altogether apart from its human aspect, this story of the Congo which has occupied Europe for the past ten years and which, indeed, is not yet entirely relegated to a hateful past, is peculiarly instructive in that it illustrates, in striking fashion, the consequences which must follow the application of the principles of the school whose views I am discussing, *if they are logically carried out.*

If you set about establishing your relations with the inhabitants of the African tropics on the basis that the African has no rights in the produce of his land, the acquisition of which, together with the market which tropical Africa offers for the sale of manufactured goods, is the economic object of European activities in that part of the world, you automatically arrive at the belief that there is no need to purchase that produce from him. Otherwise stated, you eliminate trade and commerce as factors in the human relationship of tropical Africa and Europe. And with that elimination you arrive at the next stage, the substitution of commerce for compulsion. The native whom you have declared to have no economic rights in his country, whom you are not called upon to remunerate commercially for produce possessing economic value, which produce it is your object to secure but which the African alone can gather,—the native, I say, must then be driven by armed force, either, if the produce be forest produce growing wild in the forests, to collect it, or, if it be cultivated produce, into the plantations to work it. You have re-established slavery, and a slavery infinitely more destructive than the old because it is a slavery which exposes the slave to unaccustomed hardships and privations, impels him to endless toil, breaks up his social life, destroys his body, and kills his soul. Logically applied, the precepts of this school involve the re-establishment of slavery, or rather the erection of the slave-trade in inverted form; tinkered with, they resolve themselves into a mere theory based upon ignorance and lacking in the rudimentary elements of statesmanship. And if logically applied, they are and can be successful, if at all, only for a time; they can serve merely the fleeting interests of one generation or even less, of one set of individual interests and that only for a period. King Leopold and his co-partners made immense fortunes but they half ruined the country.

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After twenty years' application of the precepts of the commercial school on the Congo the population has fallen to seven and a quarter millions from the estimates formed of it a quarter of a century ago, estimates which never sank below fifteen millions and rose as high as thirty-five millions. This holocaust of human life, constituting the most appalling tragedy of our day, proves in itself the folly of the policy pursued by this school. But economic exhaustion has proceeded apace with the destruction of the population, and today Belgium, which has succeeded to the heritage of disaster, is beginning the process of pouring into the Congo the millions removed by its sack in an endeavor to start the work of reconstruction out of the chaos. She is only at the beginning.

Results almost equally disastrous have followed the application of the same principles in the French dependency known as French Equatorial Africa, which is contiguous to the Congo. A few individuals and groups have made much money but the population has been cleared off at such an alarming rate and the exhaustion of the rubber forests has proceeded so rapidly that French "Equatorial Africa" is today in almost as parlous a case as the Congo. Next to the tragedy of the Congo, the story of the last ten years' exploitation of French Equatorial Africa is the most somber page in the modern history of Africa, although, for several reasons, less familiar to the general public. In the Portuguese West African possession of Angola a variant to this policy has been in operation for many years. There has been there maintained a system of forcible recruiting in the interests of sugar and other plantations kept by the white men on the coast and for the cocoa plantations on the islands of San Thome and Principe, some hundred miles from the coast and also held by Portugal. The system has only become thoroughly known during the last five years by the investigations of Mr. Nevinson, Mr. Burtt, Mr. William Cadbury, and others. Here again, individuals have made, and are making, considerable sums, especially in the cocoa plantations on San Thome, but at the price of draining Angola of the very life-blood of its people. Reform is following exposure, but very tentatively, for the finances of Portugal do not enable her to make any serious effort in this direction, and the force of vested interests as represented by the planters in Portugal is naturally an obstructive one. Thus, in these three instances, which are the three most glaring instances of the principles of the commercial school applied to tropical Africa, it is found that the perpetration of a great human wrong is also an act of economic folly which in the end saddles the European people who have permitted their governments to allow its perpetration, with heavy expenditure, perhaps in one or even

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two of the instances mentioned involving them in ultimate bankruptcy as African Powers.

In the missionary school of thought concerning Negro Africa we have the opposite extreme. I do not desire to say a word against its aims or its motives, although I believe the former to be in some respects inimical to the welfare of the African peoples. And, too, it must be freely and thankfully acknowledged that the views of the missionary school are becoming modified as a fuller knowledge of the African peoples spreads itself. But, hitherto, and still to a considerable extent today, the European missionary has been more disposed to bring to the African a mass of doctrine, to concentrate his efforts upon making "converts," and to Europeanize his converts rather than to be content to build up by slow degrees a better *African* out of the raw material upon which he had to work. The general standpoint of approach appears to be that the African customs, African religion, African social life, are essentially bad, and that the African should be induced forthwith to discard them, don European clothes, and become as little like an African as he can possibly be. Any notion of parallels has been conspicuously lacking from missionary propaganda, generally speaking. There has been a marked tendency both in methods of religious instruction and in education to break up social life, hastily eliminate deep-rooted customs innocent of objection in themselves, and to stamp out traditional laws inherent in the people for generations. Alongside the immense good which the living of a simple and pure life in a primitive community must needs produce through the mere force of example, there has grown up a system of de-racialization which has produced many ills, especially in British West Africa where missionary effort has lacked in breadth of imagination. For many years, indeed up to within the last year or two, education in British West Africa has been almost entirely in the hands of the missionary element, which has lavished upon it devoted labors. It cannot be said that the product is a conspicuous success.

Somehow missionary-inspired education has led to the creation of a class of Africans who in most cases have lost all racial identity and racial pride. Christianity, which ought, one would imagine, taught in its purity, to have strengthened the African in the love of Africa and bent his energies upon the evolution of a progressively improved African society, seems to have driven a wedge between the convert and his race. This I am convinced is not the fault of Christianity but of method. Against this Europeanizing of the African, Dr. E. Wilmot Blyden, who honored me with his friendship and who was one of the greatest Negroes that ever lived, though much misunderstood,

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protested, and wrote with increasing realization during the last fifteen years of his life of the error which was being made. Speaking broadly, missionary activity, especially in Western Africa, has been so far a failure. It has propagated itself by hasty, ill-considered, and unwise methods. A change is, however, insensibly making itself felt. Many of the leaders of the churches at home are becoming persuaded that the true line to take is not to aim at conversion alone, but a gradual humanizing and elevating of African society by precept, by example, and by the simple teaching of the life and ideals of Christ. On this aspect of the question I would venture to suggest as the ideal which should guide missionary effort the realization that the conditions of tropical Africa to-day are the conditions of the Old Testament; that the laws and customs of a people are the machinery of social order, and that a people cannot be improved by any system of religious or secular instruction which seeks to effect that improvement over the broken remnants of the social machinery. Real and permanent progress can only be effected by a gradual strengthening of the machinery itself. And I would add to this that it does not necessarily follow that customs and institutions suitable to one race are suitable to another: that what may mean life to one may mean destruction to another; that there is no common standard of moral or social rule which can be applied uniformly to every race in every clime, and that the African in tropical Africa can only survive the many evils encompassing him and threatening his future if he preserves his racial identity and remains an African attached to his country and to his race.

The missionary school is, of course, imbued with humanitarian leanings, and while in that respect desirous of co-operating with it to the greatest possible extent, the adherents of the scientific school approach the great subject of the future of the African races from a somewhat different standpoint. Convinced that among the fundamental teachings of history none is more clear cut upon the horizon of time than that, to survive, a race must preserve its rights in land, the adherents of this school urge as the primary duty of civilized government to secure the African in possession of the land, not, of course, to the exclusion of European enterprise. That would be at once foolish and impossible; but they believe that the European Powers should inspire all their land legislation in the African tropics with the root intention of preserving for the present and future generations of Africans sufficient land to satisfy the requirements which an increasing population and, consequently, increasing agricultural necessities bring with it. Simultaneously we (for, belonging to this school, I may, perhaps, be permitted to use the pronoun) contend that to withdraw from the African,

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or in any way to curtail, his freedom to collect or cultivate the produce of his land for purposes of trade and commerce with the outer world, is indefensible in equity and bad policy in economics. To those who contend that the African is averse to habits of industry and is idle we oppose the inexorable logic of facts. We point to the great trade in forest produce between tropical Africa and Europe which has sprung up wherever the African has had the chance of supplying the wants of Europe. We instance the enormous volume of trade in palm-oil and kernals, in mahogany, in copal, in piassava, and other precious substances. We point to the remarkable development of the Gold Coast cocoa industry, for example—a purely native industry where the African has, as his own landowner and agriculturist in his own right, built up in a few years an industry now attaining the figure of 1,000,000 pounds sterling and only in its infancy. We point to the ground nut industry of the Senegal and the Gambia, again a purely native industry and attaining a figure to-day of nearly 2,500,000 pounds per annum. And, instancing these and many other branches of African activity, we contend that a sacred obligation rests upon the civilized governments not only not to hamper or impede the economic development of the African but to assist it; to play towards the African, in reality, the part which the statesmen of Europe so invariably claim and so seldom perform, the part of protector and helper. And we support our argument for the exercise of a policy morally right, by insisting that what is morally right is economically sound, that it is in the interest of the world that the African should be assisted in improving his country for himself and his descendants, that it is in the interest of the world that his happiness, his prosperity, and his numbers should alike increase. We find, at least that is my experience, that in thus supporting our moral contention by legitimate utilitarian considerations resting upon facts, we can appeal to a wider platform and secure an increasing support for our views.

And lastly we urge all those interested in the future of the African—governments, philanthropists, religious leaders—to keep out of Africa so far as possible those economic and social evils which our highly individualized and rushing, tearing civilization of the West has produced. Let us keep Africa free of the failure side of our civilization. Let us not in the name of "reform" and "progress" (so often used to conceal flagrant iniquities and economic injustice) graft upon Africa conditions from which the people of this old Europe of ours are ceaselessly and with growing restlessness endeavoring to escape and of which you in America are beginning clearly to perceive all the dangers and inconveniences. The basis of the social system in tropical

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Africa is communistic. Why seek to change it? If it is destined to evolve towards individualism from within it will do so. There is no need to force another system upon it out of mere pedantry. Whatever may be urged against that social system and all it involves from the standpoint of Europe, that standpoint is not and cannot be the standpoint of Africa. Tropical Africa does not, at least, produce the paupers, the imbeciles, the brothels with which the European social system is replete. Similarly let us everywhere strengthen, not undermine, the authority of the natural rulers of the country. Granted that for as long a time as can be foreseen the African will require the protecting *ægis* of the European administration, his own institutions and his own social fabric can flourish and improve under that protecting *ægis*. Nay, that they should, is the only moral justification for its creation. As for those who talk about the African in Africa being unable to "govern himself," as the trite and shallow phraselogy of the commonplace has it, I would like to take such critics by the hand through the populous cities of Northern Nigeria, show them the etiquette of the native courts, witness with them the dignity of the native judges hearing cases, walk with them through the crowded streets of the great African city of Kane with its 50,000 souls among whom 40 native police, under the order of the Emir, are sufficient to keep order !

It is because I believe in the African, because I like him, because I am convinced that the Almighty Architect of the Universe does not mean him to disappear off the stage of human affairs, that I plead that civilization shall act towards him with justice, humanity, and common sense.

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III

EDUCATION AMONG THE BANTU OF SOUTHEAST AFRICA

BY MAURICE S. EVANS

Representative of the African Society, London

THE subject upon which I am to speak in such a short space of time is complicated with many social and racial phenomena, yet is of such vital importance that I feel I must utilize all the time at my disposal in most practical fashion. This must be my reason and excuse for the curt and condensed nature of my remarks. Much I barely touch upon could be made the subject of detailed investigation with the greatest possible advantage, did time and circumstances permit.

Before the Union of South Africa took place some two years ago the country in which the vast bulk of the Bantu people live was not one political unit. Until then a large number dwelt in the Cape Colony, Natal and the Transvaal Colonies were the homes of many, whilst Basutoland under the direct control of the Imperial Government was the dwelling place of a very numerous tribe. Each colony had a distinct policy towards the native and all differed again from the policy adopted in Basutoland. In Cape Colony, where the bulk of the natives were aggregated in the eastern portion termed the Transkei, no political distinction was made between them and the European population, and a considerable number of the Bantu possessed and exercised franchise rights. Very few indeed possessed this privilege in Natal and none at all in the Transvaal. In none of the colonies was education directly undertaken by the State, but in all, subsidies were given by the Government to the missionary bodies who provided facilities. These grants were more liberal in Cape Colony than in Natal, and in Natal than in the Transvaal. In other ways, also, the policies adopted differed in the different colonies, so that the life, outlook, and prospects of the native people varied considerably even in contiguous countries and at distances not remote. Now, all are bound in the Union of South Africa. So far no attempt has been made to unify policy and law, and at present we have the singular position of a native on one side of a fordable river who is a voter and on the other side one living in the same stage of civilization, without any political rights, subject in large measure to the whim of a chief as in the old days. With some anxiety the Bantu and those who wish them well await

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the promulgation of a native policy by the Government of United South Africa.

The social system under which the Bantu lived was tribal but it is being rapidly disintegrated by the fact of the people adopting the individualism of the white man and sometimes directly by the action of government. In Basutoland the chiefs still have considerable power and take a prominent part in the government of the people; in Natal and the Transvaal they are recognized and have minor administrative duties alloted them; in the Cape Colony they are not more than head men of the government, the real power being in the hands of European magistrates.

The Bantu are primarily a pastoral people, always cultivating a sufficient area of land for their own requirements; but to live on this in the ancestral native manner meant a somewhat scanty population spread over a comparatively large area. This ancient way of living as herdsmen is becoming impossible; the people are rapidly increasing in number, more land is being taken up and cultivated by Europeans, and the native is being forced out, by stress of circumstances, to work for wages as a servant to the white man. This work he finds on the farms, in the mines and towns, and as a domestic servant; indeed the native does all the menial and manual labor of South Africa. The skilled work is regarded by the European as his prerogative; to do the rough and unpleasant tasks is the duty of the native.

A very short consideration of the position will make it clear that we have a very difficult proposition to work out in Africa: two races so different live and must live in the same country, and yet when they impinge we find tension is set up, political, social, and industrial. Some of these difficulties will stand out in relief as I deal with the sub-problem of education. The environment of the native is changing year by year, his old mode of life is becoming increasingly difficult, his social system is disintegrating, yet under the peace secured by the strong government of the white man he is rapidly increasing in numbers. If this continues and nothing is put into the place of the lost activities and sanctions, rapid deterioration seems inevitable. If there was not a book or school available to the native his education would go on—an education learned in the town, down in the mine, and on the farm, in part good, habits of industry, punctuality, and order, but in large part bad, the effect of the example of many white men keen to make the uttermost farthing, or indulging in sensual gratification. The almost unanimous verdict of white colonists is that the effect of contact with our civilization has been to cause deterioration. The simple, honest, self-respecting, and respectful kraal native has been

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replaced by a son who has lost these virtues and is not as good a man as was his father. The responsibility for this state of things rests with the invading white man. Had he never appeared the Bantu people would have lived the life of their fathers, and though superstitious and often cruel their physical life and the physique attained through it would have been nearly perfect; their mentality, though limited, alert and alive to many aspects of nature and humanity, their social life suited to their genius and evolved by themselves.

It seems to me that in breaking down this life we, the Europeans of South Africa, are placed in a position of responsibility we must whole heartedly accept. To leave the native subject to the corrupting influences of our civilization in his present unprepared state, is to leave the door open to disaster for him and for us. And if for no other reason than to act as a counterpoise for this destructive process now going on, it is imperative that some influence for good should be brought to bear upon him. To go back to the old life is impossible, the new is full of danger to a race so unprepared for change; the Europeans of South Africa are responsible for this and it is our palpable duty to take steps to minimize or remove the danger and give the native guidance and opportunity for a higher and better life. And I must confess, the only method I can see is education in its broadest sense, which includes moral and religious instruction.

The South African Native Affairs Commission of 1904–5 and the Natal Native Affairs Commission of 1906–7, in their several reports, came unanimously to this verdict. And it is significant that of the experienced men composing these Commissions only one could be regarded as directly representing the missionary or altruistic view of native matters. As I said before, none of the separate governments prior to union made any direct effort to educate the natives; the only organizations taking this work in hand were the missionary bodies, and government grants were given to them. Speaking generally, the inrtruction imparted was literary, an ordinary primary school education such as is given in the poorer class of European schools. Sometimes a limited amount of higher teaching in book subjects which did not come within the purview of the native in his ordinary daily life. But little instruction was given in industries or in agriculture. Until quite recently, the system was a copy of European methods, little thought being apparently given to the differences in race or mental calibre or to the practical requirements of the native people.

The results have not been altogether satisfactory. Much that was acquired was mere memorizing, the latent abilities of the pupil were not drawn out, words only were dealt with, the facts of life and

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nature which he saw around him were neglected and not drawn upon, and what he learned did not fit in with the life he had to lead. In his old native life he was an observer and came into intimate contact with some of the phenomena of nature, and this educative value he lost, and words which he did not fully understand, too often took the place of this knowledge. Too often the product as he left the hand of the missionary was unbalanced; vain of his meager surface attainments he ostentatiously displayed these in the eyes of his unlearned brethren.

I am glad to say there is now a disposition on the part of the missionary bodies to question the value of this method of education, and to endeavor to study the whole question in a scientific spirit, and not to take for granted that slavish copying of methods applied to Europeans in the last generation are suitable for natives so different in temperament and living under such different conditions. It is now often admitted by them that the natives possess inherent qualities and capacities of great value which should be developed and built upon and not neglected or uprooted, and that the closest observations should be directed to methods and results, and records kept for future reform or advance. The old idea, present if unexpressed, that the aim was to make the native a copy, outwardly and inwardly, of the white man is not now heard. The desire among the more thoughtful of the missionaries is to evolve the best that is in the native; they see that a development from within must be considered and its effects closely noted, and that it must not be taken for granted that the simple acquirement of superficial attainments is sufficient to strengthen character and replace what has been weakened by his changed conditions, or to fit him for his new environment.

I have lately had the opportunity and privilege of reading some of the writings of colored men from the West Coast of Africa and particularly those of the late Dr. E. W. Blyden. I feel that the views expressed by him and those who support him go to the root of the matter. He recognizes the essential humanity of his people and that at base the European and African have many characteristics in common, but nevertheless there are great and probably abiding differences. He has seen and noted the effect of such surface teaching as I have described and which apparently has been the education offered in West Africa as it has in South Africa. Apart from its superficial nature, he realizes that the effect is to denationalize the African and separate him from his own people, whereas a true education should bind him to them as teacher and helper. He pleads for an education that will not smother and stultify but strengthen and educe the racial characteristics of the black man. He believes, as I do, that as a race

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the African has a value to humanity, and that conservation of that value and a conscious development on race lines are desirable.

If I am asked in what this value lies I would answer that in an undeveloped race which has lived in a static condition for generations it is impossible to predict in what direction it may advance when its awakening comes, but I cannot believe that the evidence I see of capacity among our Bantu population is such as to condemn them to a permanently low position among the races of the world. I question whether that ability will make them a conquering and absorbing race or a great commercial people, but they may yet have an important place to fill quite different and apart from all these. And it behooves those who think most deeply and who wish them well, not to confuse them and overlay them with what is unsuited to their deeper needs, but to study in a scientific spirit the real race wants, to give to them what is required to build up a true race life. I am not keenly desirous of proving the capacity of the race by producing a few learned or artistic prodigies; if this be the objective the race will never take its proper place. I want the masses to have an opportunity to develop along what study and experience will prove to be the true lines of their genius and then, and then only, will they win respect and their true place in the world.

This scientific study I place as the first necessity of the case. Meantime, in the face of the changing native, we cannot limit our efforts to this study, we want a practical program which, while recognizing the great truth I have emphasized, will give work and an outlook for today. The keys to knowledge must be given—reading, writing, and arithmetic—and a knowledge, thorough if limited, of the phenomena of nature they see around them, the reasons for things that lie around them impressed on the mind by an appeal to actual fact. As all life must have a physical basis and our primary wants are furnished by Mother Nature, I would give our native people instruction in the production of those necessaries of life. They are naturally a race of peasants living by and on the land, and to divorce them from it in their present unsettled and changing state would be to invite disintegration and chaos. Their home life at their kraals, living on their cattle and crops, is salutary and healthy, and I would have them for the greater part remain tillers of the soil. But in the face of the rapid increase of population they must become better tillers, and to educate them to become so seems to me a clear line of natural development. It cannot but help in the uplifting of the race whatever line we may eventually find should be the path of progress. The advancement of agriculture means that there will be a call for more and

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better buildings, implements, and wagons, and so, concurrently with agricultural advance there should be industrial teaching. There again is a line of education that would fit in with the life of the people whatever their ultimate aims and status may prove to be. And, although at present there are but few native artisans, there is sufficient evidence to show that, though probably slow, they have ability to make careful, accurate, and even artistic workmen. I claim therefore that the right line to go on meantime is to impart a sound primary education, teaching facts rather than symbols, and to give industrial and particularly agricultural education, watching meantime to see the trend and effect of such advance.

But the path of those who desire this assistance to be given to the native is not by any means clear in South Africa. There is a feeling among many colonists that the natives should not be taught arts and crafts in which he would compete with the white man, and it would be foolish on the part of those who desire the progress of the native to ignore this feeling. At present, the native hardly touches the callings and trades which the white man considers his prerogative, but I feel sure that any large influx of native artisans to the towns or parts of the country largely settled by Europeans would be strongly resented and probably lead to conflict. Therein lies one of our difficulties. As a people desiring to do justly, we cannot leave the Bantu disintegrated and bewildered to suffer the ill effects of our incoming without giving him a chance to find himself in his new environment. We cannot allow him to absorb our vices and not give him a chance to learn our virtues. Yet it would appear that the more the natives are educated and impinge on the white population the stronger becomes race tension and race antagonism. This has been the case in South Africa to a limited extent and it seems likely that it will be so to a greater extent in the future. One of my reasons for coming to America is to try and find out the effect on race relations of economic propinquity and competition. If my fears in this regard are well founded it is a strong argument for some measure of race separation. After much consideration I do advocate this an as essential part of a native policy. I do so, because I fear the effect of close intermixture will be bad for both races, because I feel there will be serious resentment on the part of the whites if there is economic competition by the native, and above all we must keep the home life of the Bantu sweet and clean and healthy. In the home are the true springs of national life and if the home life of the Bantu becomes invaded by vice and uncleanliness a deterioration of character will ensue, graver and deeper than any yet seen. A conscious attempt at separation will give the race an opportunity to find and develop its race genius and enable the Bantu of South Africa to take a place in the world suited to their ability and character.

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III

EDUCATION BY CULTURAL GROUPS

BY ROBERT E. PARK

Former Secretary of the Congo Reform Association in America

EVERAL years ago I had occasion to study the political and economic history of what was then the Congo Free State and is now a Belgian colony. This colony had its origin in a great conception, and the fortunes and adventures of its sudden rise make a fascinating and at the same time a tragic story. In no other part of the world, I suppose, has Europe attempted to impose its civilization upon a primitive people in a manner so vigorous and on a scale so colossal.

In less than twenty years after Stanley had made his way across the continent through the supposedly impenetrable forest of Central Africa, the Congo State had established a system of rail and steamboat transportation over an area nearly as large as the United States east of the Mississippi River, and, with the assistance of an army of something like 20,000 natives, was collecting taxes in almost every portion of that vast territory.

It was inevitable that a civilization that was imposed in this hasty, not to say ruthless manner, upon the people and the country, should show little consideration to native ideas and institutions and still less to the ordinary human interests, habits, ambitions, and prejudices of the native people. The result was that the Congo native was treated as an alien in his own country and neither local spirit nor local custom was permitted to modify, mitigate, or humanize to any appreciable extent the stern logic of King Leopold's benevolent despotism. Exceptional as it is in some respects, the history of the Belgian Congo is in other respects typical of what has always and everywhere gone on in Africa since Europe first sought to make that continent a White Man's Country.

The effect of European civilization upon Japan has been to awaken that country and to make it bloom. But wherever European civilzation has touched Africa it has been on the whole a disintegrating, destructive force and, in spite of all the effort that has been put forth, I cannot see that Europe has yet begun, in any adequate way, to repair the damage it has wrought.

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It seems probable that this destructive and disintegrating influence will continue and that Africa must expect to serve a long and hard apprenticeship to Europe, an apprenticeship not unlike that which Negroes in America underwent in slavery. Admitting, for the sake of the argument, that this is true, the question which arises is: How far is it possible by means of education to abridge this apprenticeship of the younger to the older races, or at least to make it less cruel and inhuman than it now frequently is?

It was with this question in my mind that I first made my acquaintance with the kind of education of which we can see an example here at Tuskegee. It is from this point of view that I shall seek, in what I have to say, to describe in a very elementary and concrete way, what seems to me the essential features of the scheme of education represented by this school. My hope is in this way to introduce the discussion of the application of these methods to the education of primitive people, which is the general question for discussion at this time.

One of the first things that strikes me as interesting about Tuskegee is that it was not planned to meet needs or solve a problem which had been clearly defined in advance. Its history has been one of growth and adaptation. It is the product of the conditions that surround it and of the efforts to meet the occasion and the needs which these conditions have created. The problem it has had to face and the principles by which it has sought to solve that problem, are incorporated in the institution itself; they are a part of its very existence. It is for this reason not easy to state them. It is difficult to cast its methods into the conventional formulas.

One distinguishing feature of Tuskegee, Hampton, and other industrial schools of the same character is that, not perhaps with any definite intention to do so, they have always maintained their early reputation as places where a poor boy or girl, who was willing and able to work, could learn a trade and get an education. It was such an opportunity as this that led the Principal of this school to go to Hampton Institute to get his education and it is one of the traditions of Tuskegee that many of its best students, perhaps the most useful men and women who have gone out from it, were drawn to it for the same purpose.

In spite of the difficulties of such a policy, Tuskegee at least has kept its doors open; it has been and still is a place where every black boy or girl, no matter how poor and no matter how ignorant, may have a chance. This fact and this policy have had, directly or indirectly, a far-reaching influence upon the school and its work. I have frequently heard teachers say that the best and most earnest pupils they had were those who worked all day in order that they might go to

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school at night. These are generally older and have usually had fewer opportunities than those who enter the day school as soon as they arrive. But the graduates who have shown initiative and done things have been for the most part those who have made their own way.

Those who are acquainted with the work of the school say the policy, which I call that of "the open door," the policy of giving every one a chance, has justified itself, I do not mean as a philanthropy but as a scheme of education. It has served to draw earnest men and women into the school and it has given them a kind of discipline that has brought out the best that is in them.

If I should attempt to state what is the very first principle of the kind of education represented by Tuskegee and Hampton Institutes, I should say it is this—that a student should be willing to work for his education.

It is this principle; namely, that the student must prove that he wants an education, which provides the selective principle by which, in the long run, the graduates of the school are chosen. It is at the base of the moral discipline of the school, since it requires that the students choose a vocation and make personal sacrifices in order to prepare themselves for it. It dignifies labor because it makes the student feel, in the very efforts he makes to get his education, the value of common and ordinary labor when it is performed with a high purpose. There is something, too, in the requirement that makes a student choose a vocation. It compels him to look inward to consider his own fitness for the occupation he purposes to take up; and it compels him to look outward to consider the place and the practical importance of the kind of work he purposes to do. Thus from the very outset he is led to look at education not as a sort of ceremonial which confers upon him a social distinction but as a means by which to make himself more useful to the community and to himself.

It has always been insisted at Tuskegee that unless you can put what you have learned to some practical use the education thus obtained is unsound. It is not the real thing.

(a) In the first place, in a school that is supported by the state or the general public, it is expected that not merely the individual but the general public will benefit. If it were not so, if education were a mere luxury or a mere refinement, like a taste for literature or olives, there would be no excuse for asking the state or the general public to support it.

(b) In the second place it is a good thing for the student to cultivate a sense of responsibility in his work. If a boy in the shop is set to work to make a tin basin, for example, it is very different—the

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whole experience is very different—from what it would be if he was merely called upon in the classroom to tell how to make that basin. So, too, when a boy is learning in a classroom some of the mathematical methods by which he will be able to cut out and measure the value of that basin, his whole experience will be different from what it would be if he were merely set to perform an abstract problem that had no connection with any real problem. I mean by a real problem one which has actually presented itself to him for solution, one connected with something he is trying to do, in regard to which he has a sense of responsibility.

For that reason Tuskegee makes a distinction between manual training and industrial training. Manual training is formal; it teaches the student to perform certain processes but it does not teach him, to the same extent, to make objects for use. There is a great deal of difference between learning to use a plane or a saw, and learning to use them in building a house under the conditions of a definite situation and to meet certain definite requirements.

Industrial education has been described as "learning by doing." This statement of the doctrine has been often repeated but remains a dark saying still. When a boy drives a mule team and drives it badly for six dollars a month and his board, I suppose some one would say that boy was learning by doing. On the other hand, if one of the teachers in mathematics, after one of his pupils had calculated the number if square rods in an acre of land, should then send this same pupil out to measure an actual acre of ground this again would be called learning by doing.

Now it may be that learning by doing, or correlation, or whatever else you choose to call it, includes such very different things as I have described. Indeed, it seems to me that in each one of these examples there is something that needs to be held fast to as essential to the method and the purpose of industrial education. In the first place, the boy who drives the mule team is at any rate doing something real and, if he is trying to do that piece of work as well as he can, he is learning something, even if he is doing it badly. In the second case the boy who measures an acre of ground is, at any rate, applying and testing a principle. An acre of ground will certainly mean a great deal more to him after he has measured it than it would if he had never seen one to recognize it.

In recent years learning by doing, or correlation, as it is sometimes called, has come to have a more interesting and specific meaning. This school now has a practice of requiring students to find the subjects for their themes in English in the particular kind of work in the shop in which they are engaged. This has certain advantages. As

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soon as a boy goes into one of these shops, as soon as he begins to handle a tool of any kind, he learns a vast number of new and interesting things about some very commonplace objects. He learns a great deal about the grain of woods, for example; learns to distinguish the different kinds of pine, we will say; learns what different values they will have under different conditions, learns what woods are used for this purpose and what for that. He learns this whether he studies it or not. It is part of the tradition of the trade.

You have only to look into any of the industrial text-books and note the number of strange words there used to see what a vast amount of concrete knowledge work at any trade brings with it. I do not suppose the boy learns those words, as one does sometimes in school, merely by rote. He picks them up in use and, in the course of time, you will probably find behind each one of these words a pretty clear and definite idea. In addition, then, to a wider and more intimate acquaintance with familiar objects, the student gets, in the course of his work in the shops or the fields not merely new words but new concepts and new distinctions. In this way he adds something to his permanent mental equipment. In dealing at first hand with things, he increases to a considerable extent his store of concrete knowledge, but acquires also the materials and, to a certain extent, the habit of analysis and observation if not of reflective thought.

Now, suppose that the student is called upon to write an essay upon some subject connected with his work in the shop, not for members of his own trade but for others. He has then a store of special knowledge; he has perhaps some points of view about the advantages and disadvantages of his trade, or he has some interesting operation that he wants to describe. There you have at once one of the hardest possible things to get in the teaching of English composition; namely, a student with something of his own to say, and an audience that is prepared to listen and be instructed.

What makes the task all the more valuable as a means of teaching English is that, in order to make himsef intelligible to an audience which does not have his special knowledge and does not have his trade jargon, he is compelled or should be compelled to translate his ideas into the common speech. There can be no transcription in this case of something heard or copied from a book. The student must make himself clear, not in the language of the shop but in the vernacular. If he cannot do this, either he does not know what he is talking about as well as he should, or he hasn't command of the English language. Such an exercise ought to go a long way, it seems to me, toward clearing up whatever ideas the boy has, bearing on his industries. I am sure it offers a splendid discipline in English.

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A still better example of this more thoroughgoing correlation, which seeks to give the student not only (a) a better command of some technical process which he learns in the shops, but (b) seeks at the same time to clear up his ideas in regard to the principle employed, is the case of the student who brings his problem—or better still the traditional rule-of-thumb method learned in the shops—into the academic classroom for explanation. Under these circumstances the intellectual interests which the academic teacher is seeking to foster spring out of the conditions of a real situation. The student has learned how to do the thing but he is interested in the reason he employs a certain method. Having answered this question he is prepared to apply the principle in a much wider range of practical problems than before. In generalizing the rule-of-thumb method learned in the shop he has gained a new mastery over the process itself and has at the same time learned to a certain extent to generalize, to think.

Such interaction between classroom and shop, between theory and practice, intellectual interest and practical activity, illustrates what learning by doing means in the more subtle sense of that term. In this case one sees how technique and culture, the two classes into which the elements of our civilization may be divided, so far as education is concerned, are knit together in the very process of education. The student learns to do something and at the same time he learns the significance of the thing. He finds in the shop, on the farm, or perhaps in some detail of the administration or teaching work of the school, his particular vocation and then he learns, directly and indirectly, through the very position which the school occupies and the influence which it exercises on the outside world, the value and significance of the work he is preparing himself to do.

One of the characteristic features of an industrial school, such as we find here and at Hampton, is that what is ordinarily called the school is based on and connected with the work of an industrial community. Now, the purpose and importance of an industrial community as a basis for a school, consist in this, that it brings pupils and teachers together in relations that are not only healthy and normal but more intimate and personal than would be otherwise possible.

In a school like this, teacher and pupil alike, each in their different and several ways, are engaged in a common work with a common purpose, cultivating the soil, raising their own food supply, erecting their own buildings, students and teachers working and learning, side by side. To a very large extent the students and teachers have produced the materials—the lumber and bricks—and from these have constructed the buildings of the

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school. In the same way they produce and prepare the food stuffs which they consume. As a result of this common life and labor in this little industrial community each student is led to realize all the varied connections, economic, moral, and social, which bind him to every other member of the community. It is an education in social life.

In the wide division of labor which exists here, there is an opportunity for every pupil to find the thing he is individually fitted to do. There is something for everyone to do; something for everyone to learn. No one need be cut off from the hope of knowledge and usefulness simply because, on account of his disposition or early training, he cannot fit into the procrustean bed of a hard scholastic discipline.

There is an opportunity here, also, to give students an illustration of the application, on a large scale, of system and science to the common tasks and affairs of life; to give them, at the same time, the discipline which will enable them, when they go out from here, to work and live on a higher plane of civilization. In short, there is an opportunity such as exists in few other schools to teach the fundamental and essential things of life.

In order to accomplish these results, in order to have the industrial community I have described, it is necessary to take students away from their homes; pluck them out of their ordinary environments, plant them in a new soil, and stimulate in them a new and different spirit.

During the time that students are here an effort is made to occupy every moment of their time, direct all their activities, and absorb all their attention and thought. This is necessary in order to accomplish the results at which the school aims. Out of this, however, there arises a danger. Living, as students do, in a highly and artificially organized community, with steam, heat, electric lights, and the severe discipline that is necessary, there is danger that when they go out, they will not be fitted and will not be disposed to return to the harder and cruder conditions out of which they sprang. This difficulty has been overcome, to a large extent, by teaching the student that when he leaves Tuskegee he goes forth as its representative to improve his community. He is to carry the Tuskegee spirit with him and build up around him a community that is inspired by that spirit.

In educating the student for this task the extension work, including the Negro Conference, the Teachers' and Farmers' Institutes, the work of the Business League in so far as it is connected with the school, and all the other extension activities, become an essential part of the scheme of education. Through these the student gets acquainted

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with the real problem of the school, which is not so much to educate a few hundred or a few thousand boys and girls as to change conditions among the masses of the Negro people.

Thus, through the internal organization and the external relations of the school the student has an opportunity, not merely to find his vocation and prepare for it but, what is more, to feel that in his daily life he is part of a great and wide uplifting movement which aims to benefit, not merely his race but the masses of the people everywhere who are struggling upward for better things.

Much has been said and written in recent years in regard to technical and cultural studies and their relative values in the general scheme of education.

Sometimes one hears industrial education praised because it teaches the trades and fits students to perform some useful sort of service for the community. At other times one hears it criticised because, teaching students to do useful labor deprives them of the higher culture. In the familiar conception of the industrial school the shop stands for technique, industry, material interests. On the other hand the academic studies, particularly if they include the dead languages, stand for culture, ideals, and the spiritual life. From this point of view there is a complete disjunction between the two things, industry and culture, so much so that it is assumed that work in the shops can prosper only at the expense of the academic studies, and vice versa.

As a matter of fact, one of the most important achievements of industrial schools has been to bring the shops and the classrooms, theory and practice, culture and technique, into such intimate connection and interaction that each contributes to the other. Indeed, the very success of Tuskegee Institute, in accomplishing this correlation and inter-penetration of the two elements of its teaching, has emphasized the fact that each, without the other, industry without method, technique without culture, represents an unwholesome abstraction.

And yet this is not in my opinion the most characteristic or most important work of this school and others like it. What gives Tuskegee its unique character is the fact (1) that students and teachers represent a community containing within itself all the human interests, and (2) that this school is simply one point in a larger circle of Negro life, with which it connects through its Negro Conference, National Negro Business League, and all its other agencies for teaching and inspiring the masses of the people. It is this position and this organization which have permitted Tuskegee and Hampton

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to perform their peculiar service to the Negro and the South. Incidentally, the success of these schools and their offshoots has helped to widen our conception of education by connecting it with the intimate, practical interests of life—cooking, child nurture, demonstration farming, etc.

At the same time, in so far as these schools have sought to inspire, direct, or connect themselves in some way with every movement which has aimed in any serious way to benefit the masses of the people, making the school and education in this way a means of stimulating and directing the efforts and aspirations of the masses of the people towards a better life, they have added a new and deeper significance to our notion of the function and possibilities of education itself

Tuskegee Institute, for example, in addition to the farm and the shops, maintains a department store, a band, and a post office, all of which are used directly and indirectly in teaching the students. Tuskegee has not merely its own economic and social organizations but it has also its own social aims and definite view of life. It has its church at home and its missions in outlying territories. In every considerable city in the South there are little colonies or congregations of its graduates who are striving to spread its gospel and live by its precepts.

In some respects this school is like those city states of the ancient world each of which was a more or less independent political and cultural entity. In other respects it is like those early Christian missions which sought to spread the gospel of Christianity and convert the world to its conception of life by the organization of little Christian communities in the midst of the indifference or hostility of a pagan world.

It is from this point of view that it seems to me Tuskegee, Hampton, and some of the other industrial schools in the South offer, perhaps, some suggestions as to the solution of the Negro problem in Africa.

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IV

EDUCATION AND RACIAL TRAITS

BY WILLIAM I. THOMAS

Professor of Sociology in the University of Chicago

HILE I am on the program to speak of education from the standpoint of racial traits, for the sake of clearness I will say at the beginning that I do not regard racial characteristics in the true sense as sufficiently fundamental to influence educational policy. The real problem is to adjust educational policy not to mental traits in the biological sense but to the grades of culture existing among the different races.

In order to make plain the distinction between racial traits and cultural conditions implied in all that I shall say, let me refer first of all to the human faculties regardless of race. Passing over the sense perceptions, memory, inhibition, etc., we find that there is just one mental faculty not shared with man by the lower animals—the power of abstraction. This power is best illustrated by language and numbers. The word "three," for instance, does not mean three persons, nor three apples, but three anything. It is a general or abstract term. "Seven" is not only 2 and 5, but 3 and 4. It may be true, though we do not readily believe it, that a Chicago boy recently appeared at home in a state of depression and complained that his teacher had been saying for a week that 3 and 4 made 7, and now she was saying that 5 and 2 made 7. At any rate he was not a black boy. When a child is blind, deaf, and dumb, it is very difficult to present abstract conceptions, not because the brain is not capable of receiving them, but because the absence of all but one sense makes the presentation difficult. When Laura Bridgman was asked: "If you can buy a barrel of cider for $1, how many barrels can you buy for $5?" she replied: "I would not buy so much; it is sour." Similarly the teacher of this girl had trouble in getting her to understand what the books for the blind meant. They pasted the raised letters h-a-t on a hat, and c-h-a-i-r on a chair, and she repeated this and learned to arrange the letters correctly, but for long a time it was only a sort of game. That was all the teachers could do; for the rest they could only wait for the power of abstraction to show itself, and finally it

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struck her that the word meant the thing and she learned reading with great enthusiasm and rapidity.

Now this power none of the animals possesses. None of them can count and none of them can talk. You may know that a German mathematician thought he had a horse, Clever Hans, who could add figures. A number of scientists were called in and the horse counted for them. He would count for anybody. But finally this occurred to the scientists: The two numbers to be added were given by two men, one whispered 2 in one ear of the horse and the other 3 in the other ear, and neither of the men knew what the other had whispered. Ordinarily the horse would have moved his hoof 5 times, but in this case he did not know when to stop. Formerly he had seen by the facial expression of the men and a slight inclination of the head when they expected him to stop. Now they did not know when to expect him to stop, and he could not stop.

We often hear a man say he has a dog that can think. But he is using "think" in a very loose way. A man in the field may send his dog to the house for his coat. The man is not complete without the coat and the dog will fetch it. Or, a man may take his dog for a boat ride, and finding that he has forgotten the sponge with which he bails the boat may send the dog to the house for the sponge; that is, if the dog has seen the sponge used in that way. But if the dog cannot find the sponge, will he bring a coffee sack or a bed blanket, or a brace-and-bit and pot of tar, with the tacit suggestion that the master shall bore a hole and drain the water out and plug the hole? A very clever boy would make the substitution, but a dog never. There is a resemblance between a dipper and a sponge which a dog never sees. This resemblance is rather awkwardly called by the psychologists "association by similarity." The dog can only make association by contiguity, as in the case of the coat and the man.

There is a resemblance between a horse, a stream of water, a jet of steam, and electric wire; they all furnish power—horse power, water power, etc. The concept "power" is in the region of abstraction and no animal enters this region. But all men of all races can count, and speak, and apprehend such terms as power, light, truth. If they cannot, they are what we call imbecile, and the imbecile may just as likely be white as black or yellow.

Language and number are types of the most difficult things the mind does. Nobody who attended the meeting last night could seriously claim that the black man has feeble powers of speech. The stories that black men cannot count simply represent errors of observation on the part of the white observer. The savage does not go

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into counting heavily because he is not in business, and it is contrary to good sense to expect the development of an elaborate system of notation where there is not much to be noted. The savage always counts as much as is necessary to carry on his affairs. Some of the absurd reports about the African's lack of number sense arose from the fact that it was a life-policy of the black to conceal the truth from the white. Livingstone relates that a Zulu chief counted out 1000 head of cattle as a start in life for his son at the very time travelers were reporting that this people could not count beyond three.

We may assume then that all races have the same general type of mind, capable of doing the same general classes of work, and adaptable to the same general methods of education. The mind that can do " mental arithmetic " can do anything.

The second general question arising in this connection is whether the brain of the white race is not a superior organ to that of the black, capable of doing, if not a different kind, yet a better class of work. Anthropologists do not now feel that they know very much about the question of brain weight and mental endowment by races. They know that individual differences in brain weight are very great in the same race,—that, for instance, the difference in weight between the lowest and highest in a series of 500 normal white brains will be as much as 600 grams or 33 per cent, and may be as much as 50 per cent. This is an enormous difference, while the average difference in the brain weight of races is very slight. This means that the individual is the real variant, not the race. Moreover, an exaggerated importance was formerly attached to brain weight. It is not a sure index of intelligence. Doubtless a generous brain is a favorable sign, but after all, brains are somewhat like timepieces—the lady's watch may keep better time than the grandfather's clock. It is also an open question whether a dogged disposition is not a more valuable asset than a great brain. But the most important fact in this connection is that all races possess individuals ranging in intelligence from idiocy to rare endowment, and we do not know the proportion in which endowment is distributed among the races. At any rate, it is not a flat question of superiority and inferiority. There are brilliant and stupid individuals in all races.

But is it not true that a race educated for centuries and practicing professions calling out mental power will transmit by heredity to its children the results of its mental practice? If a man or woman uses the mind in a particular way, say in mathematical practices, or in language studies, will not the child of such a person be more gifted

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along that line on that account? We do not now believe this. No man's intelligence was ever improved because his father went to college. I mean, his natural endowment is not improved. His intelligence, in the sense of his knowledge, will indeed be improved through having a cultured rather than an ignorant father, but solely in the sense that his father will communicate knowledge to him. The boy will not have a greater mental aptitude born in him on account of the life habits of his father.

But will a boy never be naturally more gifted than his father? Yes, he may inherit superior gifts from his mother, or he may inherit through his father points of superiority from some of his father's ancestors which did not come to the surface in his father; or, he may, so to speak, just turn out better, as one or two puppies in a litter have better markings than the other seven. We all know that the loss of teeth and fingers and arms and legs is not inherited. These things happen after birth. But if a man is born with six toes, his children may also have six. There is no such thing as parental influence in the popular use of that term. There are no birth-marks caused by the mother's fright at certain objects. A story is always invented to fit the birth-mark. There is in Berlin a man who is the living image of a hog. I venture the guess there is a story that his mother was run over by a hog while pregnant. The only connection between the mother and the child in the period of pregnancy is a stream of blood. The child may be ill-nourished, or may be poisoned, if the mother's blood is poisoned, say by alcohol, but no impressions are conveyed to the child's nervous system.

This view that the child tends to be as his parents were at their birth, not as they became later in life—that he does not inherit their practice—has seemed to many a very discouraging conclusion. "What," said Herbert Spencer, "is the use of education, if it is not inherited?" But it is really far from a discouraging view. It means, in the first place, that the child of a criminal will not necessarily become a criminal, for the larger part of our criminals are made by our social arrangements. A Chicago slum boy, having the instincts of a boy, may want to keep some chickens. He needs corn for them but is not on a farm and has no money, so he "swipes" some corn from a freight car. Formerly, at least, he would have been sent to jail with old criminals and would surely have become a criminal, and, according to the old theory, his children would have been born criminals. In the second place, the new view means, very fortunately, that the mistakes, sickness, and false views of parents are not inherited by the children and that our old system of education, with its diagramming of

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sentences and other absurdities, does not weaken the mind of the second generation. Just think how weak our minds would be if we inherited all our fathers were taught!

With reference to the social classes, in, say, white society, the view that acquired characters are not inherited means that the poor boy whose parents are ignorant is not necessarily outclassed by the rich boy whose parents are educated. If the state of education on the one hand, or ignorance of ancestors on the other, were inherited, would it not be impossible to account for such a man as Lincoln, who had little to inherit but ignorance?

Privileged classes have existed in white society for thousands of years and if superior opportunity implied superior brain structure in children, the common man, of common antecedents, would be so far outclassed that he could not think on the same plane as the descendants of the privileged classes, and popular government would never have been thought of.

With reference to race superiority and inferiority the new view of heredity means that the whole record of civilization has left no mark on the brain structure of the white child. It is possible that a superior brain may have produced a superior civilization; it is not possible that a superior civilization has produced a superior brain, unless we assume a selective birth and death rate. That one race gets the start of another is no indication of superiority, but due to local circumstances. The whites had the start of the Japanese, but no one can seriously pretend that the Japanese are not able to compete with us.

At this point we are able to answer Herbert Spencer's question. Education is of use even if not inherited biologically, because it is inherited socially. The child's mind may be regarded as a blank. Aristotle, indeed, called it a clean slate—a *tabularasa*. If the parents are cultured this culture will be transferred to the child; if the state of knowledge in the race or group is advanced this advance will be handed over to the child during the child's lifetime. Such a child has a better *chance* to become intelligent. The best illustration I can give of the importance of the state of knowledge in this connection is the difference in the text-books of science now and a generation ago. It is safe to say that no single scientific treatise issued forty years ago is now of any account. Even theology and history have changed greatly. Psychology is almost entirely new. What book from your grandfather's library would you preserve from other than sentimental or historical reasons? A hundred years hence all will be changed again. Every child has to learn the whole of life and civilization. All of it has to be handed over to him. If the state of knowledge and education

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is improved in each generation, you have wiser and wiser children and men, regardless of whether their brain structure is changed at all. This is *social* heredity,

I may refer to a still further consequence of this view. It becomes senseless to speak of a savage and a civilized mind in another than a social sense. There is no such thing as a savage, except in the sense that there are races whose habits and mental attitudes and state of knowledge differ from those of the whites. Indeed, we are all savages in the sense that we prefer fishing and baseball to hard labor. Again, there is the culture-epoch theory or the view that the child recapitulates civilization in his brain growth, passing through periods corresponding to savagery and barbarism before entering the civilized period. In point of fact, he recapitulates civilization only in the sense that he moves his habits from the more instinctive and impulsive world of play over into the world of work. He differs from the savage in being taught a different system.

Finally, from this standpoint, the popular statement that the Negro will have to be educated for thousands of years before he is as capable as the white becomes absurd. The white child has not inherited civilization in his brain but has inherited a chance. He begins a blank, and imitates the world as it presents itself to him. If the Negro has a mind capable of doing the same thing he will do it in a life-time, provided he has the same chance.

I regard it, then, as a very welcome and fortunate conclusion that the fate of the child is not determined, generally speaking, before birth but after, and that, theoretically, at least, the highest mental and cultural life is in the reach of any race within a single generation. I say, theoretically, because the practical hindrances to this may be something monstrous. It is as bad, for instance, to have a criminal environment as to have a criminal heredity. I can take you to a "joint" in Chicago where the boy's ideal is to crack a safe and make a clever "get-away." In that way he will get a pat on the back from the older members of a criminal gang. It used to be thought that it would be time enough to get a child away from criminal surroundings at five or ten years of age. But now criminologists realize that all is over by that time. You must get him as soon as his eyes are open. Old Pliny has a story that the baby bear is not born shaped up properly but is a formless mass which the mother bear licks into shape. This is bad natural history but good psychology. The child tends to take the imprint of the social world into which he is born. He will imitate whatever prevails in his society. But if the conditions of mental life are poor, if there is not much culture to imitate, the individual

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cannot rise much above the level. What chance to read and write and cipher would a boy have in a community where nobody did any of these things? And what chance at large intellectual life would he have without these simple tools? In other words, you cannot have a high state of mind in a low state of society.

There are, then, three factors connected with mind and education: (1) The absolute quality of mind of the individual; (2) The state of knowledge in his group (we will call this the copies which he may imitate); and (3) The success or unsuccess of the individual in coming into connection with this state of knowledge, these copies.

Let me here indicate briefly what I mean by the third point—the exclusion of an individual or race from the materials which go to make up culture. I do not attach great importance to classificatory terms, but I will use the term "isolation" to describe any shutting of the individuals from the copies. Geographical remoteness, poverty, ignorance of reading, race prejudice are forms of isolation. To show how serious this isolation may be, let me again refer to language. Speech is one thing from which you cannot usually be excluded. But you can imagine how isolated Laura Bridgman would have been if Dr. Howe had not developed a means of communicating with her through the sense of touch. She would have been virtually though not technically an idiot. The following occurred recently in the Chicago public schools. A boy could not keep up with his class. He could not learn to read. He remained in the first grade while the others passed up. He finally found himself, a big boy, surrounded by infants. He became ashamed, and "beat it," as he would have said. Being now adrift he naturally got into some trouble and was brought into the juvenile court. There he was examined and it was found that he had not been able to learn to read because he could not see the print. This one point of isolation—isolation from the printed page—had stopped the process of mental and social development. Provided with proper glasses this boy connected up all right and "struck the trail." I must not enumerate cases, but it is apparent that the Negro, the serf, the poor white, the slum-dweller, for instance, may be as really isolated by geographical and social conditions as this boy was by defective vision.

It may naturally occur to some of you that race prejudice is the most serious and oppressive form of isolation and cause of mental backwardness in the case of the Negro, and I am certainly not inclined to make light of prejudice. At the same time I do not regard it as a profoundly serious matter. It is something you can get by; it may even be a stimulation. Compared with slavery or serfdom, it is

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trivial. I am now making some studies among the Slavic peasants of Europe, and the peasant was and is mentally as backward as the Negro is or as he was in slavery. I have found even more backward cases. But my main reason for speaking lightly of prejudice is that it does not successfully isolate. One of the gentlemen from Jamaica who excited your interest here yesterday by his mental poise and the nimbleness of his wits confessed that he had studied in some of the most important centers of learning in the world.

But I mean something more than this. We do not need all the copies in the world for our complete cultural and mental development. We need only a complete series of good copies, and these can be assembled in a small space. Athens had, I believe, only 40,000 citizens, but developed some wonderful cultural and mental forms which we continue to imitate long after they are out of date. Tuskegee represents a cultural group complete in itself, furnishing all that the boy could get in a white center of the same kind. I suppose this idea of Negro cultural centers will be developed further. I am sure you will not consider me an advocate of race prejudice when I point out that Tuskegee is a product of this prejudice and I regard Tuskegee as the most considerable educational invention of modern times.

We are not here to praise Tuskegee and Mr. Washington. I should not have the hardihood to do so. For a Southern white man to congratulate a colored man on his success might remind you of Lord Chesterfield's congratulations to Samuel Johnson on the completion of the latter's great dictionary. Chesterfield had given Johnson no help in making the dictionary, and Johnson said Chesterfield's conduct reminded him of a spectator who watched a man struggling in the water and overwhelmed him with congratulations when he had saved himself. But as we are here to get different angles of vision it may interest you to know why this institution interests me peculiarly.

In the first place Mr. Washington has gone back to or taken up a principle which the whites had at one time dropped from view; namely, that the mind is largely the product of the hand and the eye; that many of our concepts are of manual origin. Tuskegee has abandoned some of the white educational fetishes, like Latin and Greek, and has at the same time developed a system of education closer to the life of the masses of black people than the white system is to the masses of the whites. The white system is still, in the main, designed for the privileged classes.

A backward race always tends to imitate the weaker side of what we are pleased to call civilization—its luxury, leisure, vices, and classical learning—and in Tuskegee we have an opportunity to see the Negro developed under a leadership which selects and presents sane copies.

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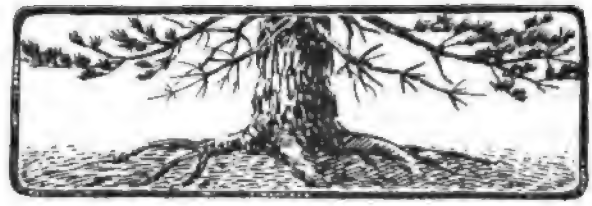
When the habits of a race are suddenly changed, when a backward race in particular is thrown on its own resources, there is some disorganization of habit. We saw this in the freedmen after emancipation. We have a striking example in Liberia and Hayti. The old habits are not adequate to meet the crisis, the new ones are not formed. We see here a backward race being put in possession of a technique adequate to meet the crisis.

Under adequate leadership and organization at Tuskegee, we see the pace of a race changed. We may use the term "pace" to express the rate of energy at which a people lives. Professor William James claims that we all have untapped reservoirs of energy and that we habitually live at a rate below our full powers. The owner of the celebrated pacing horse, Dan Patch, said that animal had always shown a tendency to go as fast as the pace set. When paced by a running horse he went a mile in 1.56. A good illustration of the pacing principle is college athletics. There is always a tendency to approach the record. American business methods represent a very fast pace in one field. The Negro in slavery never worked at a high rate of energy. When brought into competition with the Italian cotton grower he was for a time outclassed. We are here seeing this condition changed. We have here indeed the unique spectacle of a backward race setting the pace in some fields; for instance, in growing sweet potatoes.

The complete cultural group at Tuskegee implies the gradual differentiation of occupations and classes, and progress is very closely bound up with a middle class and with differentiated callings.



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At Home and Afield

WASHINGTON AT THE HUNGERFORD SCHOOL

BY NATHALIE LORD

DURING Dr. Washington's recent tour of Florida he visited the Robert Hungerford Normal and Industrial School in Eatonville. Both Mr. and Mrs. Calhoun were Tuskegee students, the former having completed his academic course and learned his trade of carpentry at that institution. Then, too, Rev. R. C. Bedford, so long connected officially with Tuskegee, was from its beginning a member of the board of trustees of the Robert Hungerford School. Dr. Washington paid a fitting tribute to the memory of Mr. Calhoun and Mr. Bedford in his address to the people on the afternoon of March 5.

The school grounds presented a scene of activity for some days before this date, students being busy putting everything in order for the expected visit; the saw-mill could hardly cut lumber fast enough for the pavilion which was erected to accommodate the crowd, and which was prettily decorated with bunting and flowers and fruits. The party was met with enthusiastic applause and the school's yell of "W-A-S-H-I-N-G-T-O-N." Hon. J. C. Napier of Nashville introduced the speaker to the audience as "the very greatest Negro who ever lived on earth." Dr. Washington spoke in his usual earnest and straightforward way. His words to the students especially, were full of pathos and humor as he reminded them of the homes they had left to come to school, how they would find them on their return, and how they could help to better their condition.

The annual Farmers' Conference held in connection with the Robert Hungerford School, had been postponed from Lincoln's Birthday, the usual time of gathering, until the occasion of Dr. Washington's visit. The winter had been a severe one in Florida, as in other states, and the crops were so late in developing that the exhibit was small in comparison with those of other years. But the school itself made a creditable showing of its industries. Tailoring has lately been added to their number, and the boys

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showed good work in the uniforms which they had made and were wearing.

Friends from outside spoke words of encouragement and practical suggestion at this Conference. Mr. Logan, treasurer of Tuskegee Institute and a trustee of the Hungerford School, suggested that the Conference adopt one of the rules governing the Tuskegee farmers' conferences, that "only those who have actually done something during the year be allowed to speak at the sessions."

A very pleasant feature of this visit of Dr. Washington and his party came in connection with the lunch given them, after the speaking, before they were to take the midnight train for the North. Dr. Kenney, resident physician at Tuskegee, offered twenty-five dollars towards a scholarship to be given by the party in appreciation of their visit to the school. One hundred and fifty dollars were raised immediately, and when it was found that fifty dollars only were required for one scholarship, it was decided to apply the amount raised to the permanent memorial scholarship given by friends of the school in memory of the founder, Russell C. Calhoun.

HAMPTON INCIDENTS

Addresses

A stereopticon lecture was delivered on April 13 by Dr. Lovejoy on the work which the members of the Child-Labor Committee are doing for the improvement of conditions among the wage-earning children in the United States. "That more has not been accomplished in the past eight years," said Dr. Lovejoy, "is due to lack of knowledge of existing conditions on the part of the majority of the people of this country." Could the wrongs and sufferings of the two million children who are employed in the factories and shops be presented in such a manner as to show the whole picture at one time, it would not take forty-eight hours to change the situation. The cotton and glass factories and coal mines have been the greatest employers of child labor, the reason being that much of the work in these places requires very little skill. Dr. Lovejoy showed many pictures to illustrate the effect of long hours and poor air upon the physical, mental, and moral condition of the children thus employed. The results that the Child-Labor Committee is seeking to bring about are an eight-hour day, an age limit of fourteen years for day work, and of eighteen to twenty-one years of age for night messengers. Much has

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been accomplished during the past year, thirty states having passed laws that cannot fail to be productive of good results.

ON Sunday evening, April 14, Mr. J. Denton, vice-principal of Fourah Bay College, Sierra Leone, addressed the students in Cleveland Hall Chapel on conditions in West Africa. He stated that West Africa had a fringe of English settlements extending along the coast for a distance of fifteen hundred miles. Most persons are of the opinion that the people of West Africa are savage; on the contrary they are very gentle and kind and are not uncivilized. Speaking of the work of Fourah Bay College, Mr. Denton explained that it is engaged in training missionaries to go into the interior where the need is very great.

Entertainments

IN securing Mrs. E. Azalia Hackley for a song recital and demonstration in voice culture at Hampton Institute on the evening of May 4, the Treble Clef Club, a local musical organization, brought to the school one of the best entertainments it has had. This was Mrs. Hackley's first appearance at Hampton. Nevertheless she devotes a large part of her time to colored schools. At the very beginning of the recital her full understanding of colored audiences and her keen appreciation of the Negro's rare vocal abilities became readily apparent. She immediately captured her audience and held it in her power to the end of a long, enjoyable, and instructive program.

Mrs. Hackley has a fine soprano voice which has been well trained in this country and abroad. Her singing is truly admirable. But her unusual ability to teach others, and her interest in their development, is of even greater significance to Negro youth. Herself a colored woman of culture and rare charm of manner, she has studied sympathetically the finer qualities of her race and particularly their exceptional musical powers, and she is deeply concerned about the proper cultivation of these peculiarly fine musical gifts.

The part of the program devoted to voice culture was full of helpful suggestions and, indeed, as interesting and attractive as were the songs, which ranged from difficult classics to the Negro's own plantation melodies.

On the evening of May 7 Mrs. Hackley took the whole school as a class, giving a lesson in deep breathing and tone focusing, and teaching a song in application of her methods. Students and teachers alike are hoping that Mrs. Hackley will visit Hampton again soon.

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AN entertainment for the benefit of the Armstrong League of Hampton Workers was given in the Museum on Saturday evening, April 20.

Two farces were presented—"The Veneered Savage" and "Dane's Dress-Suit Case"—by Hampton workers and friends of the school from the neighborhood.

AN amusing one-act comedy was presented by the post-graduates of the school on Saturday evening, March 23, in Cleveland Hall Chapel. If the students who took part wished to entertain their audience, a better selection could not have been made than "Her Weekly Allowance," a clever farce illustrating the folly of extravagance. The enthusiasm with which the play was greeted must have left no doubt in the minds of the performers as to their ability to make real the characters which they were seeking to portray.

The program also included singing by a quartet of post-graduate boys, a solo by Miss A. L. Hutchins, and another by Page I. Lancaster.

Visitors

AMONG recent visitors to Hampton besides those already mentioned were Miss Edith Dabb, Secretary of the Indian Y. W. C. A., who spoke to the Indian girls and to the King's Daughters; Mr. Frank W. Barber, superintendent of the Colored Orphan Asylum at Riverdale, N.Y., with Mrs. Barber; Dr. Hugh S. Cumming, United States Public Health and Marine Hospital Service, Washington, D. C., and Mrs. Cumming; Mrs. S. C. Armstrong, Miss Margaret Armstrong, and Mrs. Edith Armstrong Talbot; Mrs. Francis C. Barlow, New York; Rev. H. D. Goodenough, D. D., of the American Zulu Mission at Durban, South Africa; Mrs. Tillinghast, acting lady principal of Vassar College; Mr. Hunton, and Mr. A. E. Roberts, County Secretary of the International Y. M. C. A. Committee; Mr. James Denton of West Africa; Mr. Trevor Arnett, auditor of the University of Chicago, and Mrs. Arnett; Mr. Samuel D. Bawden, manager of the Industrial Experiment Station, Ongole District, India; Miss Charlotte H. Adams of the National Y. W. C. A. Training School, New York; Miss Christine Irvine, Claughton, Cheshire, England; Mr. and Mrs. Edward O. Hawkes, Portland, Me., and Miss Ellis, former workers.

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GRADUATES AND EX-STUDENTS

UNDER the supervision of Superintendent E. M. Noble and Industrial Supervisor Lucretia M. Kennard, '92, the colored teachers of Caroline County, Maryland, are making decided progress in academic and industrial work.

A county institute was held in Denton on March 29. Eleven Hampton men and women are engaged in the schools of that county and are doing much to elevate the educational tone of the schools and communities in which they are teaching.

The academic and industrial exhibits were displayed in the colored schoolhouse of Denton,—a four-room building containing two schoolrooms, a manual training room, and a kitchen. The teachers in this school are James D. Washington, '10, and Miss Florence Anderson, '11. The articles exhibited were practical in character and showed considerable hand skill and ability in the use of tools. The cooking exhibit was most creditable and the food was presented in an attractive and neat form. There was considerable variety in the various school exhibits. Articles illustrating the following industries were displayed: cooking, knitting, crocheting, sewing, basket-making, rug-making, cobbling, and wood work.

The whole exhibit was most creditable and Miss Kennard and her associate teachers may deservedly congratulate themselves on the results of the year's work. The supervisor is already making plans for extending the work for the coming year. The intention is to introduce brush making.

At the patrons' meeting in the evening Miss Kennard took advantage of the opportunity to thank the teachers for their hearty and sympathetic co-operation with her in all of her undertakings for the betterment of the schools. She especially emphasized their loyalty. Caroline County has reason to be proud of its supervisor and band of Hampton workers.

TWICE each month, on Friday afternoons," writes Grace D. George '11, who is teaching in Runnymede, Va., "six of the girls stay with me after school to scrub our schoolroom, while six boys sweep the yard. The day my school opened, two of my largest boys helped me to put in window boards." Miss George teaches sewing and mat making as well as the usual studies and is about to give an entertainment to help buy maps, blackboards, and lime for whitewashing. She evidently does not intend that her pupils shall experience the sad school ex-

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periences of her own childhood which obliged her to take seven years for her Hampton course—seven years of preparation, as she said in her Anniversary paper, for bettering conditions in her community, a work she is now doing in the true Hampton spirit.

Indian Notes

HAMPTON has recently had the pleasure of a visit from three former Indian students—Thomas Kitto, a Sioux from Santee, Nebraska, who left Hampton in 1892; Howard Frazier, from the same reservation, who has only been away five years but who, even in that length of time, found many changes; and Louis Armell, a Winnebago, who came to see the old school home he left fifteen years ago. It is always a great pleasure and satisfaction to have these visits from former students, to witness their happiness in meeting old friends and seeing familiar places, and to realize the part Hampton has played in the development of those whose lives are counting for so much in their own homes. All three of these men are successful farmers, and that all have reached positions of trust is shown by the fact that they were chosen to represent their people in Washington.

Eli Skenandore and his wife, Lavinia Adams, both ex-students, are living three miles from the pretty town of De Pere, Wisconson and not far from their old homes on the Oneida Reservation. They have a farm of twenty-six acres. For neighbors they have Oneidas, Hollanders, Germans, and Belgians. Eli and his brother Anderson were busy all last summer with carpenter and mason work, putting up two big barns with a stone basement for one and a stone foundation for the other, also cellars for two dwelling houses. Lavinia reports Marian Skenandore as the baker at the Oneida school, Amy, as assistant cook at Wittenberg, while Martha is working for a family in De Pere. Lillian Skenandore Doxtator and her husband live in town where he works at his trade of blacksmithing.

Mabel Springer, Omaha, has recently become Mrs. Thurman Chase. Her husband is the son of a prominent Indian lawyer in Nebraska, who was one of the leaders in the discussions of the Society of American Indians held last fall at Columbus.

Mrs. Arizona Swayney Blankenship, Cherokee, who for several years after her graduation was an efficient teacher in the domestic art department at Hampton hopes sometime to revisit her *alma mater*. Her home is at Swayney, among the North Carolina mountains, where her husband has a store which includes a post office for the neighborhood.

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The Hampton Normal and Agricultural Institute

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What it is	An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.
Object	To train teachers and industrial leaders
Equipment	Land, 1200 acres; buildings, 135
Courses	Academic, trade, agriculture, business, home economics
Enrollment	Negroes, 1234; Indians, 74; total, 1308
Results	Graduates, 1612; ex-students, over 6000 Outgrowths: Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes
Needs	$125,000 annually above regular income $4,000,000 Endowment Fund Scholarships Academic: Permanent $2000 each Annual 70 " Industrial: Permanent 800 " Annual 30 "

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

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Published monthly by

The Hampton Normal and Agricultural Institute

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THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

EDITORIAL STAFF

H. B. FRISSELL
HELEN W. LUDLOW
J. E. DAVIS
W. L. BROWN
W. A. AERY, Business Manager
W. T. B. WILLIAMS

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The Southern Workman

VOL. XLI JULY 1912 NO. 7

Editorials

The Indian Census On another page of the present number of the SOUTHERN WORKMAN may be found an article reprinted from "The Red Man" on the recent census of the Indians by Fayette A. McKenzie, of Columbus. Ohio. Mr. McKenzie was a special agent in the Census Bureau last winter working upon the Indian enumeration and he therefore speaks with authority so far as his statements on the Census are concerned. Moreover he has been for years a close and earnest student of the Indian and of Indian problems and his opinions on these subjects are entitled to serious consideration. His attitude may always be depended upon as that of a sympathetic friend of the Indian. Formerly a teacher in the Indian Service and afterwards a professor of sociology in the Ohio State University and an active social organizer and worker in Columbus, he has always stood for the best things in and for the Indian. His interest manifested itself most effectively in organizing the conference of Indians held at Columbus last October, which resulted in the formation of the Society of American Indians.

A glance at the article on "The Indian and Citizenship" shows that its keynote is the taxableness of the Indians. In order to reach an intelligent understanding of the article and of the Census returns of the Indians, it is necessary to know, therefore, what Indians are classed as *taxed* and what ones are classed as *not taxed*. It must be remembered that the figures are not made up from the tax collectors' lists. The legal status of the tribe is usually the factor that determines into which class any given company of Indians belongs. But the situation of the tribes people in this particular is so chaotic and so many variations creep into it, that no brief statement or explana-

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tion can be made which may be generally used as a guide in interpreting the article. As a general proposition, the Indians who have acquired citizenship are classed as taxed, but it then remains to be determined what Indians have acquired citizenship. This is largely, but not wholly, a matter of allotment and of tribal relationship. The Indians who were allotted under the Dawes Act of 1887, acquired citizenship with their allotment, and are therefore classed as Indians taxed, but those allotted under the Burke Act of 1906 are not necessisarily classed as taxed, because the Burke Act did not confer citizenship with allotment. Yet citizenship for some of these Indians individually may be acquired under certain provisions.

Indians not alloted are generally classed as Indians not taxed, but this is not invariably true, as witness some of the tribes in the Southwest. Most of the Indians of Arizona and New Mexico come under the treaty with Mexico by which we acquired the territory. The Indians were citizens of Mexico and might become so in the United States but only upon terms which Congress must determine.

The special committee which determined for the Census and for Congress the number of taxed Indians in 1910, state in their report that the Indians of the Mexican cession did not thereby (or therefrom) become citizens, but remained aliens or wards until Congress should see fit to take action concerning them; and declare further that Congress never has taken any action "which could be remotely construed as conferring citizenship upon these people." Concerning the Pueblo Indians, however, it said: "Because of the superior title to their lands, and the superior intelligence and high degree of civilization of the Pueblo tribes, these Indians have been considered by the courts and by writers familiar with their history, as citizens." It has been declared by the Supreme Court that they "are not an Indian *tribe* within the meaning of the Act of June 30, 1834." The form of life of the Pueblo Indian is not "tribal" The Pueblos are classed as taxed Indians while the Navahos are not.

Thus, as Mr. McKenzie says, "We are obliged to confess that not all who are taxed are accorded the rights of citizenship, nor are all citizen Indians taxed." Even assured (nominal) citizenship brings with it no definite and positive privileges or obligations, and when other factors, such as advancement or condition, are resorted to for determining the question, the same factors may mean citizenship in one place or one decade and non-citizenship in another. In short, chaos reigns and it is clear that at this stage the fundamental need for the Indian, for his own sake and that of his neighbors, is a correct and definite determination of his status under the law.

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Hampton's Summer School for Teachers

The Summer School has come to be one of the most important features of the Hampton year. No one can walk through the various classrooms without being profoundly impressed with the air of seriousness which characterizes the work of the scores of men and women who have come to Hampton from all parts of the South.

Even in vacation time there are always several hundred regular students at Hampton, and the accommodations for summer-school students are somewhat limited. Before Summer School opened every available room had been taken, and boarding places had to be sought outside. At the end of the second week there was a registration of 331, representing nineteen states, Virginia naturally leading the list with 174; next is North Carolina with 58; South Carolina comes next with 19; then follow Georgia, Alabama, Maryland, Kentucky, West Virginia, Delaware, Mississippi, Florida, Tennessee, and District of Columbia, in the order named. Louisana, Oklahoma, Pennsylvania, Massachusetts, and New Jersey are represented by one each.

Only teachers are admitted, and applicants from the larger cities, like Washington and Baltimore, are excluded in favor of those from localities where opportunities for advancement are poorer. There are between twenty and thirty county supervisors of industrial work taking those subjects which they can teach the people of their respective communities next winter. Courses in cooking, sewing, chair-caning, basket-making, and gardening, are those especially sought by this group. Then there are many teachers studying to get a state certificate of higher grade.

A more earnest, orderly, and industrious group of teachers it would be hard to find anywhere in the country, and no one can watch their work from day to day without strengthened faith in the colored race.

Hampton Negro Conference

The sixteenth annual Hampton Negro Conference will be held at Hampton Institute on July 17 and 18 and questions of vital interest to white and colored people everywhere will be discussed by active workers in social centers.

Startling facts concerning the economic importance of the Negro to American life, especially in the South, have recently been coming to light through the publications of the Bureau of the Census. Here are just a few: Negro farm owners of the South own and cultivate nearly sixteen million acres. The total value of land and

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buildings on farms of the South is almost a billion dollars. Forty per cent of all persons engaged in agricultural pursuits of the South are Negro laborers or Negro farmers.

Along with this rapid economic progress there must go movements which aim to uplift the life of the home, the school, and the church. If plans are not laid for making men and women more aware of their responsibilities, much of the present economic advancement of the Negro will be lost and rank selfishness among those of power will take the place of Christian brotherhood and mutual helpfulness.

At the coming Hampton Negro Conference special emphasis will be placed on the importance of men securing active co-operation of the ministers in all community and social uplift work. Of all men who have power in the Negro communities of the South and can get the masses to do or not to do, the ministers head the list. What the minister advises is received by the people with respect. What the minister does is copied widely. The Negro minister is invaluable and those who wish to help improve city or rural communities that have large numbers of colored people must work with and through the Negro minister.

The policy of the Conference has been to bring before the race leaders and those who are associated in their work with colored people the present-day problems and facts of Negro life and afford ample opportunity of discussion. This year the program will include the following: Reports from county school supervisors,who are spreading Hampton's idea of increasing the industrial and agricultural efficiency of the man on the land; some facts from the Census of 1910, presented by Dr. Thomas Jesse Jones, of the United States Bureau of Education, who is an expert in statistical and community work and a devoted student of Negro life and economic conditions; discussions of the work of the Negro Organization Society of Virginia which has been carrying on an active campaign for the unification of aim and method in Negro uplift movements; special round-table meetings for the discussion of problems relating to public and private health, agriculture, and religious life; needs and progress in hygiene and sanitation, discusssed by Dr. Allen Freeman and Dr. Ernest C. Levy; the relation of the minister and the community in affairs of business, education, and recreation; problems of school administration, and recreation and amusement in rural communities.

Every year a report of the Conference is issued by Hampton Institute. Summaries of the principal addresses are printed and an outline of the Conference is prepared for those who wish to know

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what business has been transacted. The school through its publications seeks to keep in touch with those who are working among the colored and Indian people of this broad land for the upbuilding of Christian character.

Major R. R. Moton at Tuskegee

Robert Russa Moton, the commandant of cadets at Hampton Institute and for many years a vigorous, level-headed leader in Negro uplift work throughout the South and especially in Virginia, recently delivered an inspiring address at the Tuskegee Institute commencement on "Some Necessary Elements in Race Development." Major Moton, who has traveled widely both in America and abroad and has studied carefully what he terms the "human problem," gave the Tuskegee students in simple terms a gospel of race co-operation which the friends of Negro education and, above all, Negro leaders themselves should find both interesting and helpful. The address is printed in this issue of the SOUTHERN WORKMAN.

Major Moton has long been an ardent advocate of the doctrine of helpful adjustment—mutual, social, civic, and industrial—between the races. He has been connected with important education boards, state organizations in Virginia, Negro schools and institutions, and social welfare movements. Thus he has come into a position to know what is wise and practicable in Negro improvement work and what is ephemeral and unsafe.

It is eminently fitting that young colored people, who really have exceptional opportunities of leadership on their graduation from school and college, should be given sound principles of action at the very beginning of their life work. Major Moton made a plea at Tuskegee, as he has done often on the Hampton educational campaigns, for the development of race pride, high moral ideals, and intelligent industry. Concerning the results which this development will bring, he declared: "There is no power under heaven that can stop the onward march of ten millions of earnest, honest, inspired, God-fearing, race-loving, and united people." This onward march cannot be made, however, by a race "that despises itself, that laughs at and ridicules itself, that wishes to God it were anything else but itself." These propositions are fundamental. They cover the important economic phase of life and, indeed, the mental and spiritual life of a powerful people in the making.

Major Moton declared his belief in the efficacy of practical sympathy and a vital, friendly, personal contact as the means of

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bridging the chasm which is too often found between the educated Negro and his less fortunate brother. The world is asking of men, not how much do they know, but what can they do and how well can they do their work. Therefore, "the education of a people," as Major Moton said," is conditioned upon their capacity, their social environment, and the probable life that they will lead." He asserted his belief, based upon long experience at Hampton Institute and in contact with his people, trained and untrained, in "the value of intelligent, well-directed, conscientious, skilled industry." With the training of the hand and mind there must also be included discipline which will develop the commonplace virtues of simplicity, self-respect, and courage. The object of education is to produce "men and women with strong, robust, generous, courageous, simple, Christ-like characters."

The following discerning tribute he paid to Doctor Washington: "In all my experience I have never met a more simple, patient, sympathetic, judicious, courageous, generous, helpful character."

Major Moton's address, in addition to giving a clear-cut statement of a sane social-improvement policy for Negro leaders, contains the gist of Hampton's idea of education for Christian leadership. The two excerpts which follow might well find a place in every Negro schoolhouse.

"We must be united to stop the ravages of disease among our people; united to keep black boys from idleness, vice, gambling, and crime; united to guard the purity of black womanhood and black manhood also."

"The man who owns his home and cultivates his land and lives a decent, self-respecting, useful, and helpful life is no problem anywhere."

Colored Women's Federation Meeting

The National Federation of Colored Women's Clubs will hold its annual meeting at Hampton Institute on July 22 to 25, at the close of the Hampton Negro Conference. Some of the most vital problems affecting the colored people and indeed the whole country will be discussed by those who from experience and study know the facts of women's club work which should be given wide publicity.

Timely addresses will cover the following problems: White plague crusade, moving-picture shows, Young Women's Christian Associations, city problems confronting Negroes, social duties of public women, reports from women's clubs, uplift of Negro boys, parental

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influence, proper treatment of infants, care of the dependent child, problems of the adolescent period, colored women and the Women's Christian Temperance Union, child welfare, juvenile courts, the twentieth-century woman, intelligent housekeeping, woman suffrage, Afro-American leaders, and charity of thought.

Several hundred of the strongest colored women in the country will assemble at Hampton to exchange ideas and gather fresh inspiration for the nation-wide improvement campaign which they are making so vigorously and successfully. The Federation aims "to secure harmony of action and co-operation among all women in raising to the highest plane home, moral, and civil life." Through efficient organization the Federation is reaching the active colored social workers in many states and is helping in the solution of many intricate problems, which without the sacrificing work of good women would involve great annual losses in money and lives through the commission of crimes and the character failure of young people who are ignorant of the snares and pitfalls of society.

SOME ELEMENTS NECESSARY TO RACE DEVELOPMENT [1]

BY ROBERT R. MOTON

Commandant of Cadets, Hampton Institute

AMONG the most highly developed races we observe certain dominant characteristics, certain very essential elements of character by which they have so influenced mankind and helped the world that they were enabled to write their names in history so indelibly as to withstand the test of time.

Your education, your observation, your occupation, have brought you into close touch and into personal and vital relations with the fundamental problems of life. We may call it the trust problem, the labor problem, the Indian problem, or perhaps the Negro problem. I like to call it the "Human Race Problem."

The dawn of history breaks upon the world at strife, a universal conflict of man at war with his brother. The very face of the earth

1 An address delivered at the Tuskegee Commencement, May, 1912

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has been dyed in blood and its surface whitened with human bones in an endeavor to establish a harmonious and helpful adjustment between man and man. There can be no interest more fundamental or of greater concern to the human family than the proper adjustment of man's relations to his brother.

You and I belong to an undeveloped, backward race that is rarely for its own sake taken into account in the adjustment of man's relation to man, but is considered largely with reference to the impression which it makes upon the dominant Anglo-Saxon. The Negro's very existence is itself somewhat satellitious, and secondary only, to the great white orb around which he revolves. If by chance any light does appear in the black man's sphere of operations, it is usually assumed that it is reflected from his association with his white brother. The black is generally projected against the white and usually to the disadvantage and embarrassment of the former. It becomes very easy, therefore, to see in our minds and hearts what is so apparent in our faces, "Darkness there and nothing more."

But you must keep in mind that the Negro is a tenth part of a great cosmopolitan commonwealth; he is a part of a nation to which God has given many very intricate problems to work out. Who knows but that this nation is God's great laboratory which is being used by the Creator to show the rest of the world, what it does not seem thoroughly to understand, that it is possible for all God's people, even the two most extreme types, the black and the white, to live together harmoniously and helpfully.

The question that the American nation must face, and which the Negro as a part of the nation should soberly and dispassionately consider, is the mutual, social, civic, and industrial adjustment upon common ground of two races, differing widely in characteristics and diverse in physical peculiarities, but alike suspicious and alike jealous, and alike more or less biased and prejudiced each toward the other. Without doubt the physical peculiarities of the Negro, which are perhaps the most superficial of all the distinctions, are nevertheless the most difficult of adjustment. While I do not believe that a man's color is ever a disadvantage to him, he is very likely to find it an inconvenience sometimes, in some places.

We might as well be perfectly frank and perfectly honest with ourselves; it is not an easy task to adjust the relations of ten millions of people, who while they may be mature in passion and perhaps in prejudice, are yet to a large extent children in judgment and in experience, to a race of people not only mature in civilization, but the principles of whose government were based upon more or less mature judgment and experience at the beginning of this nation; and when

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we take into account also the wide difference in ethnic types of the two races that are here brought together, the problem becomes one of the gravest intricacy that has ever taxed human wisdom and human patience for solution. This situation makes it necessary for the Negro as a race to grasp firmly two or three fundamental elements.

The first is *race consciousness*

The Negro must play essentially the primary part in the solution of this problem. Since his emancipation he has conclusively demonstrated to most people that he posesses the same faculties and susceptibilities as the rest of human mankind; this is the greatest victory the race has achieved during its years of freedom. Having demonstrated that his faculties and susceptibilities are capable of the highest development, it must be true of the black race as it has been true of other races, that it must go through the same process and work out the same problem in about the same way as other races have done.

We can and we have profited very much by the examples of progressive races. This is a wonderful advantage and we have not been slow to grasp it. But we must remember that we are subject to the same natural factor in the solution of this problem, and that it cannot be solved without considering this factor. The Negro must first of all have a conscientious pride and absolute faith and belief in himself. He must not unduly depreciate race distinctions and allow himself to think that because out of one blood God created all nations of the earth, brotherhood is already an accomplished reality. Let us not deceive ourselves, blighted as we are with a heritage of moral leprosy from our past history and hard pressed as we are in the economic world by foreign immigrants and by native prejudice; our one surest haven of refuge is in ourselves; our one safest means of advance is our belief in and implicit trust in our own ability and worth. No race that despises itself, that laughs at and ridicules itself, that wishes to God it were anything else but itself, can ever be a great people. There is no power under heaven that can stop the onward march of ten millions of earnest, honest, inspired, God-fearing, race-loving and united people.

Second, we must have *a high moral ideal*

With a strong race consciousness and reasonable prudence, a people with a low vacillating and uncertain moral ideal may, for a time, be able to stem the tide of outraged virtue, but this is merely transitory. Ultimate destruction and ruin follow absolutely in the wake of moral degeneracy; this all history shows—this experience teaches. God visits the iniquities of the fathers upon the children unto the third and fourth generations. "The judgments of the Lord are true and righteous all together."

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Not long ago I stood in the city of Rome amid its ruined fountains, crumbling walls, falling aqueducts, ancient palaces and amphitheatres, to-day mere relics of ancient history. One is struck with wonder and amazement at the magnificent civilization which that people was able to evolve. It does not seem possible that the Roman people, who could so perfect society in its organic and civic relations and leave to the world the organic principles which must always lie at the base of all subsequent social development, it does not seem possible that such a people should so decay as to leave hardly a vestage of its original stock, and that such cities as the Romans erected should so fall as to leave scarcely one stone upon another. Neither does it seem credible that a people who could so work out in its philosophical aspect man's relation to the eternal mystery, and come as near a perfect solution as is perhaps possible for the human mind to reach, that a people who could give to the world such literature, such art, such ideals of physical and intellectual beauty, as did the Greeks' could so utterly perish from the face of the earth; yet this is the case not only with Rome and Greece but with a score or more of nations which were once masters of the world. The Greeks, Romans, Persians, Egyptians, and even God's chosen people, allowed corruption and vice to so dwarf their moral sense that there was, according to the universal law of civilization, nothing left for them but death and destruction.

It is no reproach to the Negro to say that his history and environment in this country have well-nigh placed him at the bottom of the moral scale. This must be remedied, if the Negro is ever to reach his full status of civilized manhood and womanhood. It must come through the united efforts of the educated among us, united not for spoils, not to disgrace religion with immoral practices nor yet to merely protest and pass resolutions. No one can beat us solving the race problem by resolutions. Educated Negroes a thousand miles away from Alabama have been kind enough to settle every question and solve every problem affecting the race, by beautiful resolutions which are seldom read outside the immediate community and often affects no one, not even the people who pass them. We must be united to stop the ravages of disease among our people; united to keep black boys from idleness, vice, gambling, and crime; united to guard the purity of black womanhood and I might add, black manhood also. It is not enough to simply protest that ninety-five out of every hundred Negroes are orderly and law-abiding. The ninety-five must be banded together to restrain and suppress the vicious five.

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Though sad to relate, there is a widening chasm between the educated Negro and his less fortunate brother. This may be natural but it is nevertheless very disastrous. This chasm must be bridged by a more practical sympathy and a more friendly and vital personal contact. The people must be impressed with the idea that a high moral character is absolutely essential to the highest development of every race, white quite as much as black. There is no creature so low and contemptible as he who does not seek first the approval of his own conscience and his God, for, after all, how poor is human recognition when you and your God are aware of your inward integrity of soul. If the Negro will keep clean hands and a pure heart, he can stand up before all the world and say, "Doubtless Thou O Lord, art our Father, though Abraham be ignorant of us and Israel acknowledge us not."

Third, and last, *The Negro needs intelligent industry*

Slavery taught the Negro many things for which he should be profoundly thankful—the Christian religion, the English language, and, in a measure, civilization which in many aspects may be crude in form, but these have placed him a thousand years ahead of his African ancestors.

Slavery taught the Negro to work by rule and rote but not by principle and method. It did not and, perhaps, could not teach him to love and respect labor, but left him on the contrary with the idea that manual industry was a thing to be despised and gotten rid of, if possible; that to work with one's hands was a badge of inferiority. A tropical climate is not conducive to the development of practical energy. Add to the Negro's natural tendency his unfortunate heritage from slavery and we see at once that the race needs especially to be rooted and grounded in the underlying scientific principles of concrete things. The time when the world bowed before mere abstract, impractical knowledge has well-nigh passed; the demand of this age and hour is not so much what a man knows—though the world respects and reveres knowledge and always will, I hope—what the world wants to know is what a man can do and how well he can do it.

We must not be misled by high-sounding phrases as to the kind of education the race should receive, but we should remember that the education of a people should be conditioned upon their capacity, social environment, and the probable life which they will lead in the immediate future. We fully realize that the ignorant must be taught, the poor must have the gospel, and the vicious must be restrained, but we also realize that these do not strike the "bed-rock" of a permanent, lasting citizenship.

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If the Negro will add his proportionate contribution to the economic aspect of the world's civilization, it must be done through intelligent, well-directed, conscientious, skilled industry. Indeed, the feasible forms of civilization are nothing but the concrete actualization of intelligent thought applied to what are sometimes called common things.

The primary sources of wealth are agriculture, mining, manufacturing, and commerce. These are the lines along which the thoughtful energy of the black race must be directed. I mean by agriculture, farming—the raising of corn, cotton, peas, and potatoes, pigs, chickens, horses, and cows.

Land may be bought practically anywhere in the South almost at our own price. Twenty years hence, with the rapidly developing Southern country and the strenuous efforts to fill it up with foreign immigrants, it will be difficult if not impossible for us to buy land. Don't get the idea that because land is cheap to-day it will always remain cheap. Don't be misled either with the notion that because work is plentiful for the colored man, that it will always be plentiful. God gave the children of Israel the "Land of Canaan" but, O, what a life and death struggle they had to take possession of it and hold on to it. God has given to the Negro here in this Southern country two of the most fundamental necessities in his development—*land* and *labor*. If you don't possess this land and hold this labor, God will tell you as He has often told other races—"to move on."

The Creator never meant that this beautiful land should be forever kept as a great hunting ground for the Indian to roam in savage bliss, but he intended that it should be used. The Indian, having for scores of generations failed to develop this land, God asked the Anglo-Saxon to take possession and dig out the treasures of wheat, corn, cotton, gold and silver, coal and iron, and the poor Indian was told "to move on."

The Negro in Africa sits listlessly in the sunshine of barbarous idleness while the same progressive, indomitable, persevering, white man is taking possession; the same edict has gone forth to the native African—he is being told "to move on."

Whatever question there may be about the white man's part in this situation, there is no doubt about ours. Don't let us fool ourselves but keep in mind the fact that the man who owns his home and cultivates his land and lives a decent, self-respecting, useful, and helpful life is no problem anywhere. We talk about the "color line"—you know and I know, that the blackest Negro in Alabama or Mississippi or Africa or anywhere else, who puts the same amount of

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skill and energy into his farming gets as large returns for his labor as the whitest Anglo-Saxon. The earth yields up her increase as willingly to the skill and persuasions of the black as of the white husbandman. Wind, wave, heat, steam, and electricity are absolutely blind forces and see no race distinction and draw no "color line". The world's market does not care and it asks no questions about the shade of the hand that produces the commodity, but it does insist that it shall be up to the world's requirements.

I thank God for the excellent chance to work that my race has in this Southern country; the Negro in America has a real good, healthy job, and I hope he may always keep it. I am not particular what he does or where he does it, so he is engaged in honest, useful work. Let no one of us ever be ashamed or humiliated when we are called workmen; let us be proud of the distinction. Remember always that building a house is quite as important as building a poem; that the science of cooking is as useful to humanity as the science of music; that the thing most to be desired is a harmonious and helpful adaptation of all the arts and sciences to the glory of God and the good of humanity; that whether we labor with muscle or with brain, both need divine inspiration. Let us consecrate our brain and muscle to the highest and noblest service, to God and humanity.

WORDS TO THE GRADUATING CLASS

I wish, first of all however, to congratulate you, the members of the graduating class, upon the fact that you have come thus successfully to the culmination of your career in this institution. I congratulate you also upon the peculiar character of the education you have received and upon the efficient and conscientious corps of instructors you have had.

May I briefly remind you of three very commonplace virtues that may perhaps help you as you enter a broader, and I hope, more useful life.

BE SIMPLE

Simplicity is a quality that is hardly likely to be overworked; certainly it is a very safe and sane side on which you may profitably err. It is charged that the educated Negro is greatly inclined toward the superficial and showy, that he is much given to "putting on airs." Don't be afraid or ashamed to be even criticised because of natural unaffectedness, of extreme simplicity, in dress, in speech, in conduct, and in character.

It is said that the "Bushman," dressed in the latest Parisian fashion, struts proudly through the streets of London in firm belief

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that in a few short months he has compassed all the vast distance between African barbarism and modern civilization; but, as a matter of fact, he has grasped only the foam and froth of civilization without considering the living water upon which they float.

As I understand this institution, the object has not been to make of you mere farmers and mechanics, nor yet cooks and dressmakers. It has not even tried to make mere teachers and preachers, although it has accomplished that task most effectively; but these vocations, however well they may have been learned, are subsidiary to the great object that lies at the base of Tuskegee Institute. It has tried, and I hope it has succeeded, in making of you men and women with strong, robust, generous, courageous, simple, Christ-like characters; that, my friends, is the "bed rock" upon which this institution was founded and upon which it stands, and that is the meaning of this magnificent gathering, this commencement. This school, therefore, stands for real rational simplicity.

BE SELF-RESPECTING

I want to ask you young people always to keep your self-respect. Self-respect does not mean fauning, cringing, or truckling. No one detests a fauning, truckling, or cringing Negro more than the aristocratic Southern white man and no one respects the honest, law-abiding, straightforward Negro more than the aristocratic Southern gentleman. You will be careful, I am sure, not to confuse self-respect with self-conceit; they are sometimes woefully mixed and even by educated Negroes, that is, Negroes who have received diplomas from reputable institutions.

I am not unmindful of the conditions under which we live. It is very easy for a race to accept the valuation which others set upon it; to conclude that it is after all "good for nothing but to be cast out and trodden under the foot of man", but there is no excuse for your going through the world with a sort of self-depreciatory demeanor as if you owed the rest of mankind an apology for existing. Remember that you are creatures of God's most perfect handiwork and that any lack of appreciation on your part is a reflection on the God who made you. Remember also that though a Negro, and black, and though belonging to a backward and somewhat undeveloped race, that God meant that you should be as honest, as industrious, as law-abiding, as intelligent, as cultivated, as polite, as pure, as Chrit-like, and as Godly as any human being that walks on the face of God's green earth.

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KEEP YOUR COURAGE

There is no reason why any Negro should become discouraged or morbid. We believe in God; His providence is mysterious and inscrutible; but His ways are just and righteous altogether. Suffering and disappointment have always found their place in divine economy. It took four hundred years of slavery in Egypt and a sifting process of forty years in the "Wilderness" to teach Israel to respect their race and to fit them for entrance into the "Promised Land." The black man has not as yet thoroughly learned to have the respect for his race that is so necessary to the making of a great people. I believe the woes that God has sent him are but the fiery furnace through which he is passing, that is separating the dross from the pure gold, and is welding the Negroes together as a great people for a great purpose.

There is every reason for optimism, hopefulness. The outlook was never more encouraging than today. The Negro never had more the respect and confidence of his neighbors, black and white, than he has today. Neither has he because of his real worth deserved that respect more than he does today. Could anybody, amid the inspiration of these grounds and buildings, be discouraged about the future of the Negro? The race problem in this country, I repeat, is simply a part of the problem of life. It is the adjustment of man's relation to his brother, and this adjustment began when Cain slew Abel. Race prejudice is as much a fact as the law of gravitation, and it is as foolish to ignore the operation of one as of the other. Mournful complaint and arrogant criticism are as useless as the crying of a baby against the fury of a great wind. The path of moral progress, remember, has never taken a straight line, but I believe that unless democracy is a failure and Christianity a mockery, it is entirely feasible and practicable for the black and white races of America to develop side by side, in peace, in harmony, and in mutual helpfulness each toward the other; living together as "brothers in Christ without being brothers-in-law," each making its contributions to the wealth and culture of our beloved country.

You are soon to join the ranks of the great army of graduates, who have gone out from this institution. They have set the standard very high; they have rendered excellent service for their people, their country, their God. Not a white boy or girl in all America has such a chance to mould, to fashion, to help, to lead his people as is given to you. Not a white boy in all the world has had before him as his teacher and constant *inspiration* so unique, so picturesque, so heroic

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so devoted, so sublime an example of simplicity, of courage, of patient industry, of self-sacrificing devotion to duty, as you have had in the person at the head of this institution.

For nearly a quarter of a century I have had the honor and the pleasure of the acquaintance and confidence of your Principal; I have been with him amid the varying circumstances and conditions under which the American Negro lives and moves. I have heard him day after day, at the point of exhaustion, plead the cause of his race, the cause of his country, the cause of black, the cause of white. I give this as my deliberate and careful observation, that I have never heard him say an uncharitable, an ungenerous word against white man, against Northern man, or against Southern man.

I have never seen him do or even countenance a small or a mean, unkind act.

I have never known him to be too busy or too tired to render service with voice or pen or even means, where a human need demanded.

In all my experience I have never met a more simple, patient sympathetic, judicious, courageous, generous, helpful character.

What a wonderful inspiration this must be to this class, what a peerless legacy you have, what a beautiful heritage is yours. I thank God for you and for myself, that in His infinite wisdom and goodness He has given you and the Negro race such a leader, and to this nation such a beautiful character.

I close with these lines from an anonymous poet on "The Water Lily":

O star on the breast of the river,
O marvel of bloom and grace,
Did you fall straight down from heaven,
Out of the sweetest place?
You are white as the thought of the angel,
Your heart is steeped in the sun,
Did you grow in the golden city,
My pure and radiant one?

Nay, nay, I fell not out of heaven,
None gave me my saintly white;
It slowly grew in the blackness,
Down in the dreary night,
From the ooze of the silent river,
I won my glory and grace;
White souls fall not, O my poet,
They *rise* to the sweetest place.

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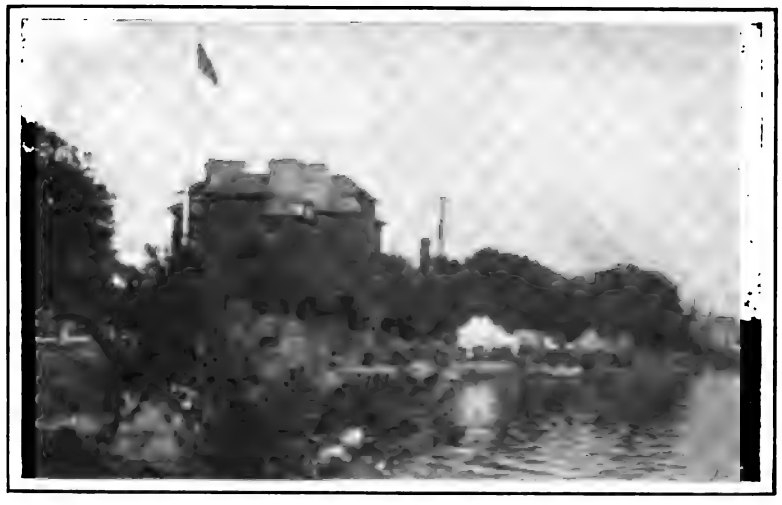

CAMP HAMPTON

BY SYDNEY DODD FRISSELL

A small group of brown khaki tents, upon a fresh green lawn, standing sharp against the sparkling blue of the Hampton River stirred the interest of many onlookers during the past spring.

On a bright May afternoon, at a sudden command, a company of khaki-clad figures, young men of two races, leaped into action. The tents fell, were folded and packed in quick succession. The poles were gathered, the stakes were drawn, and rapidly followed one another to a well-packed van. Then, near the spot where were mixed the brick and mortar for Hampton's first Academic Hall, twenty-six young men—Negroes and Indians—erect and silent, in military line, answered a roll call. Another command, the column wheeled, and the small, brown-clad company marched rapidly between the green lawns and the ivy-covered halls of Hampton out into the open country.

Several miles of rapid marching, with hard breathing, some limping but no straggling or complaint; a final halt by an inlet of the Chesapeake, and in half an hour the tents were set. One squad carried wood and water to the army range where busy cooks worked fast, another set up the army cots in the brown sibleys and wall tents, and still another raised a tall, jointed flagpole.

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Mess call for supper sounded. A quiet moment in the long tent, while the wind was heard in the pines, and then the melody of the Hampton grace passed suddenly out into the night. More melody followed later about the camp fire until the clear notes of the bugle sounded taps. A circle about the camp fire broke suddenly; the men passed for the night into a neat and sanitary camp and slept through fitful flashes of lightning and the steady beat of rain-drops upon tent roofs, happy after the first day's march, proud of their enlistment for a long journey.

Does the reader ask the object of this camp by the water front of Hampton, of the hard, week-end march, and the quick setting of tents in the open country?

BREAKING CAMP

Forty years ago when Hampton was desparately in need of funds a chorus of Jubilee Singers went North. For a whole year they sang while their leaders pleaded the cause of industrial education—the education of hands, heart, and head. While they traveled, the first buildings of Hampton arose.

Hampton has steadily grown. Its work has become national. In the years since the close of war, when the illiteracy of the Negro race in America was closely approximate to 100 per cent, up to the present day, when it has steadily decreased to 30.4 per cent of this people's number, Hampton has had a leading part in this real work of emancipation. Yet greater far than aiding to turn the tide of illiteracy of a whole race has been the ever increasing benefit of Hampton's gospel of industry. From Hampton has been demon-

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strated convincingly for all time the fact that industrial education makes character; that character gained through industrial training is a basis for leadership in uplift; that industrial efficiency is a solvent of race friction.

Scores of other institutions have grown up in the South following industrial lines. Hampton has set the pace and together with Tuskegee, built by her best known graduate after the pattern of the pioneer school, is now become a model of industrial education for all lands.

Yet the burden of raising funds has in no sense lessened since the early days. A chorus of students, twenty-six in number, picked from the school battalion of Hampton, are traveling North this sum-

"WHEN THE GENERAL ROLL IS CALLED"

mer, setting their tents and singing as they journey. These Negro and Indian boys will give the melodies of their people, the vividly beautiful tribal dances of the Indian and the rare chants and ceremonial measures of far African tribes, with songs and scenes of the long struggle up from slavery. It is their plea for their people and with it, as for so many years, their leaders will tell Hampton's story with a clear description of its scope and method.

For many years Hampton has helped to create an interest in the plantation melodies and folk-lore of the Negro, and has encouraged among the Indians a respect for their people's legend and ceremony. It is wholly fitting, therefore, that Hampton bring to the North the best of their peoples' melody and legend, that her students make their own plea for their peoples' uplift.

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THE FIRST MARCH

In eight states the friends of Hampton are preparing for the coming of the chorus. Thirty great open-air meetings will be held in the long summer evenings upon private estates, on the lawns of clubs, and at the watering places of mountains, lakes and coast.

The Hampton festivals will open with the entrance of Cherokee and Chippewa Indians in tribal dress. A brief glimpse of the swift, intricate steps, the graceful measures of their dances, will follow. A moment of the sacred ceremonials of their people's past, a few songs in the Indian tongue telling of love and war and death, the brief story of his people's life told by a young Cherokee or Chippewa, and the Indians vanish.

From out of the night and from behind the foliage comes next a tall bronze figure, with spear and girdle of tiger skin. In the Zulu tongue he begins a chant which tells of love. As the custom of his people forbids a direct address to the maiden of his desire, he must sing his love. Then with a bolder song and more rapid words he sings of war. With a swaying dance he chants aloud, raising his spear and thrusting to meet a foe, entering ever more and more fiercely into the war ceremony of his fathers, until suddenly again he vanishes into the night. This young Zulu, son of an African chief, appears later in the dark-blue Hampton uniform to tell how he came from Africa and how he hopes to return with Hampton's message and his trade to far Zululand.

Then upon the night air follows a sudden burst of melody. It is the Hampton chorus singing the plantation songs—the poetry and music of their peoples' bondage, the thrilling harmony that spoke of hope and light through generations of slavery. The songs inter-

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pret scenes. The scenes tell of the long struggle up from slavery, and close with a view of General Armstrong's Negro soldiers singing before his tent in the days of war.

Short speeches will follow by leaders in Hampton's work, and the chorus will sing once again the old plantation melodies.

By the end of June "Camp Hampton" will have moved through New Jersey to the Hudson, along the Sound, and into the Connecticut hills. New Haven, Hartford, Geeenwich, Long Island, Plainfield, Bronxville, Dobbs Ferry, and the Litchfield hills are included in the journey. Among Hampton's good friends who have opened their beautiful estates are Mrs. Henry Villard, Commodore Mathewson, and Mr. and Mrs. Frank Chambers. Elsewhere committees of Hampton's friends have welcomed the wanderers to the lawns of schools and country clubs.

In July our brown tents move northward. They will stand at New London, Westerly, Newport, the North Shore, Bar Harbor, and Poland Springs. Then with a westerly turn, the little company will travel singing through the White Mountains, where friends at Bretton Woods, Bethlehem, and the Profile House will hear the songs and watch the scenes of Hampton. Still traveling westward by way of Lake Sunapee, Woodstock, and Lake George, the men will rest at Williamstown, the college town of Hampton's Founder, then, facing south at last, holding another meeting in the Berkshires at Stockbridge, the tents will be set for the last stand in the North at those beautiful lakes, Mohonk and Minnewaska, where Hampton has found a warm welcome for so many years.

CAMP HAMPTON ON BACK RIVER

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PACKING FOR THE MARCH

This, in brief, is the meaning of the brown tents by the Hampton River.

There are twenty-six Negro and Indian boys who look forward to the long journey with an earnest purpose. If they, like the Jubilee choruses, can help Hampton by their songs and their camp, if they can lift the burden, for a time, from the shoulders of their leaders, they will return to the shops and fields of Hampton as from a successful crusade.

FOLDING THE CONICAL TENT

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SOME PRIMITIVE METHODS OF TRANSPORTATION

BY HARLAN I. SMITH

THE child is carried in various ways in different parts of the world. Some African mothers take him astride of one hip; many Indian mothers bind the baby in a little cradle box, in a basketry cradle, or on a cradle board, and carry him slung from the back or at the side of the saddle, rarely in the arms. The Ojibwa mother of the Great Lakes' region may often be seen to-day carrying her baby close to her back, held there by a tightly drawn shawl.

In some countries one man carries a passenger on his shoulders. An example of two men carrying is found in Africa where a passenger is sometimes carried in a hammock suspended from a pole, each end of which rests on the shoulders of a porter. A framework carried by four men is used in many places for carrying a person.

In ancient times, and still among primitive people, especially nomadic tribes who have animals to move from place to place, we find people making animal freight carry itself "on the hoof." Though men and animals both were their own first passenger and freight carriers, yet long ago man began to use his faithful friends, the dog, horse, ox, reindeer, elephant, camel, and other burden bearers to transport him and his goods.

Just as man took the load from his own shoulders, in due time he tried to ease the shoulders of his friends, and we find the dog's burden, for example, transferred so that part of it rests upon the

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ground instead of being carried as a dead load. The dog-travoix of the Plains Indians is an example of this. Here the ends of poles were fastened to the dog in such a way that the other ends dragged on the ground and the load was placed on these poles so that the weight was divided between the dog and the ground. By this means the buffalo hunting Indians moved camp, the buffalo-hide tipi covers being placed in a travoix made of the tipi poles. Besides food and other freight, even passengers such as children and infirm people were moved in this manner.

Next came the sled, where the whole load rests on the ground but is moved forward by men, dogs, reindeer, oxen, or horses. Dog-sleds among the Eskimo are made of bone, wood, and ivory. Although wood is rare in the Arctic the runners are usually made of it and are shod with ivory, cleverly lashed on in such a way that the lashings are not worn off by the forward movement of the sled. Much pains are taken to properly ice the runners when on a journey. A strong strap is provided to which the traces of the dogs are fastened. The dog harness consists of traces, toggles, and pulling straps. The driver's outfit consists of goggles, to protect the eyes from the glare of the white snow, mittens and a whip. Snow shoes are sometimes used by the Eskimo when traveling on foot. Sails were added to the sleds of the gold seekers who rushed to the Klondyke in 1897, to assist them in hauling their loads of provisions. They are so constructed that one runner may be turned like a rudder to steer with. The speed attained and the element of danger in the pure, bracing winter air give zest to their use.

To avoid dragging on the ground wheels came to be used. In Ireland even to this day one may see vehicles suggesting several stages of the change from the travoix to the wheeled cart. The first is a sort of basket arranged on two poles, the draft animal being hitched between them at one end while the other drags on the ground. Another vehicle somewhat resembles this but the poles, instead of being allowed to drag, are supported on two wooden disks or crude wheels. Then comes an improvement where these crude wheels are replaced by those having hubs, spokes, fellows, and tires, and finally we have the up-to-date jaunting car.

Roads are built to facilitate the use of wheeled vehicles, and some say that the most progressive and civilized countries may be known by the excellence of their roads. Most primitive roads are merely clearings through the forest or are made by the vehicles themselves as they continually traverse the plains over the same pathways. Sometimes, in order to cross swampy places or bogs,

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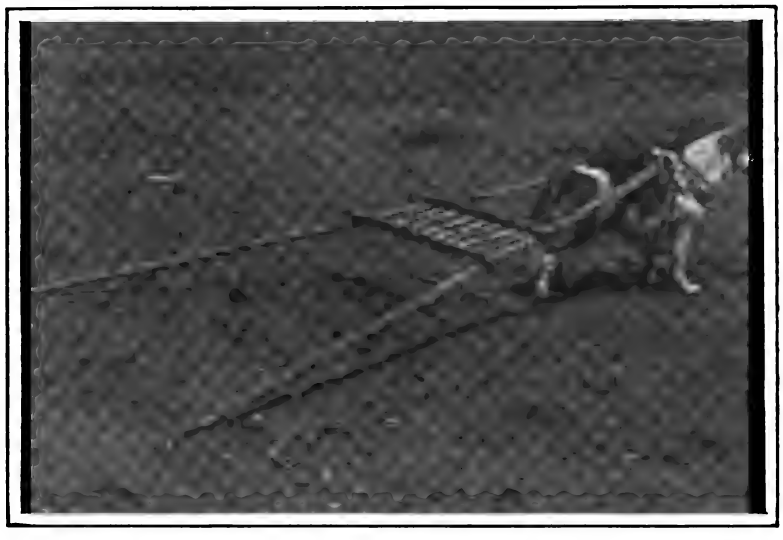

A DOG-TRAVOIX OF THE PLAINS INDIANS

brush is cut and laid crosswise of the road, or trees are felled and the logs are used like the brush, making the corduroy road of our grandfathers' time. As wild country is improved, ditches are dug at one or both sides of the road and the earth taken from them is thrown up to round it off so that it will drain. Such roads are sometimes called turnpikes. Complicated and expensive machinery has been sold for the making of such roads and to fill in the ruts worn

CHILDREN OF A REINDEER HERDSMAN AT PLAY

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in them, especially during rainy weather. But it is possible to fill ruts, and smooth miles of road, with a very simple and inexpensive device, such as the poorest farmer could own for the improvement of his lanes and the neighboring highway. One of these may be made by splitting a log into quarters, taking one piece, turning one flat surface down and the other forward, then attaching the chain by which to draw it in such a place that one end of the log travels a little ahead of the other. To use it, it is only necessary to haul it over the road when the earth is neither too hard and dry nor too muddy, taking care that the forward end is toward the side of the road and the rear end near the middle. This continually scrapes off the high places and moves the earth toward the middle of the road, filling the ruts as it passes. A single trip up one side and down

TRANSPORTING THE YAKUT COLLECTIONS

the other two or three times a year often makes all the difference between a miserable, impassable trail and a fairly good road.

The home surroundings and the social environment, also the teachings of ancestors and neighbors, exert a great influence on transportation methods, as they do on other human activities. The Indian a few years ago had the horse and the dog and learned their use from his fellows. To-day some of them, influenced by their surroundings, use gasoline motors for farm operations and automobiles for pleasure. Many a Negro whose father a few years ago drove plantation mules, is himself to-day moving goods by motor truck or riding on electric subway trains.

Information about land transportation may be found in many

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A BELLA COOLA INDIAN CANOE FOR SHOOTING RAPIDS

Each canoe is made of a single tree trunk

books and articles. The late Professor Otis T. Mason, formerly Curator of Ethnology in the U. S. National Museum at Washington, wrote a paper on "Primitive Travel and Transportation" which was printed in the United States National Museum Report for 1894, while in the report for 1887 his article on "Cradles of the American Aborigines" conveys some information on transportation. His two books "Origins of Inventions" and "Woman's Share in Primitive Culture," each

AN OJIBWA INDIAN CANOE

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contribute to this subject. "Transportation in America" by Charles F. Lummis in *McClure's Magazine* for October and November, 1905, presents startling facts relating to early American frontier freighting by pack train and otherwise.

THE INDIAN AND CITIZENSHIP*

BY FAYETTE A. McKENZIE

Special Agent, United States Indian Census

IN 1890 the Bureau of the Census issued the first and only census volume especially devoted to the native race of this country. In 1910 another and more detailed enumeration of the native tribes was made under the direction of the Bureau, and it is proposed as soon as funds will permit to issue another Indian volume. The data on the American Indian thus to be given will far surpass in amount and in minute detail any statistics ever offered before to the country and the world. Not improbably the facts when presented will affect the policy of the Government and will stimulate the various tribes to new and higher efforts. The first part of the volume will be edited by Dr. Roland B. Dixon, of Harvard University, and will deal with the number of Indians, the population in each of the tribes, the relative numbers of the sexes, the degree of Indian blood, and the effects of intermarriage between the tribes and between the races upon the number and survival of children born to such marriages. In general, Part I will cover the blood side of the report and will be of the highest scientific value. Part II will deal with the number of Indians taxed and with the educational, social, and economic statistics gathered concerning each tribe in each state.

The greater part of this data has not as yet been so completely tabulated and arranged as to be authorized for publication. Nevertheless, Director E. Dana Durand, of the Bureau of the Census, on

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December 14, 1910, December 14, 1911, and February 12, 1912, was able to announce the provisional figures for the number of Indians not taxed, the total Indian population, and the taxed Indian population of the United States. Although these figures are subject to revision in case errors in tabulation shall be discovered, they are the sole basis of the statistics in this article. The total number of persons of Indian blood in continental United States enumerated in 1910 was 265,683. Since the figure in 1890 was 248,253, we see that there has been an increase of 17,430 in 20 years, or 7 per cent. The number reported in 1900—237,196—would seem to indicate a fall between 1890 and 1900, but the real difficulty seems to be that the enumeration in 1900 was not so accurate or complete as in the decades preceding and following. The Bureau of Indian Affairs reports over 300,000 Indians, but their figures include people of other blood who are legally members of Indian tribes.

Only three of the geographic divisions employed by the Census Bureau show a decrease in Indian population since 1890. The West North-Central States fell in numbers from 46,822 to 41,406. The chief states sharing in this fall were Nebraska and Minnesota. The East South-Central States fell from 3396 to 2612, due to the loss in Mississippi. The Pacific States fell from 32,776 to 32,458. All the other six divisions increased their numbers, the New England division from 1454 to 2076, the Middle Atlantic from 7209 to 7717, the East North Central from 16,202 to 18,255, the South Atlantic from 2359 to 9045, the West South Central from 66,042 to 76,767, and the Mountain Division from 72,002 to 75,338.

The figures do not show that the Indian is actually a "vanishing race." His numbers are apparently increasing but at so slow a rate that he is losing ground in comparison with the other races. The white population has increased within the last ten years 22.3 per cent. Excluding the immigrants. the white rate of increase for the decade is estimated by the Census Bureau to be 15 per cent. The Negro increase for the same period of time is 11.3 per cent. The Indian rate for twice ten years is, as has been shown, 7 per cent. If we could believe that the figures for 1900 were accurate, they would indicate an actual fall, between 1890 and 1900, of 4.4 per cent, and then a heavy increase of 12 per cent during the decade 1900 to 1910. It is probable that the heavy death rate among Indians will be largely reduced as they learn, through the schools, how to adjust themselves to modern conditions. Until that heavy death rate is cut down, the world will continue to believe that the Indian is a "vanishing" or dying race. In 1890 the Indians formed thirty-

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nine one-hundredths of 1 per cent of the whole population of the country. In 1910 that proportion had fallen to twenty-nine one-nundredths of 1 per cent, because the other races were increasing at a so much faster rate. If the race should increase 3.5 per cent in the next ten years, it would number 275,981 in 1920. Should sufficient care be taken for the health of the race, so that it would increase as rapidly as the Negroes, the total in 1920 would be 295,705. The rate of the white race, 15 per cent, would bring the Indian numbers up to 305,505. The process of amalgamation with the other races, through intermarriage, is going on at a rapid rate. The race probably will not die out, but it may sometime be completely merged with the new and composite American race of the future.

But what of the Indian of to-day? Who is he and what part does he play in the legal and political life of the nation? These are difficult questions, because historically the Indian has not shared in American life. He has not any definite status, and even to-day it would be a bold man who would make any very positive statement concerning that status.

From that beginning the Indian has been a "perpetual inhabitant with diminutive rights." Only within comparatively recent decades has he begun to show himself on the political stage. As a rule he was not a citizen, nor could he become a citizen except by special act of a legislative nature. His only claim to any consideration whatever lay in the implications of the provision of the Federal Constitution making a Congressional representation proportional to population, "excluding Indians not taxed." It has now become a matter of importance to Congress to determine decennially the number of "Indians not taxed," in order to include the number of "Indians taxed" in the population requiring Congressional representation. These figures have been specifically recognized in the last three censuses. As we shall shortly see, the number of taxed Indians has increased very largely since 1880. For purposes of comparison the figures given for "civilized Indians" in that year are accepted as the nearest equivalent of the present term "Indians taxed." The fall from 66,407 to 58,806 between 1880 and 1890 is to be accounted for chiefly by the uncertainty which existed then and still exists as to which Indians really are taxed.

Upon the assumptions here made it will be seen that 21.7 per cent of the estimated population in 1880 were taxed. Even at that time all the Indians of New England, of the South Atlantic, and the East South-Central States were so classified. In addition to these, all the Indians in New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Missouri, Louisiana, Arkansas, and Texas were given as taxed. Out-

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side of these twenty-even states, with 100 per cent of their Indians taxed, California was credited with 79.8 per cent, Utah with 64.2 per cent, Iowa with 56.8 per cent, and Michigan with 41.7 per cent.

The situation in 1880 is graphically shown by the accompanying colored map (No. 1.) The percentage of taxed Indians increases as we pass from the red through the blue and the green to the white. In 1880 there were eleven states where less than 25 per cent of the Indians were taxed. Only one state east of the Mississippi continued to hold so large a proportion of the Indians outside the life of the nation.

Since 1880 there has been a rapid and great change in this situation. Legislation, custom, and consent have brought thousands into the classes of taxed Indians and citizens. Under the Dawes Act of 1887 every Indian became a citizen with his allotment of land. So, too, every Indian who took his residence separate and apart from his tribe became a citizen. The rate of change was lowered, however, by the Burke Act of 1906, which postponed for twenty-five years the grant of citizenship to allottees. But even the Burke Act makes provisions for the immediate grant of citizenship to those individual allottees who are believed by the Government authorities to be already competent to exercise safely the rights and privileges of citizenship. The colored map (No. 2.) showing the actual situation in 1910 will reveal more clearly than any number of words what a great change has been effected since 1880. Instead of 21.7 per cent of taxed Indians, there are now 73 per cent. The 66,407 of "civilized Indians" in 1880 have been replaced by 193,811 of "taxed Indians." To-day there are only 71,872 of "not taxed Indians" in all of continental United States. Every Indian in each of thirty-three states is taxed. This means, does it not, that these 112,041 Indians, both as individuals and state-wide groups, have passed from aboriginal isolation to substantial citizenship. In four great states with an Indian population of 41,380, for 83 to 94 per cent are taxed. In six states over half are taxed. In only four states are less than 25 per cent taxed. These four states are Montana, Wyoming, Arizona, and New York. For the first three of this list there may be some excuse for the lack of progress made. If, however, there is any justification for the granting of higher rights to all the Indians in thirty-three states, apparently a grievous injury has been inflicted upon the Indians of New York. Even the $200,000 Ogden claim will not weigh in the balance against a generation of time and progress lost for 5000 Indians.

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The accompanying table condenses the census figures here used:

INDIAN POPULATION AND INDIANS TAXED

1880 AND 1910

	Population 1910	Indians taxed in		
		1910		1880
		Number	Per cent	Per cent
UNITED STATES	265,683	193,811	73.0	21.7
New England	2,076	2,076	100.0	100.0
Maine	892	892	100.0	100.0
New Hampshire	34	34	100.0	100.0
Vermont	26	26	100.0	100.0
Massachussetts	688	788	100.0	100.0
Rhode Island	284	284	100.0	100.0
Connecticut	152	152	100.0	100.0
Middle Atlantic	7,717	3,037	39.4	17.3
New York	6,046	1,366	22.6	13.7
New Jersey	168	168	100.0	100.0
Pennsylvania	1,503	1,503	100.0	100.0
East North Central	18,255	17,248	94.5	38.1
Ohio	127	127	100.0	100.0
Indiana	279	279	100.0	100.0
Illinois	188	188	100.0	100.0
Michigan	7,519	7,519	100.0	41.7
Wisconsin	10,142	9,135	90.1	29.3
West North Central	41,406	29,209	70.5	12.1
Minnesota	9,053	7,721	85.3	27.1
Iowa	471	471	100.0	56.8
Missouri	313	313	100.0	100.0
North Dakota	6,486	3,833	59.1	2 1
South Dakota	19,137	10,925	57.1	.....
Nebraska	3,502	3,502	100.0	5.2
Kansas	2,444	2,444	100.0	54.4
South Atlantic	9,054	9,054	100.0	100.0
Delaware	5	5	100.0	100.0
Maryland	55	55	100.0	100.0
Dist. of Columbia	68	68	100.0	100.0
Virginia	539	539	100.0	100.0
West Virginia	36	36	100.0	100.0
North Carolina	7,851	7,851	100.0	100.0
South Carolina	331	331	100.0	100.0
Georgia	95	95	100.0	100.0
Florida	74	74	100.0	100.0
East South Central	2,612	2,612	100.0	100.0
Kentucky	234	234	100.0	100.0
Tennessee	216	216	100.0	100.0
Alabama	909	909	100 0	100.0
Mississippi	1,253	1,253	100.0	100.0

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INDIAN POPULATION AND INDIANS TAXED—Continued

1880 AND 1910—Continued

	Population 1910	Indians taxed in		
		1910		1880
		Number	Per cent	Per cent
West South Central	76,767	76,767	100.0	2.6
Louisiana	780	780	100.0	100.0
Arkansas	460	460	100.0	100.0
Oklahoma	74,825	74,825	100.0	. . .
Texas	702	702	100.0	100.0
Mountain	75,338	24,194	32.1	19.4
Montana	10,745	1,030	9.6	7.1
Idaho	3,488	1,334	38.2	4.6
Wyoming	1,486	179	12.0	6.4
Colorado	1,482	1,030	69.5	5.7
New Mexico	20,573	10,255	49.8	29.4
Arizona	29,201	5,072	17.4	15.7
Utah	3,123	1,636	52.4	64.2
Nevada	5,240	3,658	69.8	29.2
Pacific	32,458	29,614	91.2	49.5
Washington	10,997	9,141	83.1	23.7
Oregon	5,090	5,090	100.0	27.1
California	16,371	15,383	94.0	79.8

If for a moment we may venture away from census data, let us look into the future and see what the situation will be in 1920. Should the rate of taxed Indians continue the same in the next decade as in the past, all Indians would be taxed in 1920. It is not probable, however, that that rate will be completely maintained. The third map is meant to suggest the minimum changes which are reasonably sure under the pressure of existing forces to work out during the next decade. It will be noticed on that map that all the red states have disappeared, and only the two states of Arizona and Montana have a percentage of taxables as low as 50. New York has joined the white states and only 31,000 Indians in all the country remain for promotion to the ranks of potential citizenship.

We are obliged to confess, however, that not all who are taxed are accorded the rights of citizenship, nor are all citizen Indians taxed. Nevertheless there is a distinct, however intangible, change of status effected when the transition is made from the class of "not taxed" to the class of "taxed" or taxable. We are justified, so the writer thinks, in calling the taxed Indians "potential citizens," and in believing that their full rights cannot long be withheld. So long,

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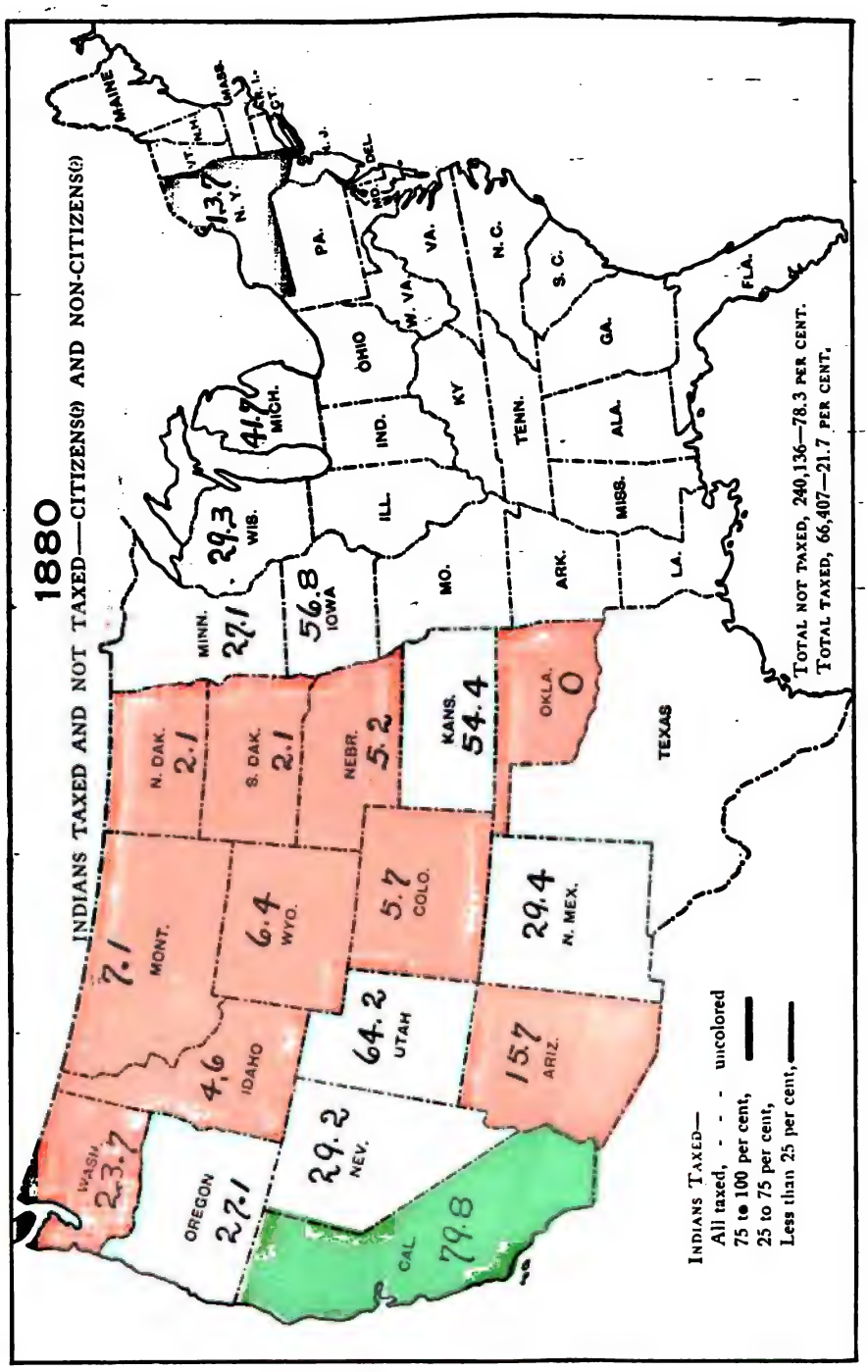

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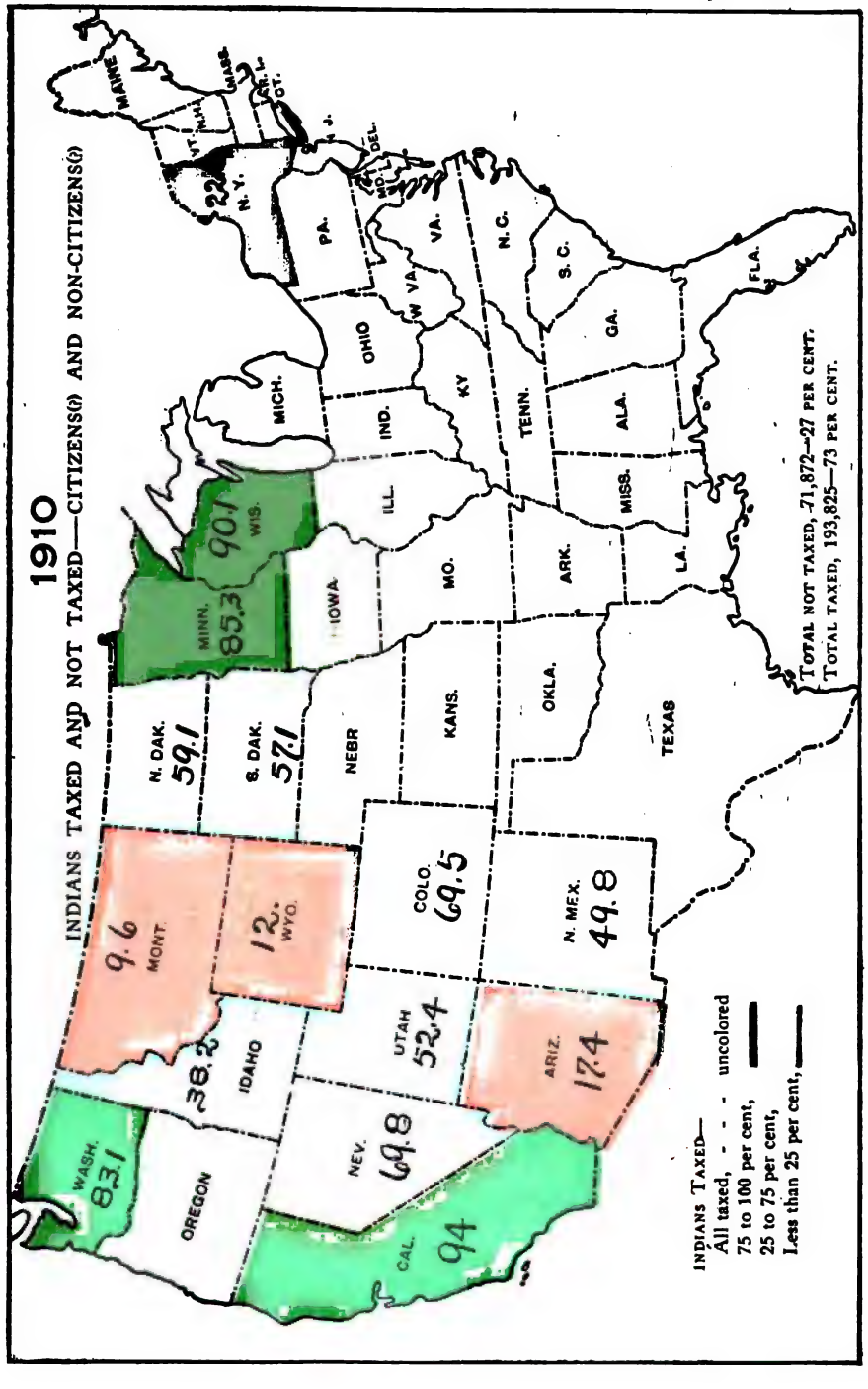

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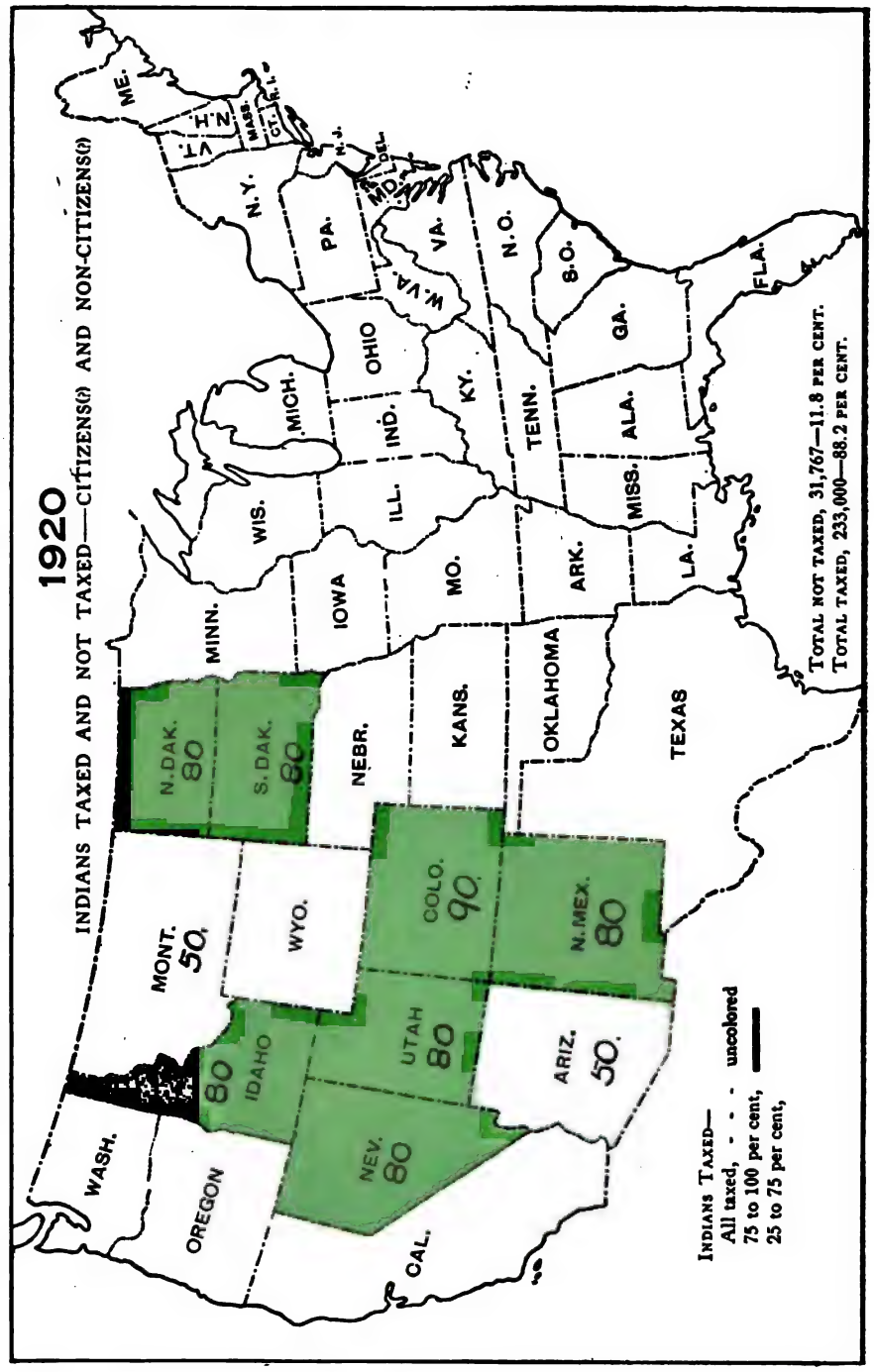

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however, as we have taxed Indians and non-taxed Indians, citizen Indians and non-citizen Indians, independent Indians and Indian wards, and so long as we have every sort of combination of these classes, and, further, so long as we have neither certainty as to classification nor definiteness as to the status when named, just so long we shall continue to have a condition of confusion in Indian affairs intolerable alike to Government and Indian. Indians of like capability and situation are citizens in Oklahoma and non-citizens in New York. Allottees are citizens in Nebraska, and non-citizens in Wyoming. In many cases in the same State some of the allottees are citizens while others are not. Citizen Indians are entirely independent in Illinois, they are wards of the nation in Wisconsin, wards of the state in Maine, and wards of both state and nation in New York. Such confusion as this constitutes an effectual barrier to any systematic policy on the part of the Government, and an almost complete barrier in the way of progress for the Indian race. It is high time that a consistent effort was made to bring order out of chaos, and it is therefore not without its timely significance that on January 19, 1912, a noted Indian and Member of Congress, the Hon. Charles D. Carter, at the suggestion of the Society of American Indians, introduced in the House of Representatives a bill (No. 18334) "to create an Indian Code Commission to codify the laws relating to Indians taxed and not taxed, and to define more exactly the privileges and disabilities of the several classes of Indians in the United States." This bill specifically provides that the said Commission shall report a "codified law determining the status of the Indians of the United States in accordance with existing legislation and the future best interests of these natives." No greater work for the race can be done than is proposed in this bill. It will rest upon the Commission to provide for the advancement of various tribes in personal and civil rights without withdrawing any measure of that protecting guardianship by the Government which is needful for the safeguarding of certain members of that race.

With the probable early entrance of the Indian into American politics it is of some interest to know what power they might exert through the ballot. The exact number of males 21 years of age and over has not yet been computed by the Census Bureau, so we have no absolutely correct statistics to quote on this point. Nevertheless an approximate statement may have some interest. Taxed Indians now constitute twenty-one one-hundredths of 1 per cent of the total population of the country. In each of eleven states the number of taxed Indians exceeds 5000. In order these States are:

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Oklahoma, 74,825; California, 15,383; South Dakota, 10,925; New Mexico, 10,255; Washington, 9141; Wisconsin, 9135; North Carolina, 7851; Minnesota, 7721; Michigan, 7519; Oregon, 5090; Arizona, 5072; a total of 162,917, leaving 30,894 such Indians in the other thirty-nine States. If all the taxed Indians in the eleven states were gathered together they would constitute a city only 6000 smaller than the city of Toledo, Ohio. Practically half of these are found in the one State of Oklahoma.

Let us assume that in round numbers 22 per cent of the population are males 21 years of age and over. This is not far from the usual percentage of voters in this country. Now, after we have discovered the number of such males we may calculate the number of "taxed" males 21 years and over by employing the percentages already given in this article. In that way we get in round numbers the number of Indian voters we shall have if all these "potential" citizens exercise the right of franchise. Of course a large number of these Indians do not actually vote. But upon the bases here suggested there are about 457 voters in New England, 669 in the Middle Atlantic States, 3795 in the East North-Central States, 6422 in the West North-Central States, 1991 in the South Atlantic States, 575 in the East South-Central States, 16,888 in the West South-Central States, 5320 in the Mountain States, and 6513 in the Pacific States. Women suffrage in certain Western States would double the numbers in those States but would not increase the relative voting power of the Indian. Eleven States have over 1000 Indian voters each: namely, Oklahoma, 16,462; California, 3386; South Dakota, 2403; New Mexico, 2254; Wisconsin and Washington, each, 2010; South Carolina, 1727; Minnesota, 1699; Michigan, 1654; Oregon, 1120; and Arizona; 1118. Oklahoma has thus 40 per cent of the 40,000 Indian voters of the country, The Indian population of Oklahoma constitutes 4.5 per cent of the total population of that State.

It is plain to be seen from these figures that the Indian does not have the numbers which will enable him to force his rights through the ballot-box. His strength and his power will come through his intelligence. He is coming rapidly into a new situation. It behooves him to stand strongly for justice, to argue his case before the new nation of which he is rapidly becoming a part. It behooves the other races to recognize their obligations to him, to protect him from injustice, to receive him to all the rights and privileges which his education and his intelligence entitle him. With friendship and co-operation the watchword, both the red and white race

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will advance to new standards, to greater opportunities, and to larger responsibilities and obligations. With new and equal political rights the Indian will insist upon an education equal to the best. and will prepare to compete on even terms in the business and professional world. Only an inferior people would be content with less. Only an unjust race would be willing to accord less.

INDIAN POPULATION AND THE UNITED STATES CENSUS OF 1910

BY THOMAS JESSE JONES

United States Bureau of Education

INDIAN POPULATION

	1910	1900	1890
United States Census	265,683	237,196	248,253
Indian Department	304,950	270,544	243,534

AS indicated above, the number of persons of Indian blood in continental United States according to the enumeration made by the United States Census Bureau was 265,683. The Commissioner of Indian Affairs, however, reports the number of Indians in the United States, exclusive of Alaska and Hawaii, to be 304,950 in 1910. The difference in these two reports is due to varying methods of enumeration and to the fact that the Commissioner of Indian Affairs includes in his enumeration all persons who are legally members of Indian tribes, even though they may not be of Indian blood.

According to the United States Census returns, the Indians have increased 7 per cent since 1890 when the population was 248,253. In 1900 the census enumeration was 237,196, a decrease of 4.5 per cent in the decade 1890–1900. This decrease is probably the result of errors in the 1900 Census rather than an actual loss in the number of Indians.

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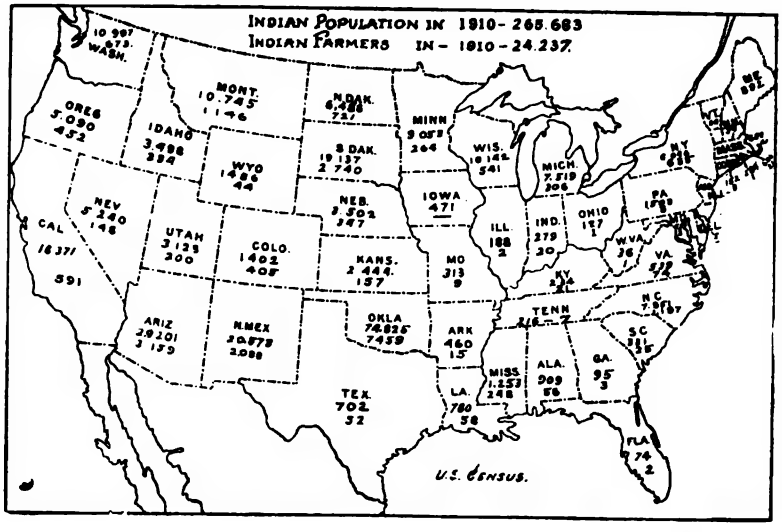

This map shows the location of Indians and Indian farmers by states. Of the 265,683 Indians in the United States, 24,237 or about 10 per cent are farmers. This percentage of farmers is maintained with some degree of uniformity in all the states. Were the occupation statistics available, it is probable that the percentage of Indian breadwinners who are farming would range from 65 to 75 per cent of the total Indians at work. Farming is by far the most common occupation of the Indian peoples.

Oklahoma with 74,825 Indians is the only one with more than 30,000 Indian farmers. The other states exceeding 15,000 are Arizona 29,201, New Mexico 20,573, South Dakota 19,137, and California 16,371. The next in order are Washington, Montana, and Wisconsin, each with about 10,000 Indians. The states with an Indian population ranging from 5000 to 9000 are New York, Michigan, Minnesota, North Dakota, North Carolina, and Oregon. Those with 1000 to 4000 Indians are Pennsylvania, Nebraska, Kansas, Mississippi, Idaho, Wyoming, Colorado, and Utah.

Citizen or "taxed" Indians in 1910 73.9 per cent
" " " " " 1880 21.7 "

The Federal Government attaches a great deal of importance to the number of "Indians not taxed," because the Constitution provides that Congressional representation shall be apportioned on the basis of population excluding "Indians not taxed."

While the student of Indian conditions is not much impressed by the influence of "Indians taxed" upon Congressional apportionment, he is interested in this classification as a rough measure of the civic status of the Indians. The following quotation from an article by

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Professor F. A. McKenzie, expert special agent, explains the social value of these numbers:

"Instead of 21.7 per cent of taxed Indians, there are now 73 per cent. The 66,407 of *civilized Indians* in 1880 have been replaced by 193,811 of *taxed Indians*. To-day there are only 71,872 of *not taxed* in all of the continental United States. Every Indian in each of thirty-three States is taxed. This means, does it not, that these 112,041 Indians, both as individuals and State-wide groups, have passed from aboriginal isolation to substantial citizenship. In four great states, with an Indian population of 41,380, from 83 to 94 per cent are taxed. In six states over half are taxed. In only four states are less than 25 per cent taxed. These four states are Montana, Wyoming, Arizona, and New York. For the first three of this list there may be some excuse for the lack of progress made. If, however, there is any justification for the granting of higher rights to all the Indians in thirty-three States, apparently a grevious injury has been inflicted upon the Indians of New York. Even the $200,000 Ogden claim will not weigh in the balance against a generation of time and progress lost for 5000 Indians

"We are obliged to confess, however, that not all who are taxed are accorded the rights of citizenship, nor are all citizen Indians taxed Nevertheless there is distinct, however intangible, change of status effected when the transition is made from the class of *not taxed* to the class of *taxed* or taxable, We are justified, so the writer thinks, in calling the taxed Indians *potential citizens*, and in believing that their full rights can not long be withheld. So long, however, as we have taxed Indians and non-taxed Indians, citizen Indians and non-citizen Indians, independent Indians and Indian wards, and so long as we have all sorts or combination of these classes, and, further, so long as we have neither certainty as to classification nor definiteness as to the status when named, just so long we shall continue to have a condition of confusion in Indian affairs intolerable alike to Government and Indian. Indians of like capability and situation are citizens in Oklahoma and non-citizens in New York. Allottees are citizens in Nebraska, and non-citizens in Wyoming. In many cases in the same state some of the allottees are citizens while others are not. Citizen Indians are entirely independent in Illinois, they are wards of the nation in Wisconsin, wards of the state in Maine, and wards of both state and nation in New York. Such confusion as this constitutes an effectual barrier to any systematic policy on the part of the Government, and an almost complete barrier in the way of progress for the Indian race. It is high time that a consistent

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effort was made to bring order out of chaos, and it is therefore not without its timely significance that on January 19, 1912, a noted Indian and member of Congress, the Hon. Charles D. Carter, at the suggestion of the Society of American Indians, introduced in the House of Representatives a bill (No. 18334) *to create an Indian Code Commisson to codify the laws relating to Indians taxed and not taxed, and to define more exactly the privileges and disabilities of the several classes of Indians in the United States.* This bill specifically provides that the said Commission shall report *codified law determining the status of the Indians of the United States in accordance with existing legislation and the future best interests of these natives.* No greater work for the race can be done than is proposed in this bill. It will rest upon the Commission to provide for the advancement of the various tribes in personal and civil rights without withdrawing any measure of that protecting guardianship by the Government which is needful for the safe-guarding of certain members of that race."

INDIANS BY BLOOD–1910

All classes	265,683	100	per cent
Full-blood	150,053	56.5	" "
Mixed-blood	93,423	35.2	" "
White and Indian	88,035	33.1	" "
Negro and Indian	2,255	0.8	" "
White, Negro, Indian	1,793	0.7	" "
Unknown	23,552	8.9	" "

The Census Bureau reports 56.5 of all Indians as full blood and 35.2 of mixed blood. Of the 93,000 Indians of mixed blood 88,000, are mixed white and Indian. Of these 88,000, 20 per cent are more than half Indian; 28 are half Indian and half white; and 50 per cent more than half white.

In this connection it is of interest to note that the proportion of children born to women of mixed blood as well as the proportion surviving after birth is greater than that among Indian women of full blood. On this fact, Dr. Roland B. Dixon, expert special agent, makes the following important comment:

"To what extent this greater vitality of the offspring of mixed-blood Indian women is due to the greater sturdiness of the stock, and to what extent to economic and social conditions, is hard to determine, but it is plain that the greater fecundity of mixed-blood women, together with the greater vitality of their children, will tend to increase the proportion of mixed bloods among the Indians of the United States; it is plain, in fact, that as a result of these tendencies, the full-blood Indian is doomed to disappearance at a date that is not far removed.

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VITAL STATISTICS ACCORDING TO REPORT OF COMMISSIONER OF INDIAN AFFAIRS—1911

Death rate per 1000 Indians	35.55
Birth rate " " "	36.09
Percentage of all deaths due to tuberculosis	30.72
Percentage of 42,645 Indians examined suffering from:	
Tuberculosis	16.11
Trachoma	16.12

The health conditions revealed by these statistics are to say the least startling. The significance of these figures may be emphasized by recalling that the death rate of all people in the registration area of the United States was only 15 in 1910 as against 35 among the Indians. The percentage of deaths due to tuberculosis in the registration area was 10.7 as against the appalling rate of 30.7 among the Indians.

WEALTH OF INDIANS ACCORDING TO REPORT OF INDIAN COMMISSIONER—1911

The total value of Indians' property, including both the tribal and individual, was $678,500,000. Of this $387,500,000 was individual and $291,000,000 was tribal.

Of the $387,000,000 individual property, $331,000,000 was the value of land exclusive of timber. Of the $291,000,000 tribal property, $133,000,000 was in land; $111,000,000 was in timber; $41,800,000 was in treasury funds

The total acreage of Indian lands was 71,000,000 acres. Of this sum 31,000,000 were alloted and 40,000,000 were unalloted.

The 31,000,000 acres alloted were as to character of land as follows: agricultural, 6,400,000; grazing, 6,300,000; timber, 2,120,000; mineral, 19,000,000; and unfit for use, 126,863.

The 40,000,000 acres unalloted were divided as follows: agricultural, 3,100,000; grazing, 25,100,000; timber, 6,800,000; mineral, 76,000; unfit for use, 2,000,000 acres.

These extensive areas of land and the impressive valuation stated above give some indication of the economic possibilities of the Indians when they are effectively educated.

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THE AUNT HANNAH STORIES

BY ELLEN DICKSON WILSON

V FAITH WIDOUT WO'KS

I yeard someb'dy talkin' in de cyars dis mornin' 'bout de bad wedder an' de crops failin'. One man was sayin' dat dar wa'n't 'nough stuff sto'ed up in de worl' fer to feed folks mo' 'n fo' months ef all de crops fail. Well, sposen dar ain't, I ain' fear'd my days'll be cut short fer lack o' sun an' rain. Ef de Almighty gits tired of makin' de wheat grow I jes ez soon eat manna. De w'eat an' de manna's bof f'om de same Han' an' de one ain't no mo' a mer'cle dan de udder; an I nuvver did set no sto' on bakin' my own bread.

W'at 's dat you say, Mis', 'bout yo' mudder bein' mighty 'tic'lar 'bout home-bake' bread ? In co'se she is, bein' de ole-time 'ristoc'acy she warn' gwine put no out-baked bread 'twix her teef; but mind you, Mis', hit's easy wo'k sayin' I wan' de bakin' done dis day, an' an-udder tale fer to git into de dough yo' se'f.

Dar ain' many miste'sses like yo' mudder now-days. I usen fer to tell de servan's when dey was doin' her biddin' 'round yo' house, "Don' you tek no credit to yo'se'f fer lovin' her, she's pretty much like a stick o' candy—comfortin' to black an' w'ite." Yes, Mis', times is changed sence de war. I dunno as slav'ry's gone out so much as folks think, hit's de quality w'ats de slaves now-days. Las' week I says to de chillen dat I mus' be gwine to Cape May Point fer to see de servants an' dey says de Pres'dent an' his lady's residin' dar dis summer. Dey'se de v'y servan's I'se talkin' 'bout, chillen. We all got to serve someb'dy in dis worl' but dey got to serve ev'rybody.

You was axin' me how I got on at 'spe'ance meetin' sence I done stop tellin' folks 'bout heaven. I don' go to night meetin' no mo', Mis'. De membahs of our chu'ch talks too much faith an' not 'nouf wo'ks to suit my doctrine. Dey'se all givin' in gran' 'spe'ances, but dere wo'ks is runnin' mighty low. Hit's jes lak I tell you, dar was dat po' man Jeems Robinson dat move' into de house back of me. He been down sick with 'flamit'ry rheumatiz dis fo' months. De brer'en an' de sisters f'om our meetin' been runnin' in to see dat po' man till some days it looks like a perade gwine by my do'. Brer Watkins, de

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preacher, call' out yestidday as he was a passin', "Sister Bosley, ain' you been in to see ef dat po' man got de grace o' God in his soul?" An' I calls back, "No, Brer, I ain, an' w'ats mo' I ain' cal'latin' to go. Dar's 'nough of you folks now a rumblin' prayers into dat po' man's ears.

La, chile! it went on dis away fer 'bout fo' weeks, den dey kind o' fell off. De po' man didn' die an' dey seen dar wa'n't gwine to be no fune'al an' dey jes los' intrus'.

I was settin' out my cabbage plants one fo'noon an' Sister Sarnby she stop' at de fence to talk to me an' I tole her, says I:

"Sister, how come you chu'ch-folks loss yo' intrus' in po' Rob'son soon ez you see dar wa'n't gwine be no fune'al? You-all done fergot dat it takes a heap mo' grace fer to live right dan w'at it do to die."

She shuck her head an' 'low'd, "I'se feared fer some time, Sister Bosley, dat you been losin' yo' faith."

"Maybe I is," says I, "but I'll try fer to hol' on to my wo'ks yet awhile."

Den she spoke up and say she reckon she mus' be hurryin' fer to git thoo' her cho'es so 's to be on time fer de quiltin' dey was havin' at de chu'ch.

De nex' Monday w'en I got done hangin' out my wash I look' round fer to be shore dar wa'n't none uv de neighbahs in sight, den I tuk fo' palin's off my back fence an' I crope thoo' into Brer Rob'son's ya'd. I went right in de back do' widout knockin'. True as I tell you, chile, dar was dat po' man lyin' on a straw bed on de flo' in de co'ner of de room. His ole 'ooman look' most done out carin' fer him by day an' losin' her sleep nights. Dar wa'n't nothin' in de room but a cook stove wid two laigs gone, a po' broke-down table, an' two chairs I wouldn' res' myse'f on.

You know, Mis', no matter how needy folks is dey don' want fer to take f'om you w'en dar ain' no way fer 'em to pay back. So I says, "How'dy, sister, I'se gittin' kind' o' ole an' 'crepit an' po'ly wid de mis'ry in my back, an' I was jes studyin' how 't would be ef you'd come in nex' Monday in de fo'noon an' he'p me wid my wash an' den I'll stay dis mornin' an' he'p you fer to fix up." She 'low'd she be mighty glad fer she was gittin' kind o' disco'aged tendin' her sick man an' cl'arin' up arter de chu'ch membahs w'at come in to pray.

Well, I holped her fer to put on a biler of water an' w'ile dat was gittin' het I went home fer to for'ge in my garret. Up dar I hed good sheets w'at I hed piece' down de middle an' blankets wid a

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patch on but wa'm an' clean. I was saving 'em fer de meetin' of our Conf'rence; dar dey was, layin' by waitin' fer dem well-fed nigger preachers, an' dat po' man on de flo' ha'f kivered. I histed dem out mighty sudden. An' den come de red bedstid, de one w'at I fust went to housekeepin' wid, de kin' wid a sackin' bottom w'at you lace up wid a clo'se line. De chillen made me put it in de garret, I wouldn' cas' it way case I hed feelin's fer it. Why, my man died on dat bed an' my chillen was bo'n dar—but de feelin's had to go w'en de call come fer it. I ca'd it over piece by piece an' had to pull fo' mo' palin' off f'om de fencs so's to git it th'oo. By an' by her an' me hed it up in de room, laced up tight, an' de tick fill' wid good clean straw f'om my barn. Den we wash' him an' put him into my son's shirt an' kivered him up in de clean sheets an' blankets. W'en he was comfo't'd down we black' de stove an' scrub up de room. Honey, you'd never knowed de place nor de man neither.

Reckon you rich folks nuvver studied how you'd look ef yo' fine clo'es fell off you an' you was set down in rags. Clo'es makes a mighty sight o' difference. Not but what you're a nice appearin' 'ooman, Mis,' but yo' clo'es is most awfully sightly.

Well, I was about thoo' wid my erran' but I had some soup home an' w'en it was het up good I put a dish full on de table close by him. I was turnin' fer to go w'en he calls me back wid a weak voice an' say, "Mudder (I'll call you Mudder, fer dis yeah's a mighty mudderly act o' you'n), Mudder, I'd like you to pray fer me befo' you go home. De chu'ch folks has been comin' yeah f'om way back prayin' fer me but dey ain' one of 'em w'ats lifted me off de flo' 'twell you come."

I look' at him awful savage, Mis', makin' b'lieve I was cross, an' says I, "Son, ef I was to eat dat bowl of soup it wouldn' wa'm yo' insides; an' ef I was, to git down on my ole stiff knees an' pray de Lawd fer you it wouldn' stren'nen yo' heart. Whar do you reckon de Lawd is? Up in de moon? Down in de bottom of de sea? Why, man alive, He's nearer to you 'an w'at yo' ole 'ooman is, nearer dan yo' right han'. Stretch out yo' han' an' de Lawd God A'mighty will tek hit. When yo' han' w'at He made is done stricken dat you cyan't stretch it to Him, lif' up yo' eyes to de hills. He's al'ays standin' waitin' wid de blessin's, but b'lieve me, Brudder Jeems Rob'son, dey'se wuth askin' fer. I come in dis mornin' fer to do fer you w'at you couldn' do yo'self—lif' you off de flo'—but now, Brudder, I'll say good mornin', I mus' go home an' tek down my wash."

Faith widout wo'ks won' stan' befo' de Lawd, honey, it ain' got got no backbone. De real faith ain' talk, hit's gittin' close to de

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Almighty. "Vision" is whut de w'ite folks calls it, seein' whar we kin he'p an' lif' up, larnin' us fer to carry our crosses an' not drag em. My vision is a mighty sight cla'er en w'at it was fo'ty years' ago but my eye-sight is scan'lous.

Well, honey, I cert'ny do hates to leave you. I'se allus wishin' 'twas howdy and nuvver good-bye, in dis house. I ain' had no w'ite lady fer a frien' sence dat one way back yander I done tole you 'bout. I misses her an' I cert'ny craves you but I'se al'ays preachin' dat 'tain' havin' w'at we want in dis worl' whut he'ps us. Sence she's gone to her rewa'd I'se rung de bell at her do' fo' times, an' w'en de servan' gal come I've scused myse'f an' thanky ma'am too, dat I couldn' come in. I won' try gwine dar no mo'. Dat house is jus' anudder em'ty coverin' to me. She use' to set like you at de desk wid her book an' pencil takin' me down w'ile I'd run on wid my 'sper'nces of trial an' blessin', my struggle wid doubt, an' de mendin' of my faith. One fo'noon whilst she was writin' I says, "Honey, 'tain' fitten' fer de likes of you to stoop to gadder de crumbs dis ole nigger 'ooman lets fall at yo' feet." Den she tu'n on me wid a mighty sol'm, far-way look on her face—you'd done spose she was outen dat house much de same as she is now—an' layin' her w'ite han' on my ole black nigger paw, she'd say, "Ole Pross, by de mer'cle of God's blessin' de crumbs once fed de mul'tude."

Well, honey, de goodby's yere sho' 'nough. You mus' scuse me fer settin' so long. I'se gittin' mighty ole an' brittle, but all de same dis yere ain' no rockin'-chair worl' fer nobody, rich or pore, black or w'ite. An' I mus' be hurrin' on fer dar's anudder sufferin' 'ooman waitin' fer me in de nex' block. But all de same I'se gwine to bless de Almighty, in meetin' an' out, fer de cornsultation of dis fo'noon.

Law, chile, yere I is sure agein'. I got down to de front do' an' I hed to limp back up dem slippy stai's o' yourn to ax you how 'bout sendin' my c'llection. You see, I's brung you de pennies I bin savin' fer de boys an' gals at Ham'ton School. I cer't'ny is pleased wid 'em, fer folks tells me a whole passel of 'em, sta'ts out eve'y Sunday fer to succor dere neighbahs, de po' an' 'flicted ole folks, some of 'em so ole dey done los' dere age, and de Ham'ton boys an' gals is clarin' up dere cabins, splittin' wood fer to las' a week, cookin' dere dinners, washin' up de ole folks too, an' combin' an' wroppin' dere ha'r. Den, whey dey's restin' in dere chairs or comfited down in dere baids, the boys an' gals reads de Bible to 'em. Dat's w'at I calls 'ligion. Say, honey, don' you reckon de Almighty's better pleased dan ef dey was all settin' up on sof' cushions in a chu'ch pew drowsin', wid a Psalm book in dere han's. You say dar

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ain' no need fer 'em to drowse. Well, chile, I cal'late dat lays in de preachah's han's. You take a po' pusson w'at's bin washin' an' scrubbin' all de week in col' an' wet, an' you set 'em down on a sof' seat in a warm place, an' dey're 'bleeged fer to nod lessen de preacher rouses 'em, an' God fergive 'em, dey ain' de rousin' sort dese days. I heered tell of a nigger preacher once an' he 'vided his sermon into th'ee po'tions—de tex', de 'splanation, an' de rousement. "Brer's an' sisters," says he, "ez I'se push' fer time I'll p'oceed to de rousement right now." Hit's a pity, honey, de preachahs, black an' w'ite, ain' push' fer time so dey mought p'oceed to de rousement fust off, fer dere chu'ch membahs cer't'ny is fallin' in sleep.

Book Reviews

A Negro Explorer at the North Pole: By Matthew Henson. Frederick A. Stokes Company, New York.

THIS book, by the Negro personal attendant, and trusted and tried companion, of Commander Peary on all but one of his trips to the Arctic regions, is full of interest. Here and there reference is made to Henson's many trips to the far north, but the main story is the account of the trip to the North Pole. It is a brief, brisk, stirring tale of travel in the far north with its daily dangers and hardships,—a tale, too, of high courage and great endurance in the face of terrible odds. From this intimate attendant of Peary, and associate of the Esquimos, the handy maker of sledges, and expert driver of dogs, and sympathetic student of men and animals, we get an inner view of the life in polar regions and of the trying experiences of Arctic explorers. His association with the Esquimos and his appreciation of their character and worth enabled him to write interestingly of their homes, home life and character. Indeed the book abounds in accounts of the many things, and common experiences that one likes to know about in reading of a strange country. His descriptions of the Esquimo dogs, their habits and work are vivid and intimate. And his pictures of the darkness, storms, and natural scenery often rise to heights of strange beauty. The sufferings incident to polar

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explorations, the bitter experiences with the cold, the constant dangers and hardships of travel over polar seas, and the heroism and endurance of the selected members of the Peary party in their final dash for the Pole are all graphically recorded, with here and there a flash of characteristic humor that must have served an admirable purpose in the midst of the grim experiences of the expedition.

To most readers, however, the strikingly significant feature of the book will be the character of Henson. Here is a Negro, exposed to the severest tests, who proved his fitness where the highest human qualities were required. He was useful, dependable, faithful, and efficient. It was to him that Commander Peary turned in the supreme moment because of his frequently proven ability and loyalty. As Peary said of him, "His is the hard-earned reward of tried loyalty persistence, and endurance." Henson turned his hand readily to all forms of work, he was quick to gain the mastery of his strange surroundings, he made better sledges than any other member of the party, and he rivalled the most expert Esquimo in his skill with dog teams. He was expected to carry greater loads on his sledges than the others. Frequently he was called upon to take the lead and make trail for others where judgment, initiative, courage, and skill of a high order were required. And he alone of all the civilized men in the expedition was chosen to go with Peary on the last lap of the dash for the Pole because he was the most fit. In writing to a colored man, about Henson, Peary said: "I congratulate you and your race upon Matthew Henson. He has driven home to the world your great adaptability and the fiber of which you are made. He has added to the moral stature of every intelligent man among you."

W. T. B. W.

Folk Festivals: Their Growth and How to Give Them. By Mary Master Needham. Published by B. W. Huebsch, New York. Price $1.25.

THIS book cannot but stimulate the ever increasing interest in pageants and festival celebrations of all sorts. Mrs. Needham gives a great deal of information in very readable form, and, writing from a wide experience, she puts into her book that enthusiasm by which she overcame all difficulties and proved to unbelieving critics the value of such festivals to school and community. Her material, she says, "has been chosen with the idea that it may create a desire to give festivals and at the same time to furnish a working basis for

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them," but she has limited it because she firmly believes "the value of the movement must be in its research, its spontaniety, and its creativeness."

Mrs. Needham emphasizes the need of play for old and young. "Joy gives life," she says, and illustrates the truth of this by showing the effect of a Children's Pioneer Festival on a sleepy community. Old and young were brought together by a common interest, real patriotism was aroused and unsuspected capabilities developed. She enlarges upon the possibilities of the festival as a means of development. It calls out powers of invention, reveals to the individual opportunities for self-expression, and stimulates democratic unity by bringing together diverse elements. She points out how in communities where there are foreign populations a folk festival, embodying their traditions and customs learned at first hand, makes for neighborliness and mutual understanding and goodwill.

The author tells briefly the origin and history of festivals in many lands, how they have come down to us and how our nation, after neglecting for years this heritage, has come to believe the old adage that "all work and no play makes Jack"—in manhood as well as in youth—"a dull boy." She offers many suggestions for suitable celebrations of national holidays, especially the Fourth of July, by which some incident in the history of the community or nation may be vividly presented to the people, and in which they may have a part, for such celebrations are of value, she says, only as the people themselves enter into the spirit of them: "If the German village of Rothenburg can give such an impressive play as the 'Master Drink', an episode in the Thirty Years' War—a festival which brings people from all over the world within its walls—is it not a shame we cannot show our patriotism in some such fitting manner?"

The school and the play ground Mrs. Needham believes to be a suitable center for the festival movement, and she illustrates from her own experience its value as a means of co-ordinating different departments in the school and its success in awakening and stimulating the pupils. The book is full of real inspiration for teachers and workers eager to "blaze trails" as she has done, and gives many practical suggestions most helpful to pioneers in such undertakings.

H. W. H.

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At Home and Afield

HAMPTON INCIDENTS

Competitive Drill

THE annual competitive drill for the handsome silver cup offered by Major W. H. Winston of Fort Monroe, was held on the afternoon of May 24, from three to five o'clock on the Hampton Institute athletic field. Six companies of cadets, numbering almost five hundred Negro and Indian students, took part.

First place was won by Company C, under the leadership of Captain Karl E. Lay, a Seneca Indian from Irving, N. Y. The score was 97 out of a possible 100 per cent.

Second and third places were closely taken by Companies F and D, under the command of Vernal S. Brown, of New York City, and Charles E. Brooks, of The Plains, Va. The scores were 82 and 81, respectively.

The judges were: Captain Matthew, Captain Coward, and Lieutenant Gibson of Fortress Monroe.

In presenting the trophy to the winning company, which was composed of Indian students and some Negro boys, Major Winston pointed out clearly that, in spite of the common notion, all who did faithful work in a competition may be considered winners. He asserted that he who wins without an effort is really a loser. In the Hampton Institute competitive drill all worked hard. The company winning the cup becomes the color company of the battalion for the next school year. Major Winston said that the prize places upon the successful cadets the high responsibility of being examples of the ideal soldier, showing self-control, forbearance, tact, military bearing.

The competition was divided into two parts—company drill and battalion drill. In the company drill six movements were selected by the judges from a list of nine. The battalion drill was conducted by Major Winston.

The judges graded each company on each movement. In the battalion drill each company was graded on a scale of forty, military bearing, neatness of appearance, attention, and effort on the part of officers and men throughout the drill counted fifty points. The winning company secured the maximum for drilling.

Music was furnished by the Hampton Institute band under the

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direction, during the drill, of Howard D. Massey, of Townsend, Del.

Visit of Miss Walker

AN interesting guest at the Holly Tree Inn in May and June, was Miss Cornelia Walker, formerly of California, who had long been in personal touch with the Hampton Institute through her acquaintance with General Armstrong and some members of his family and early staff.

With Miss Lucy Washburn, one of Hampton's earliest workers and most constant friends, Miss Walker was associated for many years in the faculty of the State Normal College of California, in San José, where they both were privileged to minister, with one of General Armstrong's sisters, to his venerable mother, whose latest years were passed in that city. There also she met the General and his daughters on their return from Honolulu in 1890.

Later, Miss Walker resided for three years in the Hawaiian Islands where she became intimately acquainted with the General's sister, Mrs. Weaver, and her noble work in the Lunalilo Home for aged Hawaiians, and where she gave much of her own time to philanthropic work in a Home for Japanese children. While traveling last winter in Florida, Miss Walker made the acquaintance of Dr. Waldron and Miss Ludlow, who heartily seconded the charges she had received to be sure to visit Hampton, and the assurances of a welcome there for her own sake as well as that of her friends on the shores of the Pacific.

Trade Class

THE Senior Trade Class exercises were held in the Gymnasium on the evening of May 27. The program follows:

Music	Band
Invocation	Chaplain
Introductory remarks	Vice President
Address	President
Representative 1911 Trade Class	
Music	Octet
Class history	Elijah J. E. Lassiter
Class song	Class
Baritone solo	James A. Watkins
Music	Band
Trades display	Class

The class officers were: Silas L. Winbush, president; John C. Fisher, vice president; William M. Cooper, secretary; Samuel E. Phillips, assistant secretary; Arthur C. Shearer, treasurer; James A. Watkins, chaplain; and John S. Smith, sergeant-at-arms.

Class Day Exercises

CLASS Day Exercises of the Senior Class were held on the Mansion House Porch, on May 29.

The program was as follows:

Prayer	
Salutatory	Maude S. Dixon
Class history	Mabel Moore
Class song	
Address to undergraduates	W. Grant Moore
Class will	Annie M. Branson
Alma-mater song	
Valedictory	Albert J. Watson
Presentation of diplomas	

AROUND THE TREE

Tree speaker	Beverly T. Booth
Tree song	(Words by Miss Ludlow)

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The class officers were: General E. Ewing, president; James D. Aiken, vice president, Telie Faulk, secretary: Henry A. McAlister, treasurer; and Albert J. Watson, chaplain.

"By diligence and courage we conquer"—these words were the class motto.

Agricultural Class

THE commencement exercises of the agricultural class were held in Cleveland Hall Chapel, May 28, at seven forty-five.

The program follows:

Prayer
Song—"The happy farmer"
Agricultural Association
Class president's address - Solomon D. Spady
Class history - - Charles S. Manley
Solo "Thy sentinel am I"
Lorenzo R. Saunders
Class will - - - Major M. Hubert
Address—Evolution in Agriculture
Hugh V. Brown
Class song
Address - - - - G. W. Owens
Director of Agriculture, Virginia Normal and Industrial Institute
Song—"The merry plowboy
Agricultural Association
Agricultural display

Short addresses were made by Dr. Frissell and Mr. Charles K. Graham, director of the Hampton Institute Agricultural Department.

There were seven graduates: Hugh V. Brown, Major M. Hubert, Charles S. Manley, Lawson, S. Randall, Robert L. Shaw, Solomon D. Spady, Charles V. Spratley.

Band Concert

THE annual band concert, under the direction of William M. O. Tessmann, was given on the Mansion House Porch, Tuesday afternoon, May 28.

The program was as follows:

PART I

1 Overture—"Poet and peasant" Fr. v. Suppe
2 Waltz—"Tales from the Vienna woods" John Strauss
3 Solo for trombone
a "The message" - E. Brooks
b "Awakening spring" - C. E. Bach
ARTHUR M. SEGOINS
4 Reverie—"Celestial choir" - H. L. King
5 March "Federation" - John Keohr

PART II

SECOND BAND

1 a March—"Quick action"
b Waltz—"Felice -
c Andante - -
d March—"Czarina" } R. J. Herndan
2 Star Spangled Banner

Musical Play

"THE Worsted Man," a musical play, written by John Kendrick Bangs, with music from the comic operas of Gilbert and Sullivan, was presented on the evening of June 26 by the Treble Clef Club of Hampton, of which Mrs. W. T. B. Williams is president and Mrs. Neolus Bailey is musical directress.

The singing and acting were excellent. Members of the Hampton Institute Summer Session for Teachers and their friends were enthusiastic in their praises for the good work which the Treble Clef Club had done to furnish such delightful recreation.

The caste was as follows:

The Worsted Man—a doll, an expedient, a flirt - - J. Wirt Robinson
Sambo Front, Esq.,—a bell-boy Thomas Bolling
Patience Willoughby—an ingenious young women - Mrs. H. C. Evans
Marianna Jones—a summer girl Mrs. Robert Hill
Babette Hawkins—one anxious to be courted - Mrs. Thomas Bolling
Janette Barrington—desirous of being won - - Mrs. John Gray

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Susanna Darrow—not averse to gallantry
Mrs. L. Wilkerson
Priscilla Middleton—looking for a a cavalier - Mrs. John Evans
Prudence Andrews—one with her cap set - Mrs. A. A. Freeland
Ethelinda DeWitt—one thirty-seven ready for anything Mrs. James Thomas
Clerks, Waitresses, Guests: Mrs. W. T. Anderson, Mrs. F. D. Wheelock, Mrs. S. D. Cardwell, Mrs. W. G. Stephens, Mrs. George Davis, Miss Catherine Fields, Mrs Charles Brown, Miss Apenda Davis, Mrs. J. Wirt Robinson

Marriages

Miss Laura F. Betts, who for so many years had been connected with the store and post-office, was quietly married on June 4, to Mr. Frederick W. Dichtel, of Memphis, Tennessee. The ceremony took place at the home of her parents, and was a quiet family affair. Immediately after the ceremony the couple left for a trip to Ashville, N. C., and other mountain resorts, and after a delightful week spent in the mountains, settled down at 714 Keel Street, Memphis—her future home. Although her marriage came as a surprise to her friends, she has been the recipient of many tokens of esteem, one of which, a handsome oak work-cabinet, with all necessary attachments, was from the Chesterfield Club, an organization which she has been interested in for several years.

Mr. John L. White, class of '10 and a teacher of Agriculture at Hampton Institute, was married on June 4, to Miss Lucy Hines of Wilson, North Carolina. The ceremony took place at the bride's home and was a quiet affair. Mr. and Mrs. White are now residing in Phoebus, Virginia.

—From *The Hampton Student*

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SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Some Results of Hampton's Work, (Illustrated)

Annual Catalogue, (Illustrated)

Principal's Report

Negro Conference Reports

Founder's Day Programs

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Georgia's Investment, A Story of Struggle in Alabama's Black Belt (Illustrated)

Industrial Education in the South, Thomas J. Jones

"Hampton"

The Crucible, A Southerner's Impression of Hampton (Illustrated), J. W. Church

The Regeneration of Sam Jackson, (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches I, A Man to Men, E. L. Chichester

Hampton Sketches II, Johnson of Hampton, E. L. Chichester

Hampton Sketches III, The Woodman, E. L. Chichester

Hampton Sketches IV, A Change of Base, E. L. Chichester

My Neighbor, the Negro, Samuel C. Mitchell

The Negro in Country Life, Jackson Davis

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THE NEGRO AND THE CENSUS OF 1910

THE SOUTHERN WORKMAN

AUGUST 1912

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

The Hampton Normal and Agricultural Institute

HAMPTON VIRGINIA

H. B. FRISSELL, Principal — F. K. ROGERS, Treasurer
G. P. PHENIX, Vice Principal — W. H. SCOVILLE, Secretary
H. B. TURNER, Chaplain

What it is	An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.
Object	To train teachers and industrial leaders
Equipment	Land, 1200 acres; buildings, 135
Courses	Academic, trade, agriculture, business, home economics
Enrollment	Negroes, 1234; Indians, 74; total, 1308
Results	Graduates, 1612; ex-students, over 6000 Outgrowths: Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes
Needs	$125,000 annually above regular income $4,000,000 Endowment Fund Scholarships Academic: Permanent $2000 each Annual 70 " Industrial: Permanent 800 " Annual 30 "

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of The Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of _____ *dollars, payable*

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The Southern Workman

Published monthly by

The Hampton Normal and Agricultural Institute

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THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

EDITORIAL STAFF

H. B. FRISSELL
HELEN W. LUDLOW
J. E. DAVIS
W. L. BROWN
W. A. AERY, Business Manager
W. T. B. WILLIAMS

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ON

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ANIMAL HUSBANDRY
HEALTH
INDUSTRIAL WORK
NATURE STUDY
SCHOOLROOMS AND GROUNDS
SOUTHERN INDUSTRIES

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The Southern Workman

VOL. XLI AUGUST 1912 NO. 8

Editorials

Teachers in Colored Schools

The National Association of Teachers in Colored Schools held its ninth annual session in Chattanooga, Tenn., July 24–28. This body is representative of the actual administrators and teachers in the best types of colored schools in the South. The colleges, industrial schools, and the public schools of all grades unite in this association for the common purpose of improving educational conditions among colored people. From year to year the movement gains in strength and definiteness of action. Every Southern state sent representatives to the Chattanooga meeting, and members of the Association were also present from some of the boarder states. The more numerous and in many respects the most active members came from the states of the Lower South—Alabama, Mississippi, Louisiana, Oklahoma, and Texas. The presence of these teachers from the public schools, especially, is a direct indication of the awakening interest in more effective public education on the part of the colored people of the whole South.

Several important phases of education were given definite emphasis at this meeting. It was urged that improved, practical, elementary schools, with continuous sessions of not less than six months were indispensible for the masses of the colored people. Attention was also called to the lack of training given rural teachers; and it was suggested that positive efforts be made to secure rural secondary schools to give the necessary training. It was also pointed out that these schools might be used to give training in agriculture to Negro youth in the country districts. The needs and the advantages of such schools were clearly set forth, and the colored people were urged to secure them at their own expense, if the public could not be led to provide them. It is interesting, however, to note that during the very week of the meeting a bill was introduced in the Georgia legislature to create a district agricultural high school for colored youth.

This meeting made it very clear that it is necessary for the colored people to give greater attention and support to public education among them, and that they must also support with greater liberality their private schools. These schools, in the main, do the work of the secondary and higher grades. Without the training of these schools effective leadership is impossible. For such work, however, the public makes practically no provisions. Accordingly the importance of maintaining these institutions could hardly be insisted upon too strongly.

This simple well-directed movement on the part of the colored teachers of the South brings to them and the colored people generally a better understanding of their educational needs. It gives the teachers a common aim and unites them and the people in a single effort to secure better school conditions. The coming together of this body of orderly, intelligent colored men and women in Southern cities, as is their custom has other good results as well. They are themselves the best argument for education for their fellows, and they are invariably well received. The Hon. H. Clay Evans, commissioner of education, welcomed the association to Chattanooga in a most kindly address. The city granted the teachers the use of the Auditorium free of charge for their Sunday educational mass meeting. The superintendent of schools addressed the association, as did also Mr. John A. Patten, one of the most distinguished citizens and business men of Chattanooga.

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The Passing of the Indian Medicine Man

Some weeks ago, in a mixed company where several Indians were present, the question was asked whether the medicine men still retain their hold and their practice upon the Indians of the reservations. One of the Indians, who belonged to a moderately progressive tribe of the Middle West, with the characteristic caution of his race, made an equivocal reply. But when the question was pressed home to him, he declared that in case of illness in his family he always called in a white doctor. Further questioning elicited the information that most of his neighbors did the same thing and that the medicine men are pretty generally losing their grip upon the people. The trained white man with his scientific cures and preventatives is usurping his place.

It is difficult for members of the white race to appreciate the hold upon the Indian's imagination which the superstition of ages has given to the mysterious "medicine" of the old wizards who have practiced for generations upon the tribes people. But when one finds an Indian school boy secretly treasuring a bag of such medicine in his trunk, the realization of it comes with something of a shock. Nevertheless, trained physicians are already exerting a marked influence even upon the tribes still backward, and this influence is materially aided and increased by the nurses and field matrons that one now finds throughout the Indian country. The campaign of education which the Indian Office has instituted to check the ravages of tuberculosis in the various tribes will probably do more than anything else has yet done to discredit the medicine men in the eyes of all the people, because this education, based largely upon ocular demonstration by means of motion pictures, makes its appeal to the old, as well as to the young, and can be grasped even by the most illiterate. It is reported that the Indians flock to see these exhibitions of films showing the difference between the unsanitary habitations of the careless dwellers upon the reservations and the pleasant, healthful homes of those Indians who have taken advantage of the opportunities offered by the Government. The influence of the newly formed Society of American Indians is another of the agencies that will make for better sanitation and proper medical practices.

Altogether the change in medical customs is one of the most hopeful signs of the times among the Indians. There appears to be already a checking of tuberculosis among the tribes and with its control a new era will dawn upon the reservations. While the ultimate control of the diseases which have been breaking down the ranks of the Indians can be gained only by a long struggle requiring constant

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vigilance and patience, a hopeful beginning has been made. If then, the Indian, at the same time that he is emerging from a tribal into a national life, can add to his new sense of initiative a vigorous physical being, his decendants will be sure to add a valuable contribution to American citizenship whether they survive as a separate or an amalgamated race.

Dr. Washington at Newport News

With rare tact and force Dr. Booker T. Washington, who is a master in handling men and solving difficult problems, recently spoke to a large group of colored men and boys who are employed at good wages by the Newport News Shipbuilding and Dry Dock Company. Dr. Washington spoke very plainly on the subject of colored men and boys attending more strictly to their work. There is a distinct need of having the 2250 colored men and boys co-operate with the general manager, Homer L. Ferguson and other officers of the great shipbuilding plant who have clearly shown, even under the most trying conditions, their desire to give the colored workers a square deal. The question to be settled has not been one of hours and wages but one of getting colored men and boys to work regularly. It has been customary for many of the employees to spend much of their time in idleness when their services were needed not only by the shipyard management but by their fellow-workers. For a time the introduction of foreigners was almost certain. An increase in the pay of colored workers seemed to make matters worse instead of better. Idleness and irregularity were increased. Finally, a group of colored men from Newport News, headed by Walter K. Jones, who has the respect and confidence of white and colored people alike, brought the matter before Major R. R. Moton, of Hampton Institute, and he in turn secured the good offices of Dr. Washington in bringing the problem fairly and squarely before the colored workers in the shipyard and those who can bring unusual influence to bear upon them—mothers, wives, ministers, doctors, lawyers, teachers, and business men.

Dr. Washington outlined the condition of working men in Southern Europe. He told graphically the story of his trip through Europe and his experience with men and women who were poorly fed, poorly clothed, poorly housed, and poorly paid for their laborious services. He showed by contrast how much better off are the Negroes of America who do not have to seek work and who with thrift can improve their economic condition. The Newport News shipyard pays weekly to colored workers twenty-five thousand dollars. This

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fact shows the important economic reason for Dr. Washington encouraging the colored workers to stick to their jobs and, instead of recklessly and foolishly spending their wages, build better homes and churches.

Mr. Ferguson announced that his company would start a colored Y. M. C. A., with a paid secretary, a night school, and whatever else is necessary to attract its colored workers from the streets to surroundings where they can find healthful amusements. He gave a cordial welcome to Dr. Washington and expressed the hope that much good would result from the concerted efforts to make the colored workers thoroughly reliable.

An eloquent appeal was made by Dr. Washington, who through actual experience knows the hardships of an uphill struggle, and his audience, both white and black, followed him closely. He urged the colored people to do their full duty and more than they were being paid for, to keep their word, to put heart and conscience into their work, to co-operate heartily with those in authority, and to cultivate civic pride. He called upon the white people to exercise more patience with the colored people with whom they deal, for, after all, the American Negro is a loyal, Christian, American citizen. He asked that the colored men and boys of the shipyard be given the opportunity of making a new start. The eyes of the colored people throughout the United States are turned upon the men and boys who have in their grasp the success or failure of many Negroes in industry.

HAMPTON NEGRO CONFERENCE: SIXTEENTH MEETING, 1912

BY WM. ANTHONY AERY

YEARLY the leaders of the colored race in agriculture, education, sanitation, and public welfare, gather at Hampton Institute and in open conference, free from all parliamentary machinery and partisan contentions, discuss the present-day, vital problems of the Negro race in the light of knowledge and with open hearts and minds.

The progressive spirit of the Hampton Negro Conference was shown at its recent meeting, held on July 17 and 18 at Hampton Institute, by the enthusiasm with which men discussed the subject of amusement and recreation in relation to every-day life for efficiency.

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The Negro ministers, who had gone on record as opposed to *all* forms of dancing and who had declared with unusual vigor that the Negro of the present needed to buckle down to hard work and sober thought, were finally and publicly won over to the cause of furnishing young colored people with legitimate and health-giving amusements by the words of two strong women—Mrs. G. W. Cook, of Washington, D. C., and Mrs. Butler Wilson, of Boston.

With the aid of a dozen young colored women, who had been attending the Hampton summer session for teachers and the Negro conference, Mrs. Wilson gave a striking, public demonstration of the simple folk dances, such as "Reaping the Flax" and the "Merry Go Round," which she showed could be easily performed out of doors, by young people of either sex, under ideal physical, social, and moral conditions. She showed how the play instinct, common to all people, whether young or old, can be turned into channels of healthful activity, provided parents and older leaders can throw themselves into the spirit of youth and get a new fresh hold on life.

Mrs. Cook, in a remarkably clear and suggestive address, outlined the growth of the play movement in our modern day. She emphasized the importance of recognizing the play ages in children: the dramatic, full of the life of birds, flowers; the self-assertive or "big Injun" stage, full of individualism and activity, the period when the girl becomes a Tomboy and the boy becomes exceedingly trying; finally, the critical period of adolescence, full of dreaming, planning, and hoping. Mrs. Cook urged her hearers to learn how to tell stories. She advocated story telling as well as reading and reciting of poetry, for the whole play life of children.

To meet the problem of keeping the country child on the land and in sympathy with the life of those about him, Mrs. Cook declared that teachers would do well to take their "big Injuns" and show them the great advantages of country over city life by playing ball with them and indulging in various kinds of outdoor life to forestall the hankering for city life. Then, too, young people must realize that others are working hard in order that they may play. Since direct moralizing is seldom effective, the resourceful teacher will show her boys and girls how to find some real work to do every day. In all play there should be the ideal of making children not only happier but better.

Recent studies made by Dr. Thomas Jesse Jones, of the United States Bureau of Education, show that Negroes of the United States, according to the Census of 1910, cultivate in the South a hundred million acres of land and that the buildings and land owned or

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rented by Negroes are worth approximately a billion dollars. These and other striking figures show the remarkable progress that the Negro race has made in fifty years of economic development. On every hand there are evidences of improved conditions in Negro homes, schools, and churches. Along with economic development and the growth of school facilities there comes the demand for proper forms of recreation. More and more the schools and churches, especially in the rural communities, must be made social centers, not only for men and women, but also for boys and girls who are susceptible to influences for good or evil. It is to be hoped that as a result of the recent discussion of recreation and amusement at the Hampton Negro Conference, in which the Negro ministers took a prominent part, there will come a definite program for furnishing young people, at home and under the care of church and school, the recreation and amusement which they must have in order to live a normal life.

NEGRO RURAL IMPROVEMENT

There are now seventeen colored teachers at work in eighteen counties of Virginia, under the direction of Hampton Institute, trying to secure the more complete co-operation of parents, ministers, and teachers in improving school life. These workers are carrying on school-demonstration work which is giving new life and fresh hope to many neglected country districts,

Jackson Davis, Richmond, Va., supervisor of the rural elementary schools of Virginia, who is most modest, gave the following summary of the industrial supervisors' work in Virginia for one year :

Work was carried on in eighteen counties. Negro schools in these counties 469; schools visited regularly, 299; average length of school term, six months; schools extending term, 121; average length of extension, one month.

Nine buildings were erected at a cost of $5,200; twelve buildings were enlarged at a cost of $1,068.15; buildings painted, 12; buildings whitewashed, 69; sanitary outhouses built, 37.

There are in these counties 348 improvement leagues; 102 schools have introduced individual drinking cups.

The Negroes in these counties gave in cash some $13,744.16 for buildings, improvements, lengthening terms, and industrial materials.

These facts do not begin to tell the wonderful story of improved social and economic life of a people who have been given a new hold on life. They deal, however, with a fundamental, material condition which must be steadily improved.

White division school superintendents in Virginia have endorsed

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the splendid work which Jackson Davis, a warm hearted Southern man and friend of the Negro, is doing to bring the colored people of the country a new heaven and a new earth through co-operation.

NEGROES IN VIRGINIA

Prof. J. M. Gandy, Petersburg, Va., executive secretary of the Negro Organization Society of Virginta, read an interesting paper on "The Needs of Negro Rural Life." To-day 32,228 Negroes, or 67 per cent of the 48,114 Negro farm operators, controlling 2,238,220 acres, own and operate their farms in Virginia. While the Negroes are not getting on an average as much produce per acre as the white farmers, Professor Gandy expressed the belief that with improved methods of soil cultivation the hard-working Negroes in Virginia will soon be able to make a much better living on the farm. He made a plea for the improvement of colored schools as an important factor in solving the rural life as follows: Reinforcement of the idea of keeping colored youth on the farm, of buying and improving land, of producing better crops and farm animals, of building better school houses, and of improving home life.

NEGRO ORGANIZATION SOCIETY

In 1909 at the Hampton Negro Conference the Negro Organization Society of Virginia was started for the improvement of school buildings, lengthening of the school terms, increasing the salaries of teachers, encouragement of higher standards of morality, and the promotion of good health among Negroes. Already this society has done much good in getting the colored people together on the question of better health and sanitation.

The officers for the coming year are: R. R. Moton, Hampton Institute, president; J. H. Johnston, T. C. Walker, A. J. Oliver, J. J. France, vice presidents; W. T. B. Williams, Allen Washington, J. M. Gandy, secretaries; and A. A. Graham, Phoebus, Va., treasurer.

The executive committee consists of the officers and about fifty colored men and women from different parts of Virginia. Active race leaders, men of rare judgment and experience, respected citizens—these are the classes that are connected with the Negro Organi zation Society. The need of unity in Negro work is recognized. Quietly and effectively co-operative work is being advanced. In all this upward movement, Hampton Institute has lent its moral support and has been the center of influence for good.

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Edward L. Snyder, steward of the boarding department of Tuskegee Institute, discussed in detail the problem of feeding students economically. In his address he outlined the essential factors in securing the efficient administration of a boarding department—selection of help, training of cooks and their helpers, equipment for the kitchen, selection of table ware, buying and care of table linen, distribution of responsibilities, making of the bill of fare, computation of costs, canning fruits and vegetables, handling students in the dining-room, and table decoration.

Principal M. W. Reddick, of Americus Institute, Americus, Ga., described his method of raising money for Negro Education among the Negroes themselves. His school was organized in October, 1897. It is owned by an association of seventy Baptist churches. The first year it raised $154 for education. Some men who began by giving one dollar are now contributing from fifty to one hundred dollars. The annual receipts have gone up to almost eight thousand dollars. *The school was organized with a view to teaching the colored people how to give.*

Principal Reddick has succeeded in securing the co-operation of white and colored organizations as well as the various classes of church workers. Through the publication of full accounts he has won the confidence of all classes.

ROUND TABLES

Problems dealing with health and farm conditions were discussed by active colored workers in round table meetings. "What shall I do with my corn?" This question, for example, was discussed by men whose corn had been suffering from drought in Virginia. Experiences were freely exchanged. Then one of Hampton's instructors in agriculture told what he was doing and gave others the benefit of Hampton's experience in corn growing under trying conditions. At the health meeting, Negro physicians described methods that they had found useful in winning over white health authorities to the needs of colored people who live under bad sanitary conditions in so many places.

Portsmouth, Va., made a good report for its colored anti-tuberculosis work. The visiting nurse, Miss Louisa A. Watkins, made 287 visits last year. Total patients under treatment, 69; number of deaths 28; dismissed 4; moved away, 9; remaining under treatment, 28.

NEGROES IN THE CITY

Dr. George E. Haynes, who is the director of the National League on Urban Conditions among Negroes, New York, and is connected with the Social Science Department of Fiske University, spoke on the "Movement of Colored People to the City."

He gave the following causes: Divorce of the Negro from the soil; growth of commercial and industrial centers; legislation affecting city and urban conditions, relations of tenant and landlord, influence of employment runners in the South, exaggerated stories of success, restlessness.

The remedy lies in keeping the people on the land by improving farming, in co-operating with organizations that point out the disadvantages and dangers of city life, and in helping the Negro to adjust himself to his new environment "in town."

One session was devoted to a discussion of the ways in which the Negro minister can more directly meet the needs of his people in their business life, their school problems, and their recreation.

Rev. A. A. Graham, Phoebus, Va., said:

"The one thing we have to teach the colored race is to be sober and thoughtful. You will find that the old, ignorant man, who had no time for so much amusement, so much society life, had sense enough to get a good home to transmit to his child. It is the time when every thoughtful Negro man ought to be at work. We are not going to make the headway we ought to make in this country, until all the denominations, all the professions, work together for the good of the race, and until every man is behind the burden of pushing the progress of the race."

Other speakers were C. C. Spaulding, Durham, N. C., general manager of the North Carolina Mutual and Provident Association; Rev. George F. Bragg, Baltimore, Md.; Dr. C. S. Brown, Winton, N. C.; Rev. J. W. Patterson, Hampton, Va.; Professor George Edmund Haynes, Fiske University; Major R. R. Moton; and Mrs. E. A. Talbot, daughter of General Armstrong.

A brief study of the 238 registration cards shows that 173 came from Virginia; 27, North Carolina; 4, Kentucky; 8,South Carolina; 5, District of Columbia; 4, Maryland; 6, Georgia; 2, Tennessee; 2, Indiana; 2, Florida; 1 each from Oklahoma, Connecticut, Mississippi, Delaware, and Alabama. Occupations were represented as follows: Teaching, 138; home-making, 25; missionary work. 2; club workers, 4; ministers, 25; farmers, 15; dressmakers, 6. Practically all who attended this Conference have been engaged in some form of community work.

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THE NEGROES OF THE SOUTHERN STATES AND THE U. S. CENSUS OF 1910

BY THOMAS JESSE JONES

United States Bureau of Education

THAT even the man who runs may read some important facts concerning the Negroes of the South, the following statements have been selected for their significance as an introduction to the more systematic explanation of the charts shown in this article.

FARMING

Negro farm laborers and Negro farmers of the South cultivate farms whose area is approximately 100,000,000 acres. Negro farmers cultivate 42,500,000 acres of Southern land.

Forty per cent of all agricultural workers in the South are Negroes.

There are in the South approximately two and a third million Negro agricultural workers, of whom almost one and a half million are farm laborers and 890,000 are farmers owning or renting their farms.

Of the 890,000 Negro farmers in the South 218,000 or 25 per cent are owners. In Virginia, for example, 67 per cent of all Negro farmers are owners.

Negro farm owners of the South own and cultivate 15,702,579 acres which they have acquired in less than fifty years. Add to this sum the land owned but not cultivated by the Negroes of the South and the land owned by the Negroes of the North, and the total land ownership of the Negroes of the United States undoubtedly aggregated 20,000,000 acres in 1910.

The total value of land and buildings on farms owned or rented by the colored farmers of the South is almost a billion dollars.

Negro farms of the South have increased 20 per cent, while Negro population has increased 10 per cent. White farms, on the other hand, have increased only 18 per cent, while the white population increased 24 per cent.

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ILLITERACY

Negro illiterates in Southern states numbered 2,133,961, or 33.3 per cent in 1910, as compared with 48 per cent in 1900. Negro illiteracy in the United States was 30.4 per cent in 1910 as against 44.5 per cent in 1900.

White illiterates in Southern states numbered 1,210,406, or 7.1 per cent in 1910 as compared with 11.7 per cent in 1900. White illiteracy in the United States was 5.0 per cent in 1910 as against 6.2 per cent in 1900.

DEATH RATE PER 1000 IN 1910

Death rate of Negroes in the *registration area* is about 24 as against 15 for the whites. There has been a marked decrease in the death rate of Negroes since 1900.

The colored and white death rates in important cities follow:

	Colored	White
Birmingham, Ala.	26.6	15.0
Washington, D. C.	29.1	15.9
Atlanta, Ga.	25.6	15.6
Chicago, Ill.	23.9	15.0
New Orleans, La.	32.8	17.3
Baltimore, Md.	30.6	17.2
Boston, Mass.	22.6	17.1
New York, N. Y.	25.7	15.9
Philadelphia, Pa.	26.9	16.9
Charleston, S. C.	39.3	18.9
Richmond, Va.	30.3	18.2

The Census Bureau has not yet issued death rates based on the 1910 Census of colored people. The above rates are calculated independent of the Bureau upon the population of April 15, 1910. The Bureau rates will be based upon the mid-year population estimated for July 1, 1910, and will probably be slightly less than those given above.

POPULATION

Negroes in the United States increased at the rate of 11.3 per cent from 1900 to 1910. This rate is equal to that of representative European countries.

Kentucky, Tennessee, and Maryland have lost in Negro population on account of economic opportunities of Northern states.

The percentage of Negro population decreased from 1900 to 1910 in all the Southern states.

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POPULATION AND DEATH RATES PER 1000 IN 1910

City	Colored		White	
	Population April 15, 1910	Death Rate	Population April 15, 1910	Death Rate
Birmingham, Ala.	52,316	26.6	80369	15.0
Mobile, Ala.	22,783	29.5	28,738	17.8
Montgomery, Ala.	19,333	35.2	18,803	17.4
Los Angeles, Cal.	13,856	17.2	305,342	14.1
San Francisco, Cal.	16,878	18.8	400,034	15.0
Wilmington, Del.	9,102	24.7	78,309	16.9
Washington, D. C.	94,941	29.1	236,128	15.9
Jacksonville, Fla.	29,368	24.2	28,331	17.0
Key West, Fla.	5,535	26.6	14,410	20.9
Atlanta, Ga.	51,977	25.6	102,862	15.6
Savannah, Ga.	33,280	34.1	31,784	19.4
Chicago Ill.	46,226	23.9	2,139,057	15.0
Evansville, Ind.	6,270	18.7	63,377	13.1
Indianapolis, Ind.	21,861	25.2	211,789	15.5
Kansas City, Kans.	9,334	25.8	72,997	15.8
Louisville, Ky.	40,538	26.9	183,390	14.5
New Orleans, La.	89,640	32.8	249,435	17.3
Baltimore, Md.	85,095	30.6	473,390	17.2
Boston, Mass.	14,815	22.6	655,770	17.1
Kansas City, Mo.	23,701	27.4	224,680	14.8
St. Louis, Mo.	44,534	25.8	642,495	15.1
Atlantic City, N. J.	9,919	17.4	36,231	17.3
New York, N. Y.	97,659	25.7	4,669,224	15.9
Asheville, N. C.	5,361	25.2	13,401	17.5
Charlotte, N. C.	11,755	25.4	22,259	13.7
Durham, N. C.	6,869	26.1	11,372	16.6
Greensboro, N. C.	5,711	25.0	10,184	15.9
Raleigh, N. C.	7,372	33.5	11,846	24.5
Wilmington, N. C	12,121	26.8	13,627	15.6
Winston, N. C.	7,831	23.8	9,336	17.9
Cincinnati, Ohio	19,669	29.0	343,922	16.7
Cleveland, Ohio	8,736	19.1	551,927	14.3
Columbus, Ohio	12,800	20.5	168,711	15.1
Springfield, Ohio	4,945	16.2	41,976	12.9
Philadelphia, Pa.	85,624	26.9	1,463,384	16.9
Pittsburg, Pa.	25,895	23.6	508,010	17.7
Charleston, S. C.	31,069	39.3	27,764	18.9
Knoxville, Tenn.	7,640	26.6	28,706	15.0
Memphis, Tenn.	52,515	28.4	78,590	16.9
Nashville, Tenn.	36,532	26.0	73,832	15.1
Galveston, Texas	8,086	22.6	28,895	14.5
San Antonio, Texas	10,813	21.5	85,801	22.3
Alexandria, Va.	4,197	32.9	11,132	17.0
Danville, Va.	6,209	26.9	12,811	17.3
Lynchburg, Va.	9,471	24.4	20,023	12.1
Norfolk, Va.	25,099	31.0	42,353	16.5
Petersburg, Va.	11,015	34.2	13,112	20.1
Richmond, Va.	46.749	30.3	80,879	18.2

The general death rate of colored people in the *registration area* of the United States was about 24 per 1000 in 1910, as against about 30 in 1900. The death rate of the whites was about 15 in 1910 and 17 in 1900.

The greatest divergencies in the mortality of white and colored are in the rate of infant mortality and in deaths from tuberculosis.

This may be illustrated by vital statistics for the District of Columbia in 1910:

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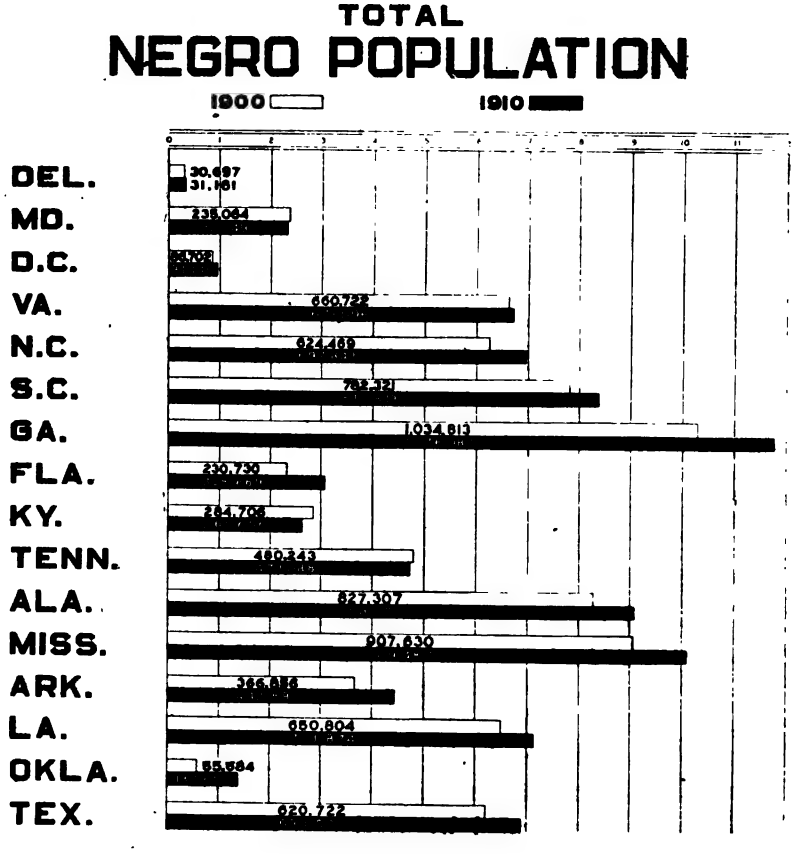
Deaths of white infants under one	105 per 1000
" " colored " " "	243 " 1000
" " alley " " "	373 " 1000
Deaths of white people from tuberculosis	127 per 100,000
" " colored " " "	453 " 100,000

The primary purpose of the chart below is to show the number of Negroes in each of the Southern states. One glance at the lines will show that Delaware has the shortest lines, indicating a Negro population of 30,697 in 1900 and 31,181 in 1910, while Georgia has the longest lines with a population of 1,034,813 in 1900 and 1,176,987 in 1910. The *big four* of the Southern states are evidently Georgia Mississippi, Alabama, and South Carolina, in the order named.

The second point shown on this chart is the change which has taken place in the number of Negroes since 1900. The most striking fact disclosed is the substantial increases of the more Southern states and the decreases or small increases of the border states. The three States decreasing in Negro population are as follows: Maryland, 1.2 per cent; Tennessee, 1.5 per cent; and Kentucky, 8.1 per cent. The



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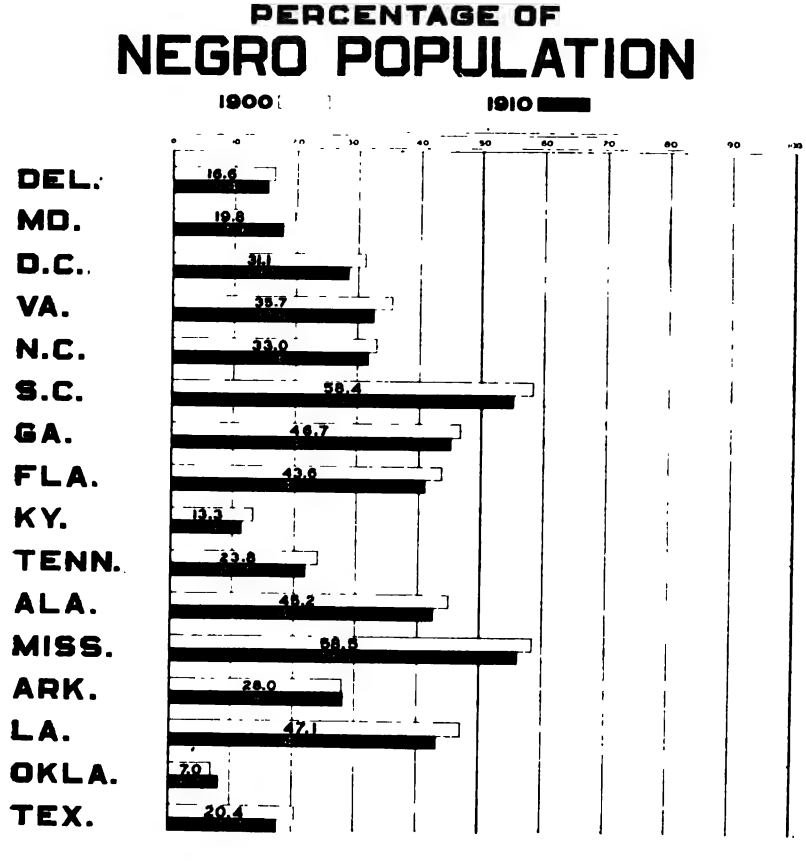
probable explanation of the decreases is the attractive power of economic opportunities in the Northern states. The percentages of increase in the remaining states are as follows:

Delaware . .	1.6	Florida . .	33.8
District of Columbia	8.9	Alabama . .	9.8
Virginia . .	1.6	Mississippi . .	11.2
West Virginia .	47.5	Arkansas . .	20.7
North Carolina .	11.7	Louisiana . .	9.7
South Carolina .	6.8	Oklahoma[1] . .	147.1
Georgia . .	13.7	Texas . . .	11.2

[1] Includes Indian Territory



While the absolute Negro population has increased in all but three of the Southern states, the proportion which they form of the total population has decreased in practically every Southern state. In 1900 the Negroes were 32.3 per cent of the total population of the South. By 1910 this percentage had decreased to 29.8 per cent.

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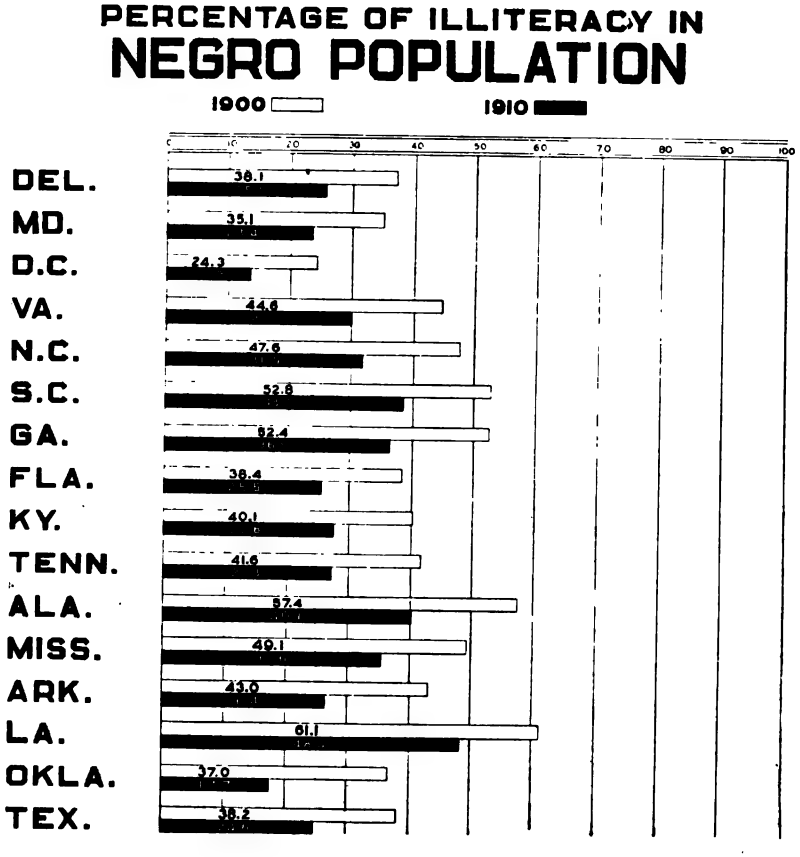
Over 50 per cent of the population of Mississippi and South Carolina are Negroes. Georgia, Florida, Alabama, and Louisiana are over 40 per cent Negro. Virginia and North Carolina are over 30 per cent Negro.

The logical query arising from a study of this chart is why the white people have increased more rapidly in the South than the Negroes. Much light will be thrown on this question when the Census returns on interstate migration are available. It is probable that the large white increase of 24.4 per cent in the South is partly explained by the movement of people from Northern states to that section of the country.



An illiterate is a person unable to write regardless of his ability to read. All percentages are based upon the population 10 years of age and over. The total number of illiterates in the United States in 1910 was 5,516,693 or 7.7 per cent, as against 10.7 per cent in 1900. The white illiterates were 3,184,954 or 5.0 per cent, as against 6.2 per cent in 1900. The Negro illiterates were 2,228,087 or 30.4 per cent, as against 44.5 per cent in 1900.

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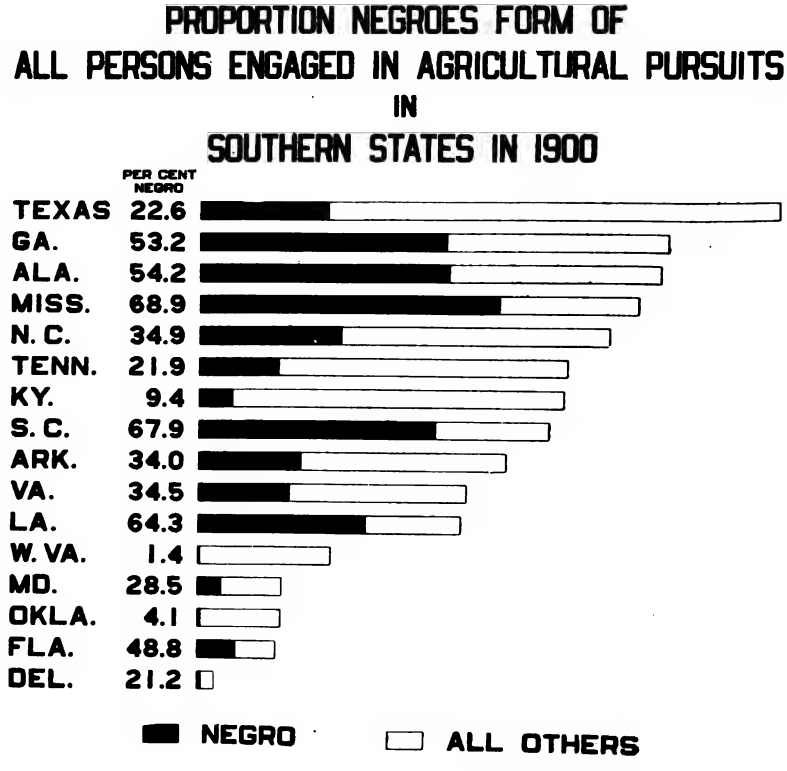
In the South the number of white illiterates was 1,210,406 or 7.1 in 1910, as against 11.7 per cent in 1900. The number of Negro illiterates in the South was 2,133,961 or 33.3 per cent as against 48.0 per cent in 1900.

The impression made by the illiteracy chart on page 464 is that of a remarkable decrease in the amount of illiteracy within the last ten years. In 1900 there were four states—Louisana, Alabama, South Carolina, and Georgia—with an illiteracy of over 50 per cent. In 1910 only one state, Louisana, with 48.2 per cent, remained above 40 per cent.

The chart below is based on the 1900 Census and reveals the large part played by the Negroes in the agriculture of the South. The black parts of the bars cover 40 per cent of the total area in the bars of the chart. In other words, 40 per cent of all persons engaged in agricultural pursuits of the South are Negro laborers or Negro farmers. In Mississippi, South Carolina, and Louisiana, the Negro farm workers were over 65 per cent of the total. Georgia and Alabama, each with over a quarter million Negro farm laborers and farmers, reported 53 and 54 per cent of their farm force as Negroes. A race forming such



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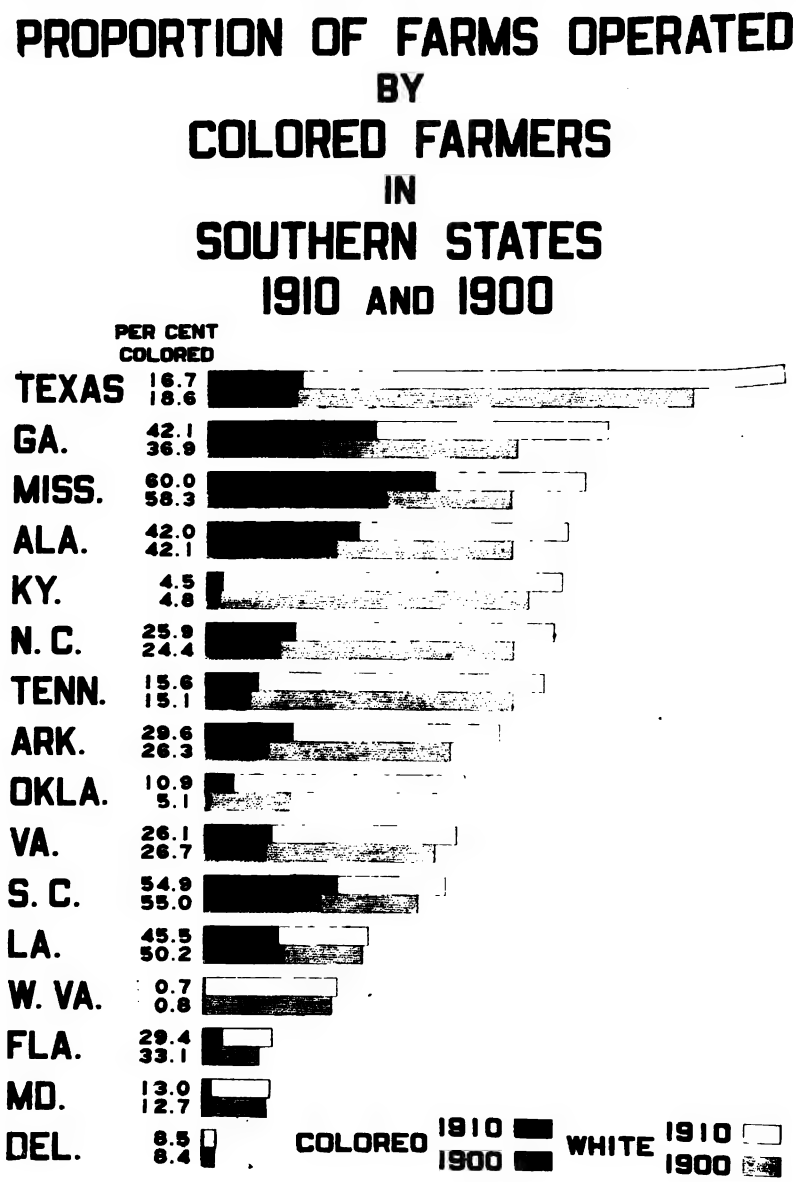
proportions of the agricultural activities of the South demands the serious thought and interest of those in positions of authority.

There are in the South approximately two and a third million Negro farm workers. Of these about a million and a third are farm laborers and 890,141 are farmers owning or renting their farms. The chart below shows the proportion which these colored farmers



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form of all farmers in each state. Mississippi, with 60 per cent of her farms in the hands of colored farmers, heads the list. Over 40 per cent of all farms in South Carolina, Louisiana, Georgia, and Alabama are operated by colored owners or renters.

Two facts are to be considered in connection with these large proportions of colored farmers. First, that the farms of the colored people are small. This is indicated by the fact that while the proportion of colored farmers is 28.7 per cent of the total, the acreage of their farms is only about 12 per cent of the total farm acreage in the South. Secondly, that the status of the colored tenant varies from that of the independent tenant of any Northern state to that of a dependency only slightly removed from the farm laborer. Some consideration will be given to this subject under a later chart.

A comparison of the bars for 1900 and 1910 shows that the number of colored farmers has increased in every state, except West Virginia and Louisiana. In West Virginia the economic advantages of coal mining attracted these farmers to the mines. In Louisiana the ravages of the boll-weevil drove them into other states or compelled them to become wage hands. It is significant of the interest of the colored race in farming that while the colored population increased only 10 per cent, the colored farmers increased 20 per cent. The white population, on the other hand, with an increase of 24.4 per cent, added to their farmers only 18 per cent.

Such a variety of facts are shown by the chart on page 468 that a suggestion for their examination may not be amiss. The first point observe is the total length of the bars for each state. The lengths of these bars with the numbers at the end present a clear picture of the relative number of Negro farmers in each state. This comparison puts Mississippi with 164,631 colored farmers ahead of Georgia even with her 122,436 colored farmers. One other state, Alabama, has over one hundred thousand farms owned or rented by colored persons.

Reference has been made under a preceding chart to the increase of Negro farmers. These increases are very clearly seen in this chart. The most striking increase of colored farmers is that in Georgia, This state increased from 82,000 to 122,000—an addition of 40,000 or 48 per cent between 1900 and 1910. Arkansas is next in order, increasing from 46,000 to 63,500 or 35 per cent in ten years.

In view of the large number of colored farmers in Mississippi, the addition of 36,000 or 28 per cent is in a sense more remarkable than the showing for Georgia, The other large percentages of increase

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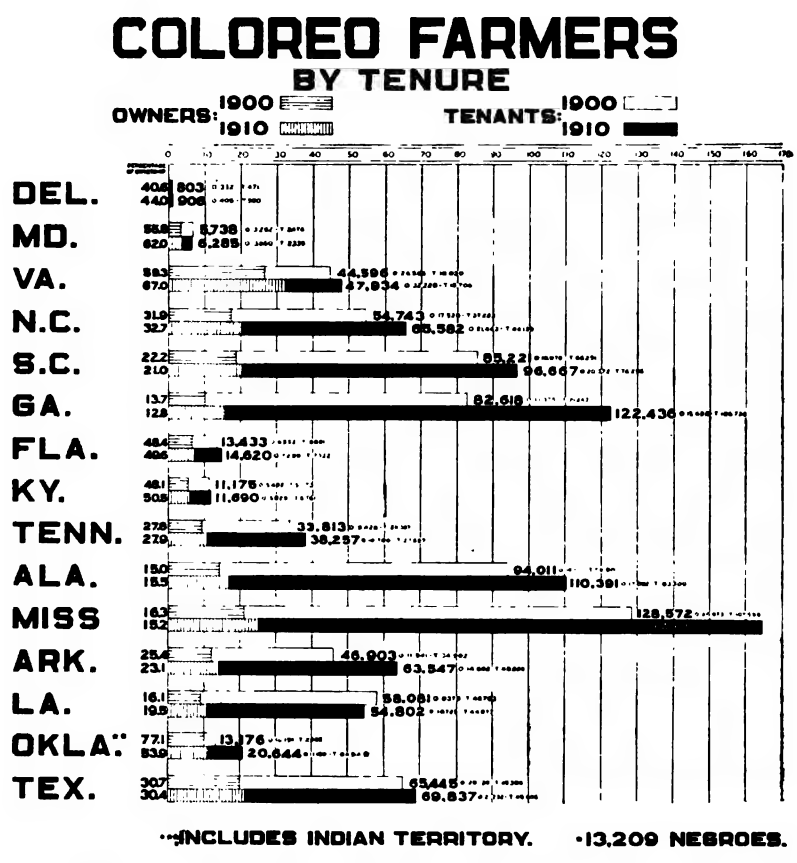

are as follows: Oklahoma, including Indian Territory, 56 per cent; North Carolina. 19.7; Alabama, 17.4; South Carolina, 13.3; and Tennessee, 13 per cent.

The most important facts shown by this chart are those relating to the ownership of land by colored farmers. These facts are indicated by the portions of the bars marked by the horizontal and vertical lines. The two small figures preceded by *o* and *t* give the number of owners and tenants for each state. An examination of these shaded sections shows that the colored owners increased in every Southern state. Even in Lousiana, where colored farmers decreased, colored owners increased from 9378 in 1900 to 10,725 in 1910 or 14.4 per cent in ten years.

The banner states for land ownership by colored farmers are Virginia and Georgia. Virginia leads in the proportion of all colored farmers who own their farms. This was 67 per cent in 1910, a really remarkable result to be accomplished in less than fifty years. Georgia leads in the percentage of increase between 1900 and 1910. Colored owners in Georgia increased 38 per cent in ten years. It

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is to be noted in this connection that the proportion of land owners in Georgia is the lowest of all the Southern states. This low status is to be interpreted in the light of the tremendous increase of colored farmers. The low proportion of colored owners in Georgia is explained, not by a lack of progress in ownership, for the Georgia colored owners showed the largest increase of all the states, but rather by the fact that even this large increase was eclipsed by the larger increase of colored tenants. This fact is to be considered in studying the percentages of ownership printed at the beginning of each line.

The total number of colored owners in the Southern states was 218,467 in 1910. This represented an increase of 17 per cent in the last ten years. The states with large increases are as follows: Georgia, 38 per cent; Arkansas, 22.8; North Carolina. 22.4; Delaware, 22.3; Virginia, 21.3; Alabama, 21.1; Maryland, 21.1; and Mississippi, 19.3 per cent.

ACREAGE AND VALUE 1910.

COLORED FARMERS

	FARM ACREAGE			VALUE OF LAND AND BUILDINGS		
	TOTAL	OWNED	RENTED	TOTAL	OWNED	RENTED
TOTAL*	42.574.576	15.702.579	26.559.873	899.055.940	272.253.977	616.465.709
DEL.	56.97	13.615	40.963	1.981.716	547.551	1.288.365
MD.	358.517	122.039	223.117	10.269 784	3.924.773	5.172.461
VA.	2.238.220	1.381.223	827.012	45.224.504	28.059.534	15.634.155
N.C.	3.185.804	1.197.496	1.969.316	69.266.216	22.810.089	45.899.127
S.C.	3.940.476	1.096.044	2.799.978	98.999.754	22.112.291	75.906.569
GA.	7.092.051	1.349.503	5.714.997	128.883.732	20.540.910	107.584.785
FLA.	768.705	458.443	300.288	11.915.568	6.786.810	4.389.868
KY.	440.777	255.363	181.096	15.031.908	7.154.168	7.500.285
TENN.	1.600.078	590.676	997.720	42.192.566	12.179.780	29.208.281
ALA.	5.091.435	1.466.719	3.607.234	73.918.727	17.285.302	56.218.400
MISS.	6.457.427	2.227.194	4.193.355	148.524.557	34.317.764	113.231.212
ARK.	2.653.323	1.204 114	1.443.116	69.013.109	20.694.215	48.079.979
LA.	2.124.321	834.693	1.268.650	44.933.658	12.779.570	31.550.017
OKLA.	2.276.711	1.509.655	670.761	47.221.793	32.325.348	14.759.983
TEX.	4.283.663	1.866.742	2.322.237	91.588.948	30.687.272	59.809.126

*INCLUDING DIST. OF COL.

The striking fact of the table on this page is in the top line giving totals for Southern states. It appears that the colored owners and

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tenants, who number 890,000, cultivated farms whose total area is 42,500,000 acres. If this area is increased by the acreage of farms tilled by the million and a half colored farm laborers working on the farms operated by white farmers, it may be conservatively estimated that colored farmers and colored laborers cultivate farms whose approximate area is 100,000,000 acres.

The acreage owned by colored farmers of the South is 15,702,579. Inasmuch as ownership is noted only when the owner operates his farm, the land of owners who rent their land would not be included in this amount. It is probable, therefore, that all the land owned by colored people of the South and North would approximate 20,000,000 acres.

The value of land and buildings on the farms owned and rented by colored farmers is $899,055,940, or a little less than a billion dollars. Almost a third of this value is on the farms owned by colored people. A comparative study of the facts for each state would be both profitable and interesting. Especially would this be true of the columns on ownership.

The study of the varying forms of tenancy in the Southern states has only recently begun. The emphasis of the Negro and his friends has been too exclusively limited to the owners. The great mass of colored farmers, 75 per cent of the total, are tenants. This group, 670,474, increased 21.4 per cent in the last ten years. Cash tenants—285,950—increased 5.2 per cent. Share tenants—384,524—increased 37.0 per cent.

It is almost impossible to interpret the significance of these figures because of the different meaning of the term *share tenants* in different states and even in different sections of the same states. See page 471. The following definitions give a general notion of the varying ideas presented by these terms:

Cash tenants are independent renters who own their mules and implements.

Share tenants, in Virginia and in the hill country of the cotton states, are also in the large majority independent renters.

Share tenants, in the cotton belts of the cotton states, are usually dependent renters who use the mules and implements of their landlords.

Southern terminology would usually group the first two classes as *renters* and the last group as *share-hands* or *croppers*. Rearranging the Census figures for the cash and share classes by an uncertain

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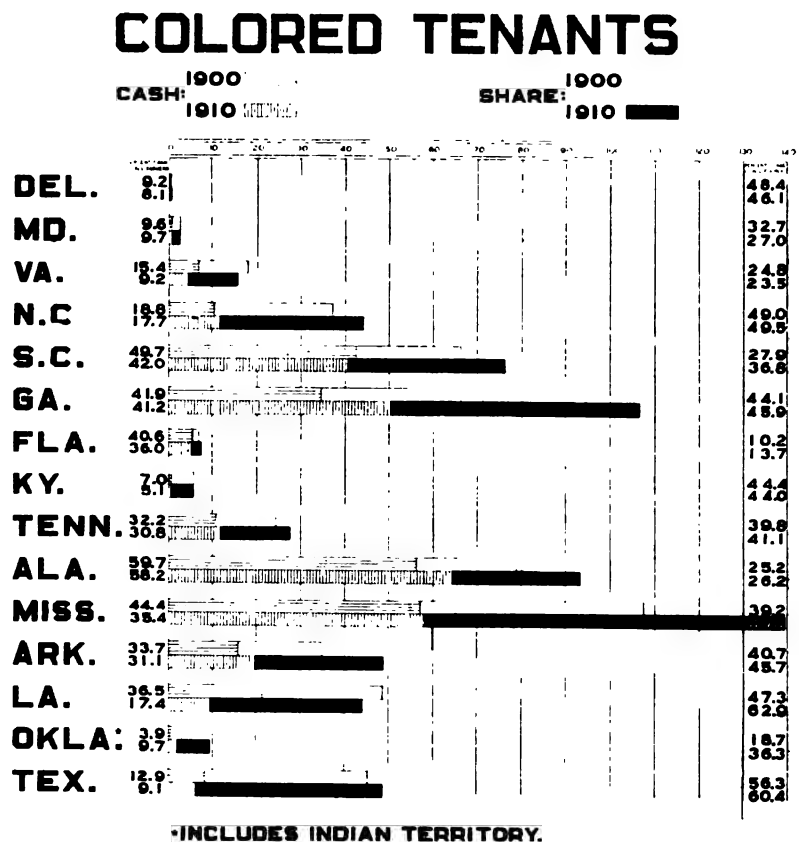

estimate the colored people engaged in the farm work of the South may be grouped as to their degree of prosperity as follows:

Owners	218,467	(U. S. Census)
Independent tenants .	320,000	(Estimated)
Dependent tenants . .	350,000	(Estimated)
Farm laborers . . .	1,500,000	(Estimated)

Unfortunately the Census returns for 1910 showing the relative economic status of these tenant classes are not yet available, In lieu of this information, it is necessary to depend upon such facts from the 1900 Census as relate to the subject.

A study of the 1900 Census shows that, in the value of buildings and live stock, the cash tenants are more prosperous than the share tenants. In value of products, on the contrary, the share tenant surpasses the cash tenant. Some preliminary returns of the 1910 Census, not yet available for publication, seem to agree with the 1900 Census in these points. It appears then, on the one hand, that the renter whether of the *standing rent* or *share* class is better furnished

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as regards buildings, animals, and implements than the *share-hana* or *cropper*, paying half of his crops. The *halver*, on the other hand, seems to raise more products to the acre cultivated.

A very important discussion is now arising as to the significance of these differences. Many of the landlords maintain that the larger acreage return is the main test of successful tenantry. Accordingly, this group are urging the share-hand system as the one to be made universal for parcelling out land to Negro farmers. Others, and especially the Negro tenants, hold that the *renting* system gives them more of an opportunity to develop themselves as well as their land. The landlords naturally stress the improvement of land, while the tenant keeps in mind his personal welfare.

The diversity of opinion and policy resulting from these differing points of view, present a problem worthy the thought of our best minds and the sympathy of our largest hearts. In view of the difficulty of the problem, it is extremely fortunate that we have had the wisdom of that benefactor of Southern agriculture, Dr. Seaman A. Knapp, to show us the way out of this perplexity as he did on so many occasions. When this dilemma was stated to Dr. Knapp, he said: "They are both right and they are both wrong. The landlord must be interested not only in his land but in his tenant. The tenant must be interested not only in himself but in the landlord and his land. Land and labor must be developed side by side. A system that favors the tenant to the injury of the land is bad. A system that favors the land to the injury of the tenant is equally harmful. Either system will result in the poverty of both landlord and the tenant." Then he added as the practical hint of the next step that we must work for a longer tenure contract—a contract which would guarantee to the landlord a fair treatment of his land; a contract that would assure to the tenant the certain return to him of a fair return for his labor.

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GROTESQUE INDIAN MASKS

BY LILLIAN E. ZEH

SOME remarkable, grotesque, and interesting Indian masks have recently been obtained from explorations on the North Pacific Coast of America. The object of this ethnological expedition was to study the origin of the native races of the Northwest Coast and their relation to those of the Old World. The type of the Indian inhabitants of the North Pacific Coast of America, especially these of British Columbia and Vancouver Island, show a great similarity to North Asiatic people, and the question arises whether this resemblance is due to mixture, migration, or to gradual differentiation. The culture of this area shows many traits that suggest a common origin, while others point to a different development.

Toward solving this difficult question systematic researches have been carried on among the various Indian tribes of the North Pacific Coast and many specimens have been obtained which throw new light upon their present and past customs. Probably the most interesting tribe, so far as their mysterious and spectacular ceremonials are concerned, are the Kwakiutls, who occupy the northern part of Vancouver Island. Their mythology is based upon the adventures of a number of their mythical and supernatural ancestors, who dropped down from the sky, arose from the underworld, or emerged from the ocean. All of the people are supposed to be decendents of these fabulous personages. This has afforded a wide range for their superstitious imaginations to weave innumerable tales and legends, and to induce them to construct enormous grotesque masks, which they wear during their ceremonial dances and on festive occasions.

The wearing of these carved representations of their ancestral spirits, who are still supposed to be present, it is thought will bestow supernatural help upon the person or clan that has acquired the right to use them. The magical gifts, dances, and crests of these spirits are all hereditary, but can also be obtained by marriage and by initiation into one of their secret societies. The Kwakiutls have a

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great number of these, and one of the most important and highly prized is the Ha-mat-sa. So highly prized from an ethnological standpoint are the fantastic masks and other ceremonial objects of

THE GRIZLY BEAR CEREMONIAL MASK

this tribe that scientific institutions in Europe, as well as some in this country, have vied with one another in obtaining all the material possible illustrating their customs.

The masks here shown were secured by a Kwakiutl ex-chief, who posed for the accompaning photographs in order to show just how,

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THE GIANT MASK OF THE KILLER WHALE AND DANCER

they are worn and manipulated during one of their strange winter ceremonials, particularly the Ha-mat-sa. The candidate for initiation into this fraternity has to stay three or four months in the woods,

THE RAVEN MASK

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at the supposed abiding place of the great supernatural spirit and protector of the society. At the end of his period of isolation, the elaborate Ha-mat-sa initiation ceremony is given, which lasts several days and nights. Masked dancing by the older members of this society is one of the special features of the ceremony. On one of the appearances during his initiation the candidate wears a huge mask of the fabulous double-headed serpent, which has one head at each end and a human head in the middle, one horn on each terminal head and two on the central human head. This is supposed to give the wearer supernatural power. This mask is made to fold and close,

INTERIOR OF KWAKIUTL CEREMONIAL DANCING HOUSE

and by means of a cord pulled by the dancer the long tongues of the serpent are caused to protrude. The Bear fraternity are dressed in the skins of grizzly bears and do a sort of detective duty, observing and punishing any mistakes made in the performance. The person making the error is scratched with their claws, which inflicts painful injuries. Their dances consist of violent motions of the body, imitating the actions of a bear who sits on his haunches, and now and then growls and scratches the ground with his paws. At a certain time during the ceremony the candidate appears clad in a bear skin, walks on hands and feet, and paws the ground, imitating the motions of an angry bear. Another of the strange and enormous masks worn

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during the ceremonial is five feet long and represents the Killer Whale; the great mouth is made to open and close by means of a concealed cord operated from the inside. The ceremony ends in a general festival to which all the men, women, and children of the tribe are invited. The candidate now appears dressed for the first time in a button blanket and a new headdress and neck-ring of cedar bark. He then pays the men for the bites he has inflicted during iniation, the price being a canoe for each bite. The women dancers who assisted at times are given bracelets, and the men who sang, button blankets. The new-fledged Ha-mat-sa is henceforth considered a person of rank and power in the tribe.

SOME INDIANS OF BRITISH COLUMBIA

BY HARLAN I. SMITH

THE Shuswap Indians live in the interior of southern British Columbia. Their country includes part of the valley of the Columbia River, all of that of the North Thompson, the Arrow and Shuswap Lakes, follows westward near the line of the Canadian Pacific Railway and extends northward beyond Tete Jaune Cache on upper Fraser River to the vicinity of Yellow Head Pass, where the Canadian Northern and the Grand Trunk Pacific Railways break through the backbone of the continent.

These Indians were called Shuswap by the first white men to reach their country from the south. It is a corruption of the name which they call themselves and by which they are known by the kindred tribes of the region. Sir Alexander MacKenzie was probably the very first white man to meet any of this tribe of Indians and that was about one hundred and twenty years ago. He called them Atnah or Carrier Indians, but the name was superseded by the term Shuswap, even though Shuswap was given them at a later date.

Their home country abounds in water and wood, although part of it is semi-arid. The summers are hot, the winters cold with much snow. The lowest part of the country is nearly a thousand feet above

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sea level, while the highest part is over ten thousand feet. Timber is not found above about the six thousand foot line, however.

The tribe is decreasing in numbers and if it continues to decrease at the same rate as during the past fifty years, will be extinct by 1950, but of late years some of the villages have held their own. This decrease has been largely due to smallpox epidemics which sometimes wipe out whole villages. The coming of the whites brings new diseases, and new laws and causes changes in the ways of Indian life. Intoxicants are brought in. These people seem to be more severely affected by a disease that is new to them than are people who are accustomed to it. For instance, measles and whooping cough often play havoc with them while with us they are usually considered a regular "childhood disease" for which many people do not even call in a physician. The bands living closest to the white settlements have suffered the most. Tuberculosis has been responsible for many deaths. The birth rate among the Shuswap is high, but many of the children die in infancy.

The Shuswaps have been rather quick to give up their old customs and to follow the teachings of missionaries. Many of them have learned to write shorthand, from a remarkable Catholic priest, Father Le Jeune, who has worked among them for years. He gives them lectures, illustrated with stereopticon views and taught them to install an acetylene gas plant in one of their churches near Kamloops. They cling to some old articles of costume and some of the men still wear their hair in long braids.

They, like most Indians, are very affectionate and indulgent to their children. They are kind to strangers, but are reserved and serious in appearance, though it is a mistake to think they never laugh or enjoy a joke. They are honest, courageous, industrious, and stable, though easily offended and somewhat conceited. Fraser, who visited them over a hundred years ago, says of them, that during the whole time he was there, although many things were left loose and scattered about in such a manner as to afford all opportunity to the natives, nothing went astray,

The summer houses were formerly conical lodges made of poles covered with mats, as skins were considered too valuable, but nowadays the Shuswap live in log cabins or other houses made in the fashion of the white man. In the old days the winter house was made by erecting a polygonal framework over a hole in the ground, covering it with boughs of spruce and finally with earth. A hole was left in the top for a combination door, chimney, and window. A notched log served as a ladder for entering and leaving the house.

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Some of the people used the summer house in the winter time but covered it with a double layer of mats and banked it up with earth.

At fishing places where the people meet in numbers for only a short time and for feasts, long lodges were built. These were covered with mats made of rushes or grass. Food was cached; *i. e.* deposited in cellars dug in the ground where the climate was dry and the soil had good drainage. In other places it was put in a cache supported on four posts or in a tree where animals could not get it. Utensils and other things were put upon scaffolds to keep them out of the way of the dogs, who would chew and spoil many things even if they could not eat them.

The Shuswaps were fond of wrestling and races. They would bet largely on the outcome. Tugs of war of various kinds and feats of strength also gave amusement and opportunity for wagers. Jumping was a frequent pastime. Some men could jump as high as other men could hold a rope. A game similar to quoits was played and putting the shot was also enjoyed, but a stone served for the shot. Gambling accompanied nearly all the games played by the older people. They had a guessing game and a shell game, both of which depend on the sleight of hand of one player and the eye and judgment of the other and which have fleeced many ignorant, grasping white men, especially at county fairs and horse races. This game still survives. To-day cards are used for gambling by some of the Shuswaps. In the olden times beaver-teeth were used for dice. The game played with them was a favorite among the women. Short sticks were used in a game played by men. Singing and beating time with sticks accompanied at least one of the games. Ball games, especially lacrosse, were common. In one game a hoop was thrown up in the air and caught on a spear. Those who missed dropped out of the game until only one remained and he was the winner. Shooting at a target with bow and arrows was another game. Sometimes the target was a rolling hoop or ring.

The religion of the Shuswap Indians is changing rapidly, due to the white man's influence and schools. In the olden times they believed the earth to be flat. Some Shuswaps believe the earth controls the seasons and elements, and that it will eventually die. When tired of being cold the earth makes the snow melt and the summer follows in due course of time. Earthquakes are caused by the earth shaking himself. Long ago the surface of the land was different and "Coyote," a mythical being possessing human attributes, having great power, and being both wise and cunning, selfish and lazy, vain and a trickster, was sent by the "Old-One," the chief

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of the old world to put the world to rights. "Coyote" created spring, summer, autumn, and winter, day and night, and he put the salmon in the streams. He left much of his work undone, probably because he was so lazy. At last, after many travels he disappeared, but he is expected to return from the eastward and to work many miracles.

The "Old-One" finished "Coyote's" work. He was all powerful, could transform himself and always did good, never useless, foolish tricks like "Coyote." Besides he was a more rapid transformer of things than "Coyote." He regulated many things such as the sun and moon, the rain and the winds. He caused the salmon to go where "Coyote" had not made them go, caused trees to grow in barren places, and brought forth many useful animals. He gave the various tribes their several languages, taught men to be kind to animals, to be wise, to take and preserve food, and to be proficient in many industries. The bad people he caused to become animals or turned them to stone.

The dead went to a place called "The country of souls." It was thought to be always warm, but not too hot, the ground being covered with green grass and flowers of sweet perfume and many colors, the berries always ripe. In short, heaven was like the nicest part of their own country in summer, but without mosquitoes or flies. In heaven the departed, when hungry, secure deer for food by singing, which causes the deer to fall down dead. Singing also causes it to be cooked. In the kindness of their hearts and because the "Old-One" taught them to be humane to animals, when they are through eating they sing again and the deer comes to life as well as ever. It is somewhat the same with berries or other fruit, at least the berries appear on the bushes as numerous as ever after they have been picked. In heaven the weather is always good, houses or fires are not needed or possessed, no one is ever sick, and death never visits there.

Many ceremonials were practiced by the Shuswap Indians. Some said to have been recommended by the "Old-One" were expected to hasten the coming of a happy time when the dead would return to earth and join the living, when all would lead a life of comfort, ease, and happiness. The ceremonies were thought to aid the dead to reach heaven and to make their stay there pleasanter, also to strengthen the bonds between the dead and those left behind. No messages from the spirits could be expected if the ceremonies were abandoned.

These people also had guardian spirits. The strongest were obtained each one for himself, by fasting and "training," but a few were inherited. Most men had several guardian spirits and one was

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stronger than the others. Some were helpful and never did harm to anyone, while others could be used for harmful purposes. Certain classes of guardian spirits were most helpful to warriors, others to shamans. These same spirits were of less assistance to other classes of people. People were somewhat like their guardian spirits; for instance, the goat as a guardian spirit enabled a man to travel on rock-slides better than a man who had no such guardian. The guardian spirit told the man who possessed it how to get well when sick and gave advice as to hunting and gambling.

It is said that long ago the Shuswaps had a greater wealth of mythology than to-day and that every household related myths nearly every night during the winter. Some stories which were learned from travelers were listened to attentively and repeated widely, but some myths were gradually forgotten and finally lost completely. The following tale collected by Mr. James Teit from a Shuswap Indian is a sample of their mythology:

"Grizzly Bear met Coyote and said, 'I am greatest in magic of all the people. When I wish a thing to be, it has to be so. Now I am displeased with the short time it is dark. I think it will be better if it is dark all the time. I intend to make it so.' Coyote answered, 'No. That would inconvenience the people too much.' Grizzly said, 'Well, I will have it my way.' And Coyote answered, 'No, you can't.' So the former danced and sang, saying, 'Darkness, darkness, darkness; Let it be always dark.' And Coyote also danced and sang, saying, 'Light, light, light, light; May it be light.'

"Thus they danced and sang a very long time; and sometimes the Bear got the ascendancy, and darkness would prevail; and again Coyote got the ascendaney and light would prevailed. They struggled for a long time, and neither beat the other.

"At last the Bear got tired, and said, 'Let it be half darkness and half light.' Coyote agreed to this, and said, 'Henceforth it shall be light from the time the sun prepares to rise until he sets; the rest of the time shall be night. Thus every day the sun shall travel; and when he leaves, the night will follow him until next day he rises again.'

"Then Grizzly Bear said, 'I am displeased with the length of the year and the duration of winter. It is far too short. Let it be the same number of moons that there are feathers in the tail of a blue grouse.' Coyote counted them, and found twenty-two. Thus Grizzly Bear wanted each winter to last twenty-two moons. Coyote said, 'No. The people cannot endure such a long winter. They will all die. Let it be half that number.' Grizzly Bear objected, so Coyote said, 'Let there be the same number of moons in a year as there are feathers

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in the tail of the red-winged flicker.' Grizzly Bear thought there were many feathers in the flicker's tail, so he assented. Then Coyote continued, 'Half of these feathers shall represent the number of moons it may snow; and the other half, the number of moons it may not snow or be cold.' Grizzly Bear assented, as he thought the winter would thus be almost as long as he desired. He got a flicker's tail, and was surprised when he counted the feathers, to find only twelve; but it was then too late to make any change. Coyote said, 'Henceforth the year shall consist of six moons of warm weather, and six moons in which it may snow and be cold.' Thus Coyote saved the people from having to live in darkness and cold; and he determined the seasons and days as they now are."

The Shuswaps, at least some of the tribes, were traders to no small degree. Some of them acted as merchants, that is middlemen, between other Shuswap tribes and the Chilcotin Indians. They would not allow these tribes to trade except through them and they made a profit on all they bought. They had a "corner" on a part of the Chilcotin supply of salmon. This being one of the chief winter foods caused the Chilcotin to trade extensively with them. This tribe of Shuswaps consequently became wealthy and gave frequent potlatches.

This particular tribe did very little hunting or traveling, as the people gave all their energy to salmon fishing, its by-products, and trading. As a result they lived both summer and winter at one place. They secured by trade from the Chilcotin tooth-shells from the sea, blankets made of woven goat hair, marmot skins, and robes made of rabbit skins. Beside the fish products, they gave in exchange, baskets and paints. In later years when they had plenty of horses, they gave some of these; but things that were scarce such as Indian hemp, they seldom sold.

The Shuswaps secured things from the white men of the Northwest Company through the Carrier Indians, giving them furs which the Carriers sold to the Company. This trade began about 1806, but in 1821 a post was established at Alexandria and there the Shuswaps sold their furs directly to the whites. They sometimes bought furs from the western band of Iroquois and these they sold, together with their own, at Kamloops. Buffalo robes they secured from the Okanagons. Articles from the Pacific came to them both by way of the Chilcotins and Lillooets.

Slaves taken in war by the Shuswaps from the Lillooets were sold back at a good price. The Hudson Bay Company in the early days traded woolen blankets, glass beads, traps, muskets, ammunition, axes, knives, and tobacco with these Indians for furs, dried roots, meat, fish, dogs, and horses, Four tail feathers of a golden eagle were valued at

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the same price as a beaver skin, but the trade of the Hudson Bay Company increased the value of beaver skins and reduced the demand for feathers.

I visited the southern part of the Shuswap country in 1897, 1898, and 1899 as a member of the Jesup North Pacific Expedition. At that time some of the people were still using stone implements. Mr. James Teit, who was a fellow-member of the expedition, has spent many months in their country since 1887. About 1900 he increased his efforts and has made a very serious study of these people which was included in the Jesup North Pacific Expedition Report under the title "The Shuswaps," being edited by Professor Franz Boas and published by E. J. Brill, of Leyden, Holland. This report is the authorative source on the Shuswaps and must be consulted by anyone wishing to go deeply into the subject.

NEGRO CHILDREN OF WORKING AGE IN THE DURHAM SCHOOL

This study deals with the Durham School, 16th and Lombard Streets, Philadelphia—Editors

IN the latter months of the school year, 1910-11, the names of 163 scholars of the Durham School were listed by the Field Secretary of the Armstrong Association of Philadelphia. This was a complete list of the children of working age, in the school. Their ages were as follows:

	NO. OF CHILDREN
14 years	74
15 "	41
16 "	35
17 "	8
18 "	3
19 "	2
Total	163

Of these 163 who were listed, 64 were boys and 99 were girls. During the early fall it was ascertained which of these had returned to school. The following table shows the number of those who returned to the Durham School, and of those who were transferred, or promoted to the High School, and also gives the proportion of those who did not return to school:

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TABLE 1 NUMBER OF CHILDREN THAT RETURNED TO SCHOOL

	Listed	Number returning to school			Left school	Proportion not returning to school
		Durham	Transferred	High		
Boys	64	35	1	3	25	39
Girls	99	62	2	4	31	31
Total	163	97	3	7	56	34

During the early months of the fall and the following months inquiries were made from both the children who had returned to school, and those who had not, as to what they had done since leaving school at the end of the school year, about July 1, 1911. As it was impossible to make all the inquiries in the early fall, it is not known in all of the cases whether the work done by these who did not return to school was summer work, or whether it was taken up later. For the purpose of investigation, however, this is not important. The important thing is to ascertain what kind of work the children do, and what wages they received. Table 2 shows how many of the children among these who returned and those who did not return to the school have done occupational work. It will be noted that from a few of the children that returned, answers could not be obtained, and also that some of these who did not return could not be found even after several attempts were made at their former residences and elsewhere to ascertain their whereabouts.

TABLE 2 NUMBER OF CHILDREN THAT WORKED

	Returned to school			Did not return to school			Percentage of those answering who did work during summer or later
	Work	No work	No answer	Work	No work	Not found	
Boys	19	12	7	15	1	10	72
Girls	12	50	6	9	12	10	24
Total	31	62	13	24	13	20	42

It was first intended, in preparing this study, to consider separately the cases of these boys and girls who worked during the summer and returned to school, and of those who were working but did not return to school. It was thought this would be important

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because they might choose different kinds of work. After going over the individual cases, however, it was found that there was practically no difference in the amount of wages or the kind of work, and there were, therefore, no reasons why a separate study should be made of these two kinds of workers. Accordingly, in the following paragraphs, they are grouped together.

Of the boys, 15 were errand boys, ranging in age from about 14 to 16 years. The highest wage that any of them received was one boy of 16 who got $4.50 a week. The lowest wage was $1.50 a week, and the average wage was between $3.00 and $3.50 per week. Three boys working as servants got from $2.50 to $4.00 per week. In the case of four boys who sold papers, their estimates ranged from a little over two $2 to $4.00 a week. One porter got $1.50 per week and board. Three bootblacks said they averaged from $5.50 to $6.00 per week. Of three bell boys, two got $3.00 and $4.00 per week, and the other who worked only during the summer got $30.00 a month at a large hotel at Atlantic City. One boy said that he worked for about a month at fifty cents per half day, as assistant janitor, and another carted and sold wood at $3.00 per week. Three others were working, but details of their work were not obtained.

Among the girls, practically all worked at domestic service. There were 18 in this occupation, the wages of those who had steady work ranging from $1.50 per week to $4.00 per week. Some were employed at part time. There was one worker in a candy store who got $2.00 per week, and one organist who got $3.00 per month.

The following tables show graphically the occupations, ages, grades in school and wages of the different girls and boys:

GIRLS WHO WORKED AND RETURNED TO SCHOOL

	Age	Grade	Kind of work	Wage per week
Domestics	14	4	General	$1.50
	14	5	Nurse (2 hours daily)	.75
	14	6	Nurse	2.50
	14	6	General (half time)	2.00
	14	5	Nurse	2.00
	14	5	Chambermaid	3.50
	14	4	Dishwashing (at night)	1.05
	15	5	Waitress	Board
	15	6	Waitress	3.50
	15	7	General	2.00 ($3.00 later)
	16	6	Maid	2.00
	16	7	General	3.00
	16	7	Janitress	4.00
Organist	15	7	Church	.75

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BOYS WHO WORKED AND RETURNED TO SCHOOL

	Age	Grade	Kind of work	Wage per week
Errand	14	3	Meat Market	$ 2.50
	14	3	Delivering groceries	2.10
	14	2	Delivering beer	3.50
	14	5	Drug store	2.50
	14	4	Drug store (whole time)	3.50
			Drng store (half time)	2.50
	14	5	Delivering beer	2.50
	15	3	Drug store	4.00
	15	7	Steamfitters	3.50
	16	7	Club	3.50
	16	7	Shoes (department store)	4.50
Papers	14	2	Serves 38 daily	
	14	3	35 cents per day	2.10
	15	8	Route under an employer	2.25
Porter	15	6	Y. W. C. A.	1.50
Bell boy	14	6	Atlantic City hotel	5.00
	16	3	Apartments	3.00
	16	8	Atlantic City hotel	7.00
Laborer	14	4	Assistant janitor (half time 50 cents per day)	3.00
Boot black	15	6	Worked with father who is barber	5 50
	15	4	Boot black stand	6.00

GIRLS WHO WORKED BUT DID NOT RETURN TO SCHOOL

	Age	Grade	Kind of work	Wage per week
Domestic	14	6	General	1.50
	15	5	Nurse	2.50–$1.50
	16	5	Nurse	2.00
	17	5	Nurse and general work	2.50–$1.50
Clerk	17	5	Candy store	2.50
Unknown	17	5		

BOYS WHO WORKED BUT DID NOT RETURN TO SCHOOL

	Age	Grade	Kind of work	Wage per week
Servants	14	4	General utility	$4.00
	15	7	Winter "Spring Lake"	2.50
	17	6	General (at large restaurant)	
Errands	14	4	Central part of city	2.00–3.50
	14	4		1.50
	14	4	Tailoring establishment also does some general utility work	2.25–3.50
	15	3	Drug store	4.00
	16	4	Drug store	4.00
Boot black	14	2	Atlantic City ($1.00 per day)	6.00
Peddler	15	4	Carting and selling wood	3.00
Unknown	15	7		
	15	5		
	16	6	Worked with father "Calcimining" streets	
Newspaper	14	4	Sells dailies also carts old newspapers. $1.50–$1.75 from one party, $1.50 from another party	2.00–3.25

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TABLE 3 OCCUPATIONS OF 54 BOYS AND GIRLS WHO WORKED

	Errands	Newspapers	Porter	Bell boy	Laborers	Servants	Boot blacks	Peddler	Unknown	Total
Boys	15	4	1	3	1	3	3	1	3	34

	Domestic	Clerk	Organist	Unknown	Total
Girls	17	1	1	1	20

TABLE 4 AVERAGE WAGE OF WORKERS BY AGE

Age	Boys		Girls		Total	
	No.	Average wage	No.	Average wage	No.	Average wage
14	14	$ 3.35	7	$ 3.00	21	$ 2.90
15	9	3.91	3	2.66	12	3.60
16	5	4.44	4	2.75	9	3.66
17			2	2.00		

AVERAGE WAGE OF WORKERS BY GRADE

Grade	Boys		Girls		Total	
	No.	Average wage	No.	Average wage	No.	Average wage
2	2	$ 4.75				
3	6	3.10				
4	9	3.33	2	$ 1.27	10	$ 2.96
5	3	3.66	6	2.25	9	2.73
6	3	5.00	5	2.30	8	3.31
7	4	3.50	3	3.19	8	3.43
8	2	4.63				

The following conclusions of importance are drawn from the study made above:

That very few of the boys and girls are continuing their studies by entering the High Schools. Several who were promoted to High School, instead of entering, went to work.

The occupations in which the boys and girls have worked are not in line of promotion, or of any kind of highly skilled work commanding much more than a poor living wage. Some of the occupations, such as that of errand boy, are the kind termed "blind alley" occupations which the boys must leave when they become older.

Finally, we recommend for these children opportunities for occupational training.

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QUESTIONNAIRE USED

Name (write plainly)
Address
Age
Place of birth
Full name of father
Occupation of father
Weekly or monthly wage of father
Full name of mother
Address of mother
Occupation and wages of mother
Number of years of schooling in South
Number of years schooling in this city
Present grade in school
Work in summer:
    Kind
    Date of employment
    Duration
    Wage
    Address of employer
    Opinion of employer
Opinion of Boy
    Plans for autumn

THE HAMPTON SPIRIT

THE Hampton Spirit represents as well as any other spirit I ever felt, the spirit of Christianity, the spirit of Jesus have Christ earnest, kindly, loving, unselfish, self-sacrificing, and yet, at the same time, real, sincere, practical, wise, and firm.

What a wonderful illustration Hampton is of the value of a good institution as an instrument through which a great man can do his work for the world, as an instrument which gathers up and combines and organizes and multiplies the purposes, the individual interests and powers in a community.

General Armstrong might have spent his life, as the Master did, simply going about and doing good, organizing no institution. If

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he had simply been a pioneer in the kind of work that he was doing, scattering fundamental ideas among the people, he could safely have spent his life in that way. It is not allowed to many of us, however, to exercise the largest influence in that way, for every great idea demands some institution in which it can embody its truth, express itselt, and do its work.

There would be justice in the world if there were no laws, no courts, or police, but there would be another kind of justice. There can be no question that our schools and colleges and seminaries obviously promote the cause of knowledge. Just so, General Armstrong's kindness and love for the people among whom his lot was cast would have been its magnificent fruit, but it would not have given us this institution, and the many graduates, who have gone out all over the land, to live the truths he taught.

Truly Hampton Institute has multiplied and perpetuated Armstrong's power, as it could not have been multiplied and perpetuated in any other way. We can say the same thing of that man who stood by him, his staunch friend, Mr. Robert C. Ogden. The same thing can be said of everyone who has put an ounce of real, earnest, hard work, into this institution.

One of the New England sages, I think it was, who advised every young man to espouse some unpopular cause in his youth. I think it would be good advice to give every person: to adopt some institution as the agency through which to increase and multiply his influence in the world. Right here and now I would like to put in a good word for this institution, and ask men and women to take Hampton Institute as an institution, through which to do some of their work for their fellow-men and for their country.

—*Rev. William R. Taylor, D. D., pastor of the Brick Presbyterian Church, Rochester, N. Y., in an informal address at the recent anniversary exercises of Hampton Institute.*

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SCHOOL SUPERVISION IN ALABAMA

SECOND PAPER: SCHOOL FARMS

BY THOMAS J. EDWARDS

THE first school improvement club in Macon County, Alabama, was called a School Farm Club. It was organized with school boys and girls of Hickory Grove community, January 12, 1909. The club selected its officers from among the fifth and sixth grades, the president being a steady lad of seventeen. To create a larger field of interest several committees were appointed, chief among which was the School Farm Committee. The night before the club was organized the colored board of trustees met and decided that they would have no school farm. So the first work of the School Farm Committee was to get permission from the chairman of the board to have a farm. The permission was granted, though not without some discouraging remarks as to the possibilities of failure through the neglect of proper attention.

The last hour of school, every Friday afternoon, was the meeting time for the club during the school term; but during the vacation, club meetings were held fortnightly, on Saturday afternoons. The club rented for its farm an acre of land adjoining the school property and not thirty yards from the school building. In two weeks after its organization, the energetic president and a number of larger boys had broadcasted the farm with pine straw, leaf mould, and muck from the woods; had secured two mules, an ox, and an old horse from farmers in the community; and on a Friday afternoon had given the farm its first plowing while the girls were conducting a club program inside of the schoolhouse. The club members followed instructions to the letter; and at no time did the older people of the community refuse to assist with such material as the children needed for working their farm when they sought help. In fact it seemed to give the parents great delight to see their children work so well without aid or advice from them. Most especially was this fact noticeable when the club members gave their farm a second broadcast plowing. Before

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planting time, a number of members of the club brought commercial fertilizer from home in boxes, baskets, and buckets. This was stored away in a dry place under the schoolhouse until within five days of planting, when it was distributed in the cotton rows. The farm was planted before school closed but the trying time for working the farm and keeping it clear of grass was yet to come. During vacation time the club members were scattered and working hard. Many proved deserters to the cause. Three times the brave little president rode his mule through the community soliciting aid among the members, to plough or hoe the school farm. He could always get enough helpers to work over the farm in a reasonable time. After every working, the cotton farm gave encouragement for further effort.

In the fall the cotton was picked and weighed. The school farm produced 750 pounds of seed cotton which was bought by a farmer in the community at four cents per pound. The club paid $2.00 for rent and kept $5.00 in the treasury, which was used in improving the inside of the schoolhouse. The remaining $23.00 went towards lengthening the school term. During the same year seventeen improvement clubs including the one described were organized. They did many valuable things, but working the school farms was the chief thing. To these clubs is largely due the credit of seventeen successful school farms in 1910, which made for the county a net sum of $500.00.

Certain conditions make such farms necessary. They are as follows: (1) The public schools are supported by the county only five months, and a school term of seven, eight, or nine months indicates that the colored people have lenghtened the term two, three, or four months. (2) The county furnishes no money for building and equipping schoolhouses. Consequently the money for building the forty-five new schools of the county, which cost from $700 to $1000 each, was raised by soliciting subscriptions, giving concerts and entertainments among the patrons of each community, and by working the school farms. (3) The school farm presents a less strenuous form of self-help, by giving a boy or girl of school age a chance to contribute with ease as much labor as his father or mother, thus evenly distributing the support of the school throughout a community. (4) Most important of all, the young minds become acquainted with methods of operating school farms in early life, methods which they will perhaps use in educating their own children.

The conditions described above are illustrated below. For the year 1908 only one successful school farm was reported for the county. This farm of eight acres was located at Hardaway, Alabama,

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where a beautiful two-room school building had just been erected, which however, had an indebtedness of seventy-five dollars. This farm was cultivated principally by parents in the community without any consideration of the valuable assistance school children could give upon a farm of this kind. A net sum of $60.00 was made, which was used to help settle the debt on the new school building. In this case the school farm served to answer an immediate need. No earnest attempt was made to run another school farm until the present year (1911).

The Dawkins School of South Macon has a strong colored board of trustees. Acting under the leadership of an active chairman they made a success of their school farm without the assistance of a teacher. So determined were they that many worked the school farm when their own farms needed them. During the vacation period the chairman would announce in Sunday school and church the day when the people of the community were to come together to work the school farm. The announcement was usually made, however, for some Saturday afternoon. If the weather was favorable and the soil was in condition to work, from fifteen to twenty-five plows and hoe-hands would be present. In the months of May, June, and July of 1910 Dawkins School farm was the best worked and the finest in the county. While others had from ten to twenty bolls to a stalk, over one-half of the Dawkins five-acre farm had thirty and forty bolls to the stalk. Upon this farm was made a clear net sum of $67.69. The chairman deposited this amount in the Macon County bank, and waited for a chance to put it to some valuable use. The chance came in employing an extra teacher for two months to teach table manners, sewing and cooking. Since not all the school farm money was used in paying the extra teacher the remainder was spent for desks.

In Clintonville community the colored board of trustees was not so active. The teacher was aware that the school farm of five-and-a-half acres would fail if she did not go back into her community during vacation and encourage her people. She made three visits, one when the cotton needed the first working, that is, barring, chopping, and sweeping; the second when the cotton needed hoeing and had to have "dirt" added to it; and the third when the middle needed working and the cotton was ready to be laid by. Here was a farm upon which $60.00 net was made. There was immediate need for this and for over $100.00 more for remodeling the school building.

The following example illustrates what a mothers' meeting or young people's club can do towards operating a school farm. The

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Beulah school is classed as "independent," that is, it receives no money for its existence from the county. The school building is much above the average and was erected by a band of thirty-five women forming the "Missionary Society." The purpose of the society was to build and support a school for the children of members, for the nearest public school was four miles away in another county. The women were determined to have a school at almost any cost. At first, each member paid monthly dues of twenty-five cents but later this was changed to ten cents. To pay for three months' teaching, money had to be solicited from patrons and friends. The short term ended, the teacher was paid and the society conceived the idea of having a school farm to help out. The next year, 1908, a farm of six acres was rented. Men were hired to plow the farm, and were paid at the rate of seventy-five cents per day, while the members of the society chopped, hoed, picked, ginned, and sold the cotton. The earnings the first year were $75.00. Since then the school farm has never produced less than 75.00, and in one instance it brought in $150.00.

These examples represent the ways in which school farms in Macon County have been operated, with more or less success. Up to this time no attempt had been made at working up school farms during the fall and winter seasons. To do this, I saw at once, would be a decided advantage to all concerned from several points of view. In the first place, in the more hilly sections of the county most farmers have picked and ginned their cotton by November 15 and consequently have considerable time at their disposal. Again, during the fall and winter seasons the stock is idle and can be used for plowing. Furthermore, it is during these seasons that the farmers have plenty of corn and fodder with which to feed their stock. All the points mentioned were decidedly in favor of plowing school farms in fall and winter regardless of the one difficulty which is generally found upon loosely organized plantations, where tenants invariably move after the crops are made and where contracts for another year's crop are not made until after the first of the new year.

Taking advantage of the favorable conditions I started on a campaign for plowing school farms in fall and winter, immediately after October 15. I visted twenty communities and urged the fall and winter preparation of school farms to as many colored trustee boards. Within a month I received promises from the boards of fifteen communities that they would begin at once.

Of the fifteen that promised three communities carried out instructions by December 15. These were as follows: "Start at

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once, and decide where your school farm shall be located in relation to the school building and the covenience of the patrons. Select not over three acres; experience has proved that more than this amount is too much for the average community. Broadcast the farm before plowing with pine straw, leaves, muck, or leaf-mold from the woods. Plow as deep as possible without turning more than an inch of subsoil to the top."

Although but three school farms were plowed before December 15, yet from that time to Christmas the number grew to a half dozen. After Christmas the campaign continued vigorously, and plowed school farms increased through the winter season to twenty-one. By the latter part of March nine of the twenty-one had been replowed; and further on in the spring the number plowed and replowed had reached twenty-seven. The increase continued to forty school farms with an average of little over three acres each and a total of one hundred and twenty-seven acres. Thirty-eight of the forty farms were rented.

All of these farms had received the first broadcast plowing, one-half had been re-plowed, more than a third had had leaf-mould, muck, and pine straw applied and plowed, before May 15, 1911. Eighteen school farms made $500 for the county in 1910. It is estimated that the forty school farms this year will make $1500.

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The Hampton Normal and Agricultural Institute

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Annual Catalogue, (Illustrated)

Principal's Report

Negro Conference Reports

Founder's Day Programs

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Hampton Institute Summer School

THE SOUTHERN WORKMAN

SEPTEMBER 1912

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

The Hampton Normal and Agricultural Institute

HAMPTON VIRGINIA

H. B. FRISSELL, *Principal* — F. K. ROGERS, *Treasurer*
G. P. PHENIX, *Vice Principal* — W. H. SCOVILLE, *Secretary*
H. B. TURNER, *Chaplain*

What it is	An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.
Object	To train teachers and industrial leaders
Equipment	Land, 1200 acres; buildings, 135
Courses	Academic, trade, agriculture, business, home economics
Enrollment	Negroes, 1234; Indians, 74; total, 1308
Results	Graduates, 1612; ex-students, over 6000 Outgrowths: Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes
Needs	$125,000 annually above regular income $4,000,000 Endowment Fund Scholarships Academic: Permanent $2000 each Annual 70 " Industrial: Permanent 800 " Annual 30 "

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of The Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of ____ *dollars, payable*

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The Southern Workman

Published monthly by

The Hampton Normal and Agricultural Institute

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THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

EDITORIAL STAFF

H. B. FRISSELL
HELEN W. LUDLOW
J. E. DAVIS
W. L. BROWN
W. A. AERY, Business Manager
W. T. B. WILLIAMS

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The Southern Workman

VOL. XLI SEPTEMBER 1912 NO. 9

Editorials

The Negro in Business

Inspiring stories of remarkable success in farming, merchandising, real estate, manufacturing, lumbering, insurance, printing and publishing, engineering, building and constructing, and banking, sometimes in the face of strong opposition and heavy handicap, were told with rare simplicity and eloquence at the thirteenth annual session of the Negro Business League, which was held in Chicago, August 21 to 23, and which was ably presided over by Dr. Booker T. Washington, the great apostle of industrial education.

Some two thousand Negro men and women listened attentively to the able addresses which were made by members of their own race who had won success, North, South, East, and West, through persistence, daring, initiative, and co-operation. These able leaders traveled hundreds and thousands of miles, with no small hardships, to exchange ideas and gain fresh inspiration for their work toward greater economic independence.

The members of the National Negro Business League who represent the survival of the fittest, and who are withal so simple, so unassuming, and so teachable, are building in many places a new heaven and a new earth through the more complete utilization of natural

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resources and through hearty and mutual co-operation. They represent not only a prosperous portion of the ten million Negroes in America, but they are owners and controllers of property and business interests that are actually worth millions of dollars. They are seeing with clearer vision the oneness of their problem and of their interest with the white man in national prosperity. The lines of section and denomination are disappearing, and Negroes everywhere are learning that they must pull together and stay together for race advancement and real happiness. The sessions of the National Negro Business League showed unmistakably that the Negro has steadily been coming into his own—agriculturally, industrially, and financially. From Maine to Florida, from the Atlantic to the West and Southwest, and from the Lakes to the Gulf, Negro men and women, without show or noise, without undue advertisement, and without spectacular methods, have developed small business ventures within a few years into substantial business enterprises; they have saved money carefully and then put that money to work every day and night in the year; they have taken the sound advice of Dr. Washington and good white friends and put new ideas into their every-day business life; they have worked in harmony with the white business man and have profited by his advice and experiences.

Today the outlook for Negro business men and women is not only bright, hopeful, and encouraging, but actually inspiring.

The National Negro Business League is the greatest of all movements growing out of the Tuskegee idea. Dr. Washington and the men associated with him have laid a firm hand on the things that make for permanent success in business—the buying of homes, the extension of business, the opening of factories, the establishment of banks, and the better appreciation of commercial pursuits.

Dr. Washington, who founded the National Negro Business League in 1900, outlined, in a powerful address, an interesting program of work for the ten million Negroes in America. In his straightforward, positive, hopeful address, Dr. Washington emphasized the opportunities that the Negroes in this country have in being able to do their part in owning, developing, manufacturing, and trading in the natural resources of the country. There are still over 270,000,000 acres of unused and unoccupied land in the South and West. Dr. Washington wisely points out that "now is the time for the Negroes to become owners and users of their share. From ownership of the soil comes independence, self-support, happiness, and real manhood rights." If a white man can establish and operate sawmills, coal mines, brick yards, and limekilns so as to secure wealth

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and happiness, Dr. Washington sees no reason why Negroes cannot succeed in similar enterprises. "What foreign races are doing in building towns and cities," said Dr. Washington, "there is a chance for Negroes to do in at least twenty-five places in the South and in the West, as the founders and builders of Mound Bayou, in Mississippi, and Boley, in Oklahoma, have proved. The men and women from our colleges and universities should lead the way in these fundamental directions.

"There is still an emphatic need for more teachers and ministers, but we have now reached, as a race, a new era, almost a crisis, in our growth. By the side of the teacher and minister we must have in increasing numbers the independent farmer, the real estate owner, the mechanic, the manufacturer, the merchant, the banker, and other business men and women. . . . If we as Negroes would increase our business strength and influence we must organize locally, in the state, and in the nation.

"Development and activity in all these direction does not mean that we are to be commercialized as a race—to be merely breadwinners, hewers of wood, and drawers of water. It means that we shall be *producers* of bread, *owners* of bread, *manufacturers* of bread, *dealers* in bread, and that we shall gather wealth from the bread business which can be turned into the highest and best things of life. We are to be *owners* and *users* of wood in a way that will bring happiness, usefulness, and prosperity."

There are places in the South to-day, according to Dr. Washington, for 5000 additional Negro dry goods stores, 8000 grocery stores, 3500 drug stores, 2000 shoe stores, 1500 millinery stores, and 2000 Negro banks. In order that the Negroes in this country shall advance in economic directions, the teacher, the minister, the business man, and all others who are interested in race and national development must co-operate.

What can the white people of the country do to help advance the interests of the ten million Negroes, who contributed in 1911 over $700,000,000 to the wealth of the nation, and showed unusual activity in the work of building up business enterprises? It is true that the Negro has succeeded in spite of opposition, lack of training, and the schemes of designing men. Nevertheless the fact remains that where the Negro has had sympathetic contact with the best white people, he has made the greatest progress and has suffered least from wasted activity. The white people of this country can do a great deal of good by encouraging the Negroes about them to assume

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responsibility, to begin business operations, and to follow out the suggestions which Dr. Washington and others offer. White people can explain the methods that they have found to be of value to them and point out some of the pitfalls of business life. They can do what Julius Rosenwald, president of the Sears, Roebuck Company of Chicago, recently did—speak with perfect frankness out of their rich business experience and give that wholesome advice which has already been perfectly squared with practice in and out of business life. They can give publicity to the good things that they know concerning Negroes. They can keep an open mind on the race question and deal with Negroes as men and women who are struggling valiantly for the higher things of life. They can be generous, kind hearted, sympathetic, and fair in all their relations with the colored man. Through co-operation in its various phases, through understanding based upon helpful contact, and through justice itself will the white people and the black people of this country continue to secure the blessings of earth.

The Indian in the Olympic Games

The reputation of the Indian race for physical prowess was ably maintained at the Olympic revival in Stockholm during the first half of July, and the American people owe their thanks for the high score made by the American team in part to the "First Americans." In the heterogeneous collection of aspiring athletes which made up the team that sailed for Sweden in the last part of June, and which included men and boys of every shade of Americanism not excepting Negroes or Hawaiians, were at least three Indians. One of them achieved high distinction in the games; one gained what might be considered honorable mention; and the third served with credit but was not conspicuous.

James Thorpe, a Sac and Fox, won first place in both the Pentathlon and Decathlon competitions which are combinations of many tests including running, hurdling, jumping, vaulting and throwing weights. Louis Tewanima, a Hopi, contested in the long distance, cross-country runs and gave good account of himself though beaten by the Finnish long distance runner Kolehmainen. Andrew Sockalexis, of Old Town, Maine, an Indian who has made a good record as long distance runner in this country, was one of those selected for the American team to take part in the Marathon at Stockholm.

Thorpe's victory was a brilliant one. For while the winning of the Marathon race by McArthur from South Africa was the most spectacular event of them all, yet, from the standpoint of trained

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athletes and of those devoted to all-round physical development and prowess, Thorpe was the real champion at Stockholm because he won the hardest test in the two competitions which required the highest order of speed, strength, and agility.

Edward Moss, writing under the caption, "America's Athletic Missionaries," in *Harper's Weekly* says: "In James Thorpe, a Sac and Fox Indian now enrolled in the Carlisle Indian school, America can boast of the greatest all-round athlete in the world to-day. As the winner of both the Pentathlon contest consisting of five gruelling events, and the Decathlon with double that number, he achieved a place for himself never before won by a modern athlete in Olympic games. In the Pentathlon he scored four first and one second while in the Decathlon his total was close to 9000 points out of a possible 10,000."

Thorp's nearest rival was a Swede, who scored 7724 points. The winner is reported to have been immensely popular and to have been distinguished as the recipient of an enormous bronze trophy, the gift of the Czar of Russia.

His popularity is not to be wondered at. Nothing in the history of the Indian appeals to the rest of the world more than the accounts of his physical prowess. The football and baseball of the Carlisle students have shown the country what the race can accomplish in modern athletics. To have one of their number stand out before the world at Stockholm as the champion, not only of his race but of his country, is particularly gratifying. His victory was one of the memorable features of a world competition in which the name and flag of the American republic have gained new luster.

St. Paul School

Elsewhere in this issue of the SOUTHERN WORKMAN there is printed a brief account of the eighth session of the St. Paul Farmers' Conference, which was held at Lawrenceville, Va., July 30 and 31. The leading spirit of the conference for Negro farmers and business men of Brunswick County, was Archdeacon James S. Russell who is the principal of the St. Paul Normal and Industrial School and a former student of Hampton.

In a report to the Hampton trustees in 1911, the Principal of the Hampton school said of Archdeacon Russell and his work:

"A visit paid not long since, in Southside Virginia, to St. Paul's School, Lawrenceville, organized and carried on by a former student of Hampton, James S. Russell, who received his theological

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training at the Divinity School at Petersburg, Virginia, shows the same sort of return for money expended in the Hampton type of industrial training.

"Archdeacon Russell has well-nigh reconstructed the agricultural, industrial, social, religious, and moral condition of the Negroes in Brunswick county. Many of the best buildings in the town of Lawrenceville have been constructed by his students; its streets are lighted by electricity generated by his school plant; the most and the best of the work in the blacksmithing, wheelwrighting, and shoemaking in the community is performed by students and graduates of this institution. The school farm of fifteen hundred acres has revolutionized the methods of the Negro farmers in the community. Farmers' institutes have encouraged them to buy land and cultivate it properly. In 1910 the Negroes of Brunswick County owned 54,000 acres of land, and real and personal property to the amount of $515,209.15. The sheriff of the county and numerous other white citizens bear willing testimony to the moral effect of the school upon the community. Kindly relations between the races, an improved standard of morals, the disappearance of crime, a more rational religion, better homes—these are the witnesses to the value of the work of this Hampton student."

From very humble beginnings, the St. Paul school has grown steadily under the excellent leadership of Archdeacon Russell and the support of good people, who have been interested in the training of Negro youth for leadership in teaching and in the trades. Today St. Paul School has twenty-five large and small buildings, all lighted with electricity which is furnished by the school plant; five hundred students; fifty-five officers, teachers, and instructors; four hundred graduates; over twenty-five hundred undergraduates; twenty-three departments; sixteen hundred acres of land; and a total equipment worth over two hundred thousand dollars.

Aside from the fine record which Archdeacon Russell has made as a Christian minister and a school officer, for many, many years, we have in the St. Paul School an institution of learning which has touched the life of the common people and made education something to be respected.

At the recent Farmers' Conference interesting reports were made on landownership among Negroes, public-school improvement, farms and homes, and taxation. On July 1, 1911 (the reports for the current year have not been published), the Negroes of Brunswick County owned 55,991 acres of land, valued at $425,118.51. The total realty was worth $583,447.54, the realty and personal property, $780,087.54. In the past year new schools were established; more

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teachers were employed; schools were repaired; school furniture was bought; school farms were cultivated; school terms were extended; Negroes themselves furnished money to improve their own schools. The reports from the farms showed that men were raising more produce than usual on fewer acres. The homes that are now being constructed are substantial and attractive. Today the Negroes of Brunswick County are paying over fifteen thousand dollars a year in taxes.

The work that Archdeacon Russell has been so successfully and so unselfishly carrying on has been of untold benefit to Southside Virginia and indirectly to Negroes elsewhere. Every success or failure of a Negro enterprise has its effect on a larger number of white and colored people than those who are immediately affected.

Today Archdeacon Russell and his associates are struggling to raise $21,500 in pledges and subscriptions in order to secure $10,000 from a wealthy man to wipe out the entire indebtedness of the school. Here again is the opportunity for somebody to help make a very good school increasingly efficient by relieving it of the burden of debt and giving its officers more time for their regular educational work.

SCHOOL SUPERVISION IN ALABAMA

THIRD PAPER: SCHOOL IMPROVEMENT CLUBS

BY THOMAS J. EDWARDS

THE seventeen school improvement clubs of Macon County were organized during the year 1909. The members and officers were chiefly the boys and girls of the public schools of the county—1050 in number. Clubs grew out of the desire to have the school buildings and surroundings improved and to have the improvements made by school children. If the patrons of the communities where these clubs were organized could have been as easily handled as the children, the school clubs would have been unnecessary, and the aptitude children have for improvement would

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not have been demonstrated. Efforts in management were made not only along the line of least resistance, but in a way most practical and most promising as to results.

Such excellent work had been done by two school organizations of the county that their results warranted a trial in other communities. In 1908 a Willing Workers' club was organized at Society Hill. Its members helped to whitewash the school, bought a lamp and window curtains, and collected money to the amount of $16.00 from monthly dues and school entertainments.

About this time the Big Swamp Garden Club composed wholly of boys was in operation. They made the first successful attempt in the county at working a school garden. They built a pine-pole fence around the garden to keep out the cattle, and planted onions, cabbage, and rape. They got a good stand of vegetables and worked them carefully. Some of what were raised were sold to the white and colored people of the community. These two examples showed what could be done by organizing school children.

The School Farm Club of Hickory Grove, known later as Hickory Grove School Improvement Club, was the first of the seventeen clubs organized and worked under my supervision. And I am convinced that this club, together with the other sixteen, taught the communities the following lessons:

(1) That school children represent a physical force which, if rightly guided during a school term, would aid in their education to an amount of from fifteen to fifty dollars.

(2) That this force is teachable, easily managed, and willing to do what older people, laden with other problems, would most likely overlook.

(3) That the needed improvements in connection with rural public schools of the county, which would perhaps be a constant source of contention to older people, would be an honor and a pleasure to school children.

(4) That the efforts of the children to accomplish the highest good must be encouraged by the good-will and assistance of the patrons and the colored board of trustees.

After six improvement clubs had been organized it at once became evident that printed instructions were necessary. It was thought that printed matter of the right kind, about common and familiar things of home, farm, and school simply expressed and arranged, would be a great help in suggesting to the members what to discuss in the meetings and what to work at during the year.

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Consequently I set to writing what I called a "Guide for School Improvement Clubs." The main divisions of the "Guide" are the following:

(1) The "Order of Business," which is so arranged that officers or members while conducting their meetings can easily pass from one feature to the other.

(2) The "Pledge," which impresses both duty and responsibility upon members and officers.

(3) "How to organize," followed by the names of officers and committees, which were found necessary for each school club.

(4) "General hints for the quarters." An example of hints contained in the quarter, September, October, and November, reads thus: "Plow or hoe the school yard and plant a mixture of oats and Dutch clover in October or November for green effect in fall and winter. Start a compost heap near the school. With muck, leaf-mold, and barnyard manure, broadcast the school farm. Plow as deep as possible without turning subsoil to the top. Set out in the school yard in October and November California privet, roses, yuccas, and cannas."

Under each month named in each quarter four subjects are given, and from these subjects were selected those used for discussion in each club meeting.

(5) "One dozen suggestive subjects for school club and community debates." Two will perhaps serve as examples: (1) Resolved, That a cow is more useful than a mule; Resolved, That raising corn is better than raising cotton.

(6) "A list of agricultural and mechanical tools that should be used by each school club." Some of the most necessary are as follows; 1 axe, 6 garden hoes, 1 spade, 1 cross-cut hand saw, 2 rakes, and 1 claw hammer.

Most of the colored public schools of the county open during the month of October; so the clubs were in good working shape by November 15. Since the larger children, especially the boys, enter school after the Christmas Holidays, the clubs were the strongest physically from January 1 to March 15. After March 15 the larger boys gradually leave school and report to work.

One-half of the colored schools of Macon County have a short, summer term of one or two months, which opens in July. During the vacation period, which ended with the beginning of the summer term, the club members' principal duty was caring for the school farms. In a few cases the clubs did this work without the aid of

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patrons or teachers, and in others cases they were assisted by both. There was always something valuable for the clubs to do during vacation time as well as during the school term.

The nature of improvements made on the school buildings and premises by the clubs of Macon County is illustrated in the five following examples:

(1) The Shorters School Improvement Club bought window shades for the school at a cost of $4.45, paid a back debt of $1.50, bought stove polish, crayon, and a wash basin; put in five window glasses, and bought and framed 24 pictures at a cost of $3.35. Furthermore, this club paid for sewing material, a bookcase, and California privet hedge plants costing $2.19. It collected $10.00 for the purpose of purchasing a teacher's desk.

(2) The club at Pinkston's Cross Roads was the life and spirit of the community. The community was classed as the hardest to improve in the county. It was so often expressed that the community would never build a schoolhouse that the best people lost heart. To-day a new schoolhouse stands completed and the church has undergone such a complete remodeling that it is as good as new. The community raised in cash and material $500.00 in one year. New life came when the young people were organized. The club started the movement, school and church trustees got ashamed at seeing young people doing so much while others held their hands, so all joined hands and helped to bring about results.

(3) Pine Grove School Improvement Club worked well. The members cleared the school yard of briers, bushes, and logs; and made a kitchen garden and flower beds. Honeysuckle settings and privet plants were set out. The best thing was the growing of 500 cabbage plants in the club hot-bed. These were sold to families in the community.

(4) The club at Simmon's Chapel beautified the school yard with water oaks, honeysuckle, and privet. The school yard was plowed and oats were sown. The garden spot was selected and money collected to have it enclosed. The club gave $6.00 towards extending the school term.

(5) The Dollington Club laid off a beautiful walk leading from the school door to the public road. Flowers, trees, and honeysuckle were planted in the school yard. Six dollars were raised for the building of a school fence.

These examples illustrate in a more or less degree the nature of the work done by the school improvement clubs of Macon County.

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The accomplishments in these cases can only be considered as a beginning. The possibilities for greater things still remain unfolded. This force, represented in the student body, simply needs a freer rein, more encouragement, and wiser direction.

THE ST. PAUL FARMERS' CONFERENCE[1]

THE eighth annual session of the St. Paul Farmers' Conference, July 30 and 31, was the best attended and most successful meeting in its history. The Conference is an annual gathering of the Negro farmers and business men of Brunswick County, Virginia, to discuss conditions of progress, gather information about crops, hands, homes, schools, etc., and to suggest and devise ways and means of promoting higher standards of living, acquiring property, better schools, churches, methods of farming, and securing social and material relations. The Conference was organized in 1904 by Archdeacon James S. Russell, principal of St. Paul's Normal and Industrial School. It enjoys the distinction of being a real farmers' conference. The discussions are participated in by the men who actually do the farming. Except the Conference address and special address, the speaking and discussing are done by the men and women who own and cultivate the soil. The Conference lasts two days, half of the last day being given over to the women of the county. The people bring their baskets and help contribute to the school's burden of feeding and taking care of the hundreds who attend. Many drive from home and return at night, others who live too far away to do this remain over at the school until the Conference closes. One of the sessions is always given over to a lecture or discussion on sanitation, hygiene, and the prevention of disease. The State Health Department sends one of its members each year. The Commissioner himself, Dr. Ennion G. Williams, officiated this year.

The Conference is the great annual event of the year. Long before the days for the session, notice is given out in the churches, posted at cross roads, post office and stores, and other places. On the

1 The president of the Conference, Archdeacon James S. Russell, is the principal of the St. Paul Normal and Industrial Institute at Lawrenceville, Va.

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day of meeting people begin to start soon after daylight, that is, those who live farthest away. Soon all roads leading to Lawrenceville are full of wagons, carts, buggies, carriages, and vehicles of all description on their way to the "Conference." Some are even afoot. The vehicles contain not only the men and women but the children and babies. By ten-thirty, the time for opening, the St. Paul campus presents a kaleidoscopic appearance of bright-colored hats, ribbons and fabrics of all shades worn by the women and children, interspersed with the soberer garments of the men. At the barn the large yard is filled to overflowing with horses, mules, and buggies, all available fence posts and other hitching places are pressed into service to accommodate the small army of horses and vehicles. It is a happy, good-natured, jostling crowd, too. It is no uncommon thing to see the whole family present—mother, father, the children, and even the baby. The hour for beginning finds the spacious auditorium of the Memorial Chapel, which holds between eight hundred and a thousand people, filled to repletion. There is not even standing room. This year every inch of available space was used and still it was impossible to accommodate all. The doors and windows contained overflow crowds. This year there were at least nine hundred people facing President Russell when he arose to begin the opening session and two hundred on the outside who could not get in at all. At noon day the two trains added their contributions to the Conference crowd, some coming from as far as Emporia, on the east, and Union Level, on the west. The total attendance of the two days' session was not less than twenty-five hundred.

The features of the Conference were the splendid addresses of the President of the Conference; the president of the Woman's Conference, Mrs. Della I. Hayden; Dr. D. Webster Davis, the annual speaker; Bishop Strange, of East Carolina; Dr. Ennion G. Williams, State Health Commissioner; and Mr. W. A. Hunton, International Secretary of the Colored Y. M. C. A. The program began with the usual devotional exercises, after which addresses of welcome were delivered by Prof. J. M. Pollard, director of academics of the school, and Mr. Scott Mason, representing, respectively, the school and the Conference. Responses by Mr. Haywood Reavis and Miss Bessie F. Williams on behalf respectively of the Conference and the Woman's Conference. After the introduction of visitors and the reading of declarations and recommendations, the annual address of the president was delivered. This was a most thoughtful and able contribution, replete with facts and figures of progress both materially and socially. Space will only allow a brief summary.

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In regard to land the statistics showed that in the five magisterial districts of the county the Negroes owned, on July 1, 1911, report for current year not being out, 55,991 acres of land, valued at $425,118.54, or with the buildings thereon a total of $541,992.54. In the town of Lawrenceville, Negroes own lots which with the buildings have an assessed value of $41,445.00, making a total realty value for the county $583,447.54. Personal property in the five districts, including Lawrenceville, amounts to $196,640.00, making a grand total of real and personal property of $780,087.54, thus enabling Brunswick to maintain her primacy in respect to number of acres owned and valuation of land.

In regard to schools the address of Principal Russell showed that five new schools had been established this year, making forty-two as against thirty-seven of last year and forty-four teachers as against thirty-seven of last year. Two two-room schools were put in operation this year, one new co-operative school at a cost of $800; the people giving $300, and the school board giving the rest; and one repaired at a cost of $150; new patent desks put into three schools at a cost of $200, the people raising $100 and the board giving the balance; and three schools raising $300 each by subscription to secure like amounts from the board to put up two-room schools. One school in the county has one and a quarter acres of land in tobacco, cultivated by the children and parents of the school league, the crop to be sold and proceeds applied to the purposes of the league. Six boys' corn clubs were reported as competing for prizes. Thirty-nine schools out of forty-two reported having an extended term of one month, with three not heard from. The total amount of money reported for school extension, purchase of new desks, and raised for all school purposes was $1,683.00. Some of the school leagues raised over $100 each. One league bought and paid for a school organ at a cost of $78.00.

The report on farm and home, based upon the following subjects of inquiry: "land in cultivation," "crops," "character of homes" and "purchases of land" brought out some interesting and illuminating facts. In regard to land in cultivation, replies from most districts were encouraging. In several of them the significant fact was reported that while less land was in cultivation, the cultivation was better. The general trend of the whole discussion was to cultivate less land and till it better, or in other words, introduce intensive farming. Tobacco and cotton held first rank as crops, with corn a close second. Some hay was reported; potatoes, grasses, clover, peanuts, etc., completed the list. One yield of two hundred bushels to the acre was reported on sweet potatoes; fifteen to twenty barrels of corn to the acres; twenty to twenty-five bushels of wheat; a bale and a

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bale and a quarter of cotton. The school had a splended exhibit of corn, potatoes, and alfalfa. Tobacco prices ranged for bright from eighteen and twenty cents up to forty-five and fifty cents per pound; red ten and fifteen cents up to thirty and thirty-eight cents per pound.

In regard to homes it was shown that the character was improving. Several new homes were reported, all frame. Not a single log house was mentioned as going up. In all cases of repair or additions, frame houses were reported. One house was completed at a cost of nearly $2000. Several good homes were noted at costs ranging from $700 to $1500. The better character of the houses is shown by the increase of several thousands of dollars this year over last year in assessment of the same item. One gratifying incident came out in the report about the purchase of land and building homes, that was the increasing tendency of young men to stay at home, to buy and build homes.

The report on taxes showed that the total amount of taxes paid in the county was a little over $100,000. Of this the Negroes paid $15,245.28 or about one-sixth. The Conference adopted a resolution to approve of a plan to establish a realty investment company whose object shall be to buy up land and sell it on easy terms, establish an agency to purchase fertilizer and other supplies, and to help its members generally to help themselves.

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SOCIAL SETTLEMENT FOR COLORED PEOPLE

BY JANE PORTER BARRETT

Founder and Head Worker

WHEN we hear one speak of social work we are apt to think only of the larger things with which it concerns itself, such as government, public health, punishment of crime, reforming criminals, etc.; and we are inclined to feel that there is nothing along that line that we can do, forgetting that the most valuable social work is done in the home and immediate neighborhood, and is within the reach of every man and woman. If we do no more than make a good, clean home, whose inmates are honorable and upright, it matters not how humble the home, we have done valuable social work in our community.

It has been gratifying to me to find out that many of our women in Virginia are not only working earnestly to help establish the Home for Wayward Girls, but are doing many kinds of excellent social work in their own communities. Few are calling it by that name, however, but it is unmistakably social work. My relation with the Virginia State Federation of Colored Women's Clubs gives me an opportunity to get this information at first hand.

I want to tell you about a social settlement work that is being done at Hampton. I have selected this special work because I know more about this one than any other, and I am hoping it may prove suggestive and helpful. It was started about twenty years ago, in the home of the present head worker, with the definite aim of improving the homes, and the moral and social life of that community. The aim has not changed through the years.

This work which began with a few girls of the immediate neighborhood, has reached out into every section of that community, and now there are clubs and classes every afternoon and evening in the week, eight months in the year, for boys, girls, mothers, and grandmothers, classified according to age, and through these many other people are being reached. The work grew too large for the home in which it was started, nearly ten years ago, and now has a club house

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which it has already outgrown; but this home is still the center of all the activities of the settlement. The Woman's Club, known as the *Home Makers' Club*, has several departments, all of which work for some phase of home improvement. Each woman works in the department in which she has the greatest interest. All come together at intervals to work out or discuss problems of equal interest to all.

The Child Welfare Department is divided into two divisions, one of which, made up of the very young mothers, deals with the child from infancy to six years. Talks, by people who know, are given on the care and feeding of infants, how to treat colds, and what to do in many of the ills of infancy until the doctor comes. Much time is spent in trying to make the mothers see the terrible dangers of soothing syrups and other patent medicines, and the necessity of consulting a doctor before giving any kind of medicine. When these

HOME OF MR. AND MRS. BARRETT AND SETTLEMENT CLUB HOUSE

talks are given, an effort is made to get every woman in the community with a baby to come ; of course this effort is not entirely successful, but a number come and tell others what they hear.

In discussing the problems of the older children, much time is given as to how to make the home so attractive that the children will be contented and happy there. Special matters taken up are keeping girls out of the streets and boys off the corners by giving them something definite to do after school hours and see that they do it; keeping in touch with the teacher and knowing that the children obey and give satisfaction while at school; the importance of keeping the child in school every day during the school term, if possible; the value of well-cooked food and regular hours for growing children. A great deal of thought is given on how to tide children over the adolescent period. These talks and discussions have proven most helpful, and

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while the results hoped for have not by any means been obtained, we are learning by degrees at Hampton that there is nothing in this whole world quite so important as the child, and the outlook for the better care and training of the children is encouraging.

There is also a committee from this department that keeps in touch with the jails, and renders whatever service is possible in getting children, who are under age, out of jail. The only trouble is in finding places to put them. Through the efforts of this community, four children have been rescued from the jails within the last two years. One was a little girl, scarcely nine years old, committed for six months to the Newport News jail on the charge of stealing forty dollars which was never proven. She was placed in

ANNUAL OUTING PARTY ON "BABY DAY"

the orphan home at Hampton and watched carefully in order that another place might be found for her, in case she showed signs of anything that might prove detrimental to the other children, for it is not the plan of this community to mix up dependent and delinquent children. This little girl has turned out to be one of the best children in the home, and has never shown any inclination to steal since she has been there. A boy was recently sent to Mrs. Shippen at the Reform School at Hanover, Va. I read a letter from him to his mother in which he said he was trying hard to be a good boy. He enclosed arithmetic papers on which he had made one hundred per cent. It needs no argument to convince us that this boy is receiving the proper training and is on the road to be made over into a useful citizen. In September of 1910, two boys, one eleven and the other twelve, were taken from the jail and turned over to Mr. T. C. Walker who placed them in good farm homes, and he reports that they are

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doing well. If this community rescues no more than these four children, it will be well worth its existence. This same committee tries also to keep the children out of jail and with much success.

The aim of the Poultry Department is not only to get and give all possible information about the care of poultry in order that people may get the best results, but to bring the very best kinds into the community. Wonderful progress has been made in work by distributing eggs from the best poultry farms. The eggs are then hatched by any available hen.

The Home Garden Department is useful, not only because of the information it furnishes about the best seed and kinds of fertilizer to use, but also because it is teaching the people how to make their gardens supply them with vegetables the year round. Those of us who

BOYS FINDING AMUSEMENT IN SAFE SURROUNDINGS

have interested ourselves in the home gardens know how invaluable they have proven in these days of high-priced living.

The Flower Department is most helpful, not only because of the many plants, seed, and cuttings distributed to beautify the yards of the community, but because it gives an opportunity to preach the gospel of clean backyards. Last year over three thousand cuttings and plants, and what was equivalent to three hundred packages of flower seeds, were distributed, many of which were given by members of the Home Makers' Club sharing what they had in their own yards. Such plants as geraniums, cannas, cosmos, golden glow, poppies, and zinnias, were among the plants distributed—ordinary flowers, it is true, but they make bright spots in any yard. The Locust Street Settlement is used as a distributing station and the community flower bed at the settlement furnishes many of the seeds and plants distributed.

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TRAINING YOUNG WOMEN TO BE HOMEMAKERS

The Quilting Department, conducted principally by the grandmothers and old women who remember the days when they got so much pleasure out of the quilting parties, not only furnishes a bit of social life for these older people, but is valuable from an economic standpoint, for it enables one to have good warm bed coverings at very small cost. This club makes at least two quilts a year to give away to some needy person or institution. Other quilts are sold for the benefit of the club.

CHILDREN LEARN TO LIVE AND PLAY OUT OF DOORS

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In the Plain Sewing Department many simple garments for children are made out of old garments as well as new cloth, and they are a great help to the Child Welfare Department in carrying out its plan of keeping children in school. These garments are sold to parents at any price convenient for them to pay, provided they will send the children to school. This department makes a specialty of house aprons to supply busy housekeepers. Last year they took the first prize at the Farmers' Conference, held at Hampton Institute, for "the most practical and convenient apron."

Through the Cooking Department, conducted by the women who are born cooks, much skill is being acquired by the younger

PROMISE OF BETTER DAYS

women, especially in bread and cake making. It is encouraging to note the great improvement brought about by the Canning Department. Lessons are given in different branches of this work through the summer, when fruits and vegetables are most plentiful, by members of this department living in different sections, and at the settlement. It is an excellent thing to acquire skill along this line, but its greatest value is that it adds to the pure-food supply of the home table at a cost within reach of every woman who acquires the art.

The club takes great pride in its Rug Weaving Department because such pretty and durable floor coverings can be made at a very small cost, often out of the contents of the rag bag. We believe at the Locust Street Settlement that any art acquired which enables

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SOCIAL CHEER FOR THOSE GROWN OLD IN SERVICE

a woman to use what she has, to improve the home, is the surest way to home improvement. At the Community Fair, given annually under the management of the Home Makers' Club, one gets a chance to see the progress the women are making along this line.

I have mentioned some of the things done by the women with their hands, but far more valuable than this is the opportunity given them to get together and discuss the many problems that confront us. No one can deny that the Negro race is going through the most trying period of its history. Truly these are days when we are *being tried as by fire*. The same would be true of any race developing under like conditions. The only thing to do is to face the situation with unfaltering courage, and live down conditions. We can only do this by setting the highest standards, and living up to them, day

COMMUNITY FAIR: SOME RESULTS OF CO-OPERATIVE EFFORTS

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by day, it matters not what comes. With the world-wide awakening of the sense of duty to the man farthest down, conditions must grow better; but there can be no permanent improvement until we learn to move together. The white, the black, the rich, the poor, must work for the end sought.

Much time is given to directing the play of boys and girls. There are football teams, basket ball teams, while croquet, tennis, and all other wholesome games are encouraged, for, when carefully supervised, they are strong factors in character building. The night school has proved a great help to boys and girls who have been obliged to stop school and go to work before finishing public school. Already several of the boys have been able to prepare themselves to enter Hampton Institute and other schools, while earning the money to pay their way. Once a week there is a cooking class for the night-school girls. This work is an example of what can be done by the united work of white and colored women, and though it is greatly hampered in its usefulness because of lack of means and proper equipment, its influence for good in that community is unmistakable.

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HAMPTON INSTITUTE SUMMER SCHOOL FOR TEACHERS

BY WILLIAM ANTHONY AERY

HAMPTON Institute has secured one of the many results for which public and private school officials have long been striving—the thorough utilization of its plant and equipment during twenty-four hours every day, for seven days a week, and for twelve months each year.

During the regular term, from the end of September to the close of May, Hampton Institute maintains a day and a night school for fifty classes, as well as an elementary school of five hundred children; a large trade school and an important agricultural department which are engaged in training students for industrial and agricultural leadership; a steam laundry which handles forty thousand pieces of work per week; a system of night guarding which insures the safety of students and buildings from destruction by fire; a power plant which furnishes the school with steam and electricity; the excellent care of roads and grounds; the perfect cleanliness of quarters which are occupied by teachers and students. In short, groups of Hampton students are busily engaged at all hours of the day and night caring for people, for stock, and for costly material equipment.

The summer season at the Hampton School brings its full quota of activity: building and repair work by Hampton tradesmen; instruction of Negro and Indian boys in the shops; the growing of truck and forage crops; Hampton campaign work in the North; the

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Hampton Negro Conference; the care of some three hundred boys and girls in the boarding department; the careful and complete renovation of living quarters occupied by teachers and students; and four weeks of summer school work in June and July.

This article on the Hampton summer school will answer simply a few of the many questions that are constantly being asked: Where do the summer-school students come from? Do colored teachers from Virginia attend in large numbers? What training and teaching experience have the summer-school teachers had? What courses are offered? What do the teachers do after they receive Hampton's training? What methods are found successful?

From Massachusetts to Florida and from Virginia to Oklahoma, indeed from twenty-two states and the District of Columbia, there came to Hampton Institute this summer, for four weeks of hard work, some 350 Negro schoolteachers, who, at great sacrifice of time, money, and strength, made the effort to fit themselves for more efficient social service in rural and urban communities.

Virginia, with 187, and North Carolina, with sixty-four representatives, headed the list. The distribution for the remaining states was: Georgia, 19; South Carolina, 15; Alabama, 11; Maryland, 10; Kentucky, 9; West Virginia, 7; Mississippi, District of Columbia, Tennessee, and Florida, 8 each; Delaware, Pennsylvania, Indiana, and Massachusetts, 2 each; New Jersey, Louisiana, Oklahoma, New York, Connecticut, Ohio, and Illinois, 1 each.

The earnest, progressive men and women who attended the Hampton summer session for teachers and worked so untiringly in the class room, in the library, and in the dormitories, ranged widely in age, previous educational training, and teaching experience.

Some 155 teachers had received training in Normal schools; 59 in high schools; 45, in Hampton Institute; 49, in colleges; 40, in the common schools; 13, in universities; 8, in industrial schools; 5, in domestic science courses; 3, in business.

Of course in these figures there are some overlapping and duplication. The quantitative measures are simply offered to show that the teachers who come to Hampton for the summer work have already begun, in many cases, their march toward higher educational attainments and have made a good start toward better work in the classroom and in the community.

The marked differences in teaching experience of those who attend the Hampton summer school have made it necessary to offer many different courses and subdivisions of work in order to give the individual student the best possible opportunity of working under

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CANNING CLASS IN ONE OF THE HAMPTON KITCHENS

favorable conditions. A study of the facts for the 1912 session shows that eleven persons had no teaching experience; twenty had three to six months; ninety-two had one to two years; ninety had three to five; seventy-five had six to ten; twenty-four had eleven to fifteen; ten had six to twenty; thirteen had twenty-two to thirty; seven had thirty to forty years of teaching.

A fact worth noting is that about one hundred and twenty-five of the summer teachers had attended the Hampton summer school in previous years.

Another grouping of the summer-school students shows that Hampton is reaching, in a most helpful manner, the county and industrial supervisors who are at work improving rural schools in Virginia and other states; teachers who began in 1911 to work for a summer-

YOUNG WOMEN ARE TAUGHT TO DRAFT AND MAKE THEIR CLOTHES

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school certificate which is offered to colored teachers by the Virginia State Board of Education to those who finish a prescribed course at certain approved summer schools within five years; advanced teachers, such as principals and supervisors; and a host of other hard-working, ambitious teachers who cannot be classified under the other three groups.

Some idea of the complexity of the Hampton summer-school problem that Dr. George P. Phenix, the director, has had to face is gained by a study of the kinds of certificates that the entrants have held and the special requirements that they have to meet in securing higher certificates or in renewing the ones that they now hold. The distribution follows: No certificate, fifty-one; first-grade, one hundred and seventeen; second-grade, sixty-four; third-grade, six; fourth-grade, one; professional, thirty-six; normal, sixteen; high-school, seventeen; domestic-science, four; two-year, two; state permanent, four; and fifteen more covering thirteen other varieties of certificates.

The divergent needs of the many colored teachers who came to Hampton for help and inspiration were generously met by the twenty-eight summer courses which were offered in the following fields of study: Agriculture, business, education, English, geography, history and civics, cooking, sewing, manual training and basket-making, chair-caning and upholstery, algebra and arithmetic, natural science, physiology and hygiene. In some subjects, such as arithmetic, English, manual training, for example, the students were taught in several sections. This made it possible for Hampton to give the individual student the maximum of individual instruction.

The working day in the classroom began at eight o'clock in the morning and continued for six periods of fifty minutes each until three-thirty in the afternoon. Devotional exercises were regularly held every day in the school chapel. At these meetings short, practical talks and interesting demonstrations were given by some of the summer-school teachers, Hampton Institute officers, and people interested in Negro education. The following partial list of subjects will indicate the usefulness of these exercises: Condition of Rural Schools; Home Life in the Country; Care and Use of Bees; Canning of Tomatoes; Problem of Dressing Appropriately; Remodeling Clothes; New Matrons' Course at Hampton; History of Arithmetic; Practical Side of Arithmetic Teaching; Care of a Horse.

The aim of all the courses was to prepare teachers for better work in the classroom and in the communities where they are bound to exert a powerful influence. To give a detailed description of the special aims of the various courses and the topics that were covered

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VIRGINIA INDUSTRIAL SUPERVISORS PREPARING FOR RURAL WORK

so thoroughly by teachers and students working in heartiest co-operation, is out of the question in this article. The details of some courses must suffice. They should indicate clearly, however, that at every turn of the way learning and doing, theory and practice, planning and executing were brought together in a simple, direct, helpful manner.

The object of the course in elementary agriculture, was that of teaching students how to handle home and school gardens. Miss Ethel B. Gowans, a teacher of botany and entomology at Hampton, paid special attention to the problem making and improving soils, producing root systems for good field crops, making the planting about the home attractive, and making farm life more profitable.

EX-SLAVES TEACHING AN ART THAT HAS ALMOST BEEN LOST

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She showed clearly how roots, soils, leaves, and flowers could easily be made subjects of interesting study for people who, though they are in constant touch with nature, frequently fail to appreciate what the land will yield when skill and patience are properly applied.

In her course dealing with nature study, Miss Gowans tried to familiarize the teacher with the common plant and animal forms which are a part of the child's environment. In the study of insects, for example, life habits were observed. Such questions as these were asked and answered concerning insects: How do they eat? How do they breathe, walk, see, hear, make call notes, live on one another? Where do they lay their eggs? Why do they lay so many? Not only were students taught to observe carefully, but they were required to use their imagination. This method of study made the fly, the mosquito, the butterfly, and the grasshopper something very real and interesting.

Then, too, the students studied the distinctive characteristics of leaves, as well as the distribution, care, and enemies of trees in the neighborhood of Hampton Institute. They studied the life of a bird through the year—its migration, mating, nesting, care of young, and moulting.

The economic importance of poultry-keeping is amply shown by the recent publications of the Census Bureau. One bulletin, "Agriculture: Virginia," gives the following facts: The number of fowls on Virginia farms increased 1,058,111 or 21 per cent in the decade of 1900 to 1910, and their value, $1,509,000 or 80 per cent. Out of every one hundred farms about 93 reported poultry of some kind. The value of chickens is 87.6 per cent of the total value of poultry listed. On April 15, 1910, some 170,207 farms in Virginia, 92.5 per cent, reported 6,099,581 fowls, worth $3,395,962.

The colored people were credited with 775,682 fowls, worth $413,037. This means that 32 per cent of the population of Virginia produces only 12 per cent of the state poultry. This condition needs to be changed. What has been said concerning Virginia may well be said with certain modifications of other states.

Dr. Roy R. Clark, who is a veterinarian and instructor in animal husbandry at Hampton Institute, gave a most helpful course in the summer school on poultry-keeping. The following topics were given careful consideration: The origin and domestication of common chickens, turkeys, duck, and geese; the types, breeds, and adaptability of fowls with which students from Tidewater Virginia were familiar; selection of individual fowls for breeding; soils and their adaptability to poultry-raising; principles of housing; feeding

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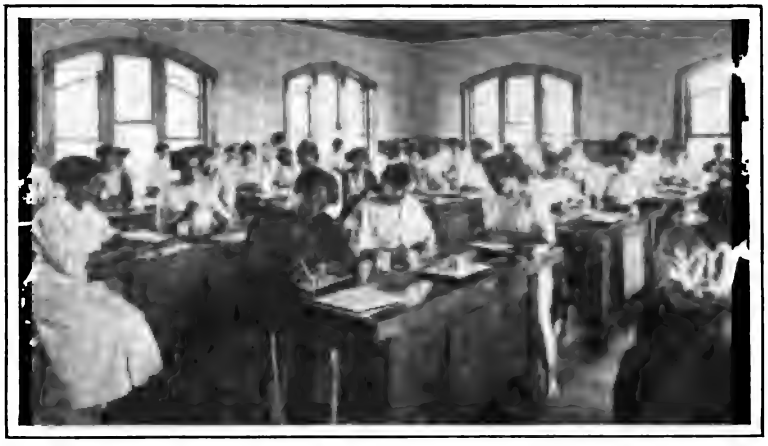

CLASS IN MANUAL TRAINING FOR PRIMARY GRADES

poultry for meat and for eggs; selection of eggs for breeding and for marketing; extensive and intensive poultry systems; the preparation, killing, and plucking of fowls for special markets; the causes, symptoms, and treatment of common poultry diseases.

Dr. Clark, who is a most practical and enthusiastic teacher, demonstrated at every possible step the value of simple devices for keeping poultry in prime condition. In his teaching he placed special emphasis on giving his students what would be of the most value to them upon their immediate return to their homes. He also gave them valuable suggestions for improving their poultry stock, as well as their housing conditions. He showed his students how they could remodel old buildings into poultry houses; guard their fowls against

MAKING USEFUL ARTICLES OF REEDS, GRASSES, AND CORN SHUCKS

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rodents and birds that are liable to carry disease; arrange properly roosts and nests; make up a balanced ration in which the food nutrients are in the right proportion for the building up of bone, nerve, and muscle; test, pack, and preserve eggs; manage artificial and natural incubation; truss and pack chickens for market; draw and truss fowls for the home oven.

Mr. William S. Dodd, who is in charge of the regular Hampton business course, dealt with practical business matters which are of special concern to colored people. The course embraced the study and discussion of notes, deeds, deeds of trust, mortgages, wills, taxes and taxation, usury, savings banks, fraternal orders, health and life insurance societies, and matters relating to the purchase, holding, and sale of land. Mr. Dodd has uniformly aimed to furnish the material which colored teachers need to have at their command for meeting the pressing needs of their communities.

Miss Sarah J. Walter, who has charge of the Hampton Institute Training Department, gave two courses. In one she discussed the relations of psychology to pedagogy with teachers who were responsible for other teachers or for the direction of the course of study. Some of the topics which were carefully and thoroughly studied were as follows: Instincts and habit; interest and attention; motor training; the course of study; the recitation and how to judge it. In another course, Miss Walter discussed, under the following topics, the problem of special methods of teaching reading: The nature and subjects of reading; methods of teaching reading in the school grades; dramatization and what to read. The students were greatly helped by the use of two pamphlets—"Teaching Reading to Children" and "Reading in the Grammar Grades"—which Miss Walter had prepared in 1909 for Hampton Institute.

Miss Harriet S. Hayward, the supervisor of the Hampton Institute Academic Department, gave a course in the methods of teaching elementary language. This course was designed to meet the needs of teachers in the first six grades of the public schools and included the following topics: Story-telling, dramatization, oral reproduction, copy work, dictation, written composition, the correction of papers, the seat work accompanying language lessons, and simple exercises on technical work adapted to the lower grades.

Miss Hayward also gave a course in English composition in which special attention was given to the common errors in the construction of sentences and the use of words. Instruction was given in the preparation of friendly and business letters and social notes. Simple exposition, narration, and description were also considered.

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Daily themes were required of all members of the class. Much assistance was given to the students through personal conferences.

The course in English grammar, designed to meet the needs of those teaching in elementary and secondary schools, was given by Miss Mabel I. Jenkins of Dana Hall, Wellesley, Mass, and formerly a teacher of English in the State Normal School, Willimantic, Conn.

Benjamin Griffith Brawley, dean of Atlanta Baptist College and until recently professor of English in Howard University, gave two courses in literature—one for school principals, another for elementary and grammar-grade teachers. With the more advanced students, Professor Brawley devoted attention to methods of studying and teaching standard English and American classics in upper grammar-school and lower high-school grades. The class-room work dealt with the following points: "The principles of enunciation, phrasing, pitch, and interpretation in reading; emphasis on detail in description and narration; metrical forms and the scansion of verse; methods of paragraph development; literary and esthetic qualities in selections read."

In the second course "the aim was to give attention to the appreciation of literary masterpieces. Discussion of methods of teaching was made subordinate to the reading of representative classics. . . . The method of study was cultural rather than technical." Six forms of literature were studied—the lyric, the epic, the drama, the essay, the short story, and the novel. Professor Brawley considered carefully the points which need to be emphasized in teaching the classics to young students.

Miss Mary E. Kelton of Ely Court, Greenwich, Conn., gave a geography course dealing with the continent of Asia and the geographical conditions that have influenced the people of Palestine, India, and China. Her course also included a study of Africa and its people and covered the following topics: Climatic conditions in the southern hemisphere; partition of the continent among European nations; geographical conditions and the development of Africa; dependence of the colonists upon native races.

Miss Ida A. Tourtellot, a most successful teacher of economics and sociology at Hampton Institute and a woman of wide experience in neighborhood work among colored people, gave a course dealing with the question of bringing the home, the school, the church, and the community into closer and more vital relation. Miss Tourtellot also discussed the questions which center about the facts of the Census of 1910 as they relate to the economic progress of Negroes.

For a number of years Miss Tourtellot has made a special study of economic and sociological conditions affecting the Negro.

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Her experience has been constantly used to guide Negro students and teachers to correct methods of dealing with difficult problems in school and community work. Miss Tourtellot has written a helpful pamphlet on "Patrons' Meetings" for the Hampton Leaflet series, and is a joint author of "Community Clubs for Women and Girls" in the same series.

The course in civics was given by Mr. W. T. B. Williams, of Hampton Institute, who is a field agent for several important educational boards and who undoubtedly knows more about the internal affairs of the colored schools of the South than any other man in this country. Mr. Williams considered not only the ordinary functions of state and national government but also rural social conditions with suggestions for their improvement. Attention was paid to the beginnings of community life; the relation of the family to the community; the making of Americans; relations existing between the people and the land; protection of health, property, and life by the community; the relation of government to the every-day life of the people; transportation and communication; state control of education; training for citizenship given by public and private schools; relation of state and local governments; township and county government; plan of national government.

When the economic progress of the Negro for the past fifty years is considered, it must be clear that the colored teachers who go out as leaders in rural and urban communities should know, not only the facts of present-day forms of government, but also the development of important American ideas.

The aims of the course in American history were to give accurate and interesting information concerning the development of the American nation and the more important present-day problems; and to present a method of study for private and class-room use. Lectures, conferences, recitations, and reports on conference readings formed the class-room work. The use of illustrative material and note-taking were discussed from the point of view of class-room needs.

Real progress has its center in the home. Anything that can be done to brighten and elevate the average home, especially the rural home, has a powerful reflex influence on the community. Hampton recognizes the value of teaching young women, not only the art of home making, but the art of imparting that knowledge to still younger people.

Miss Rena M. Fuller, a teacher of cooking at Hampton Institute, gave a simple and very practical course in elementary cooking. The work included the best methods of preparing and serving food,

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planning meals and setting the table. Topics of general interest to housekeepers were covered. A partial list will suggest the character of the work: Proper care of the stove, sink, and refrigerator; care and cleaning of the kitchen and bedroom; effect of tea and coffee on the body; preparation and cooking of common vegetables, cereals, thickened sauces and soups, batters and doughs; making of baking powder; preparation of plain cake and baking-powder biscuits; making and baking of bread; preparation of eggs, fish and meats, milk and cheese. Special attention was paid to the preparation and use of the cheaper cuts of meats for stews, meat cakes, and meat loaves. Suggestions and directions for the preparation of desserts were also given. The making of well-balanced menus was considered. Time was devoted to the cooking and serving of a luncheon and a dinner. In short, the essentials of general housekeeping were as carefully studied as time would possibly permit.

Miss Amelia A. Cooke, who is in charge of the Domestic Science Department of Hampton Institute, conducted a course in advanced cooking for those who had completed the elementary course or its equivalent. Miss Cooke's work included a study of food composition; food values; well-balanced rations; planning of menus; cooking and serving meals; school lunches; invalid cookery and special diets; the best methods of canning, preserving, and pickling; hygiene of the house, ventilation, drainage, care of the cellar, plumbing and water system; care of floors, wood work, paint, ice chest, sinks, and the chemistry of cleaning them; use of antiseptics, disinfectants, and insecticides.

This course in advanced cooking considered the points which should be taken into account in planning a course for the teaching of domestic science, as well as the cost of equipment and maintenance of cooking classes in public and private schools.

In the elementary and advanced courses a helpful pamphlet, prepared by Miss Cooke for the regular Hampton Institute classes, was used. This first outline of the Hampton cooking course covers the following subjects: Rules for work; measuring; classification of foods; preparation and cooking of vegetables; rules for cooking cereals; batters and doughs; making of yeast; rules for making, baking, and caring for bread; preparation of eggs; rules for table setting.

In all this work Miss Cooke has aimed to present in simple language and in a practical way some of the essentials of good housekeeping, good cookery, and good household management. She has

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put into usable form some wholesome recipes which people in moderate circumstances can afford to use. This pamphlet on cooking should prove helpful not only to Hampton students but to cooking teachers elsewhere.

Mr. John H. Jinks, who is the supervisor of manual training at Hampton Institute and a man rich in practical ideas for making young folks love hand work, gave two courses in manual training, one for teachers working with children in grades one through four, and another for teachers working with boys and girls of the upper grades. In both courses Mr. Jinks furnished the summer-school students with helpful outlines and suggestions and gave them ideas and methods that they could carry at once to the children who live in out of the way communities where educational conditions are poor or to those who need to be shown the value of learning to work skillfully with their hands.

A study of Mr. Jinks' work will show the value of Hampton's method of attacking the manual-training problem. The order of exercises follows: Making of work envelopes, nine by twelve inches, made of heavy paper; scrap book; cutting pictures from magazines and catalogues and pasting them in scrap books; cutting out pictures and pasting them on cards for use as dolls; free cutting of fruit and vegetable forms; making simple books, of graded difficulty in construction for pressed flowers, verses, word study, autographs, recipes, notes; making envelopes for class papers, drawings; Easter and Christmas cards; constructing boxes—square, oblong, with and without covers, and trays of various sizes and shapes.

The advanced manual-training course covered the following topics: Work with knife and plane; making articles for amusement, as well as to illustrate such school subjects as geography and literature; boxes for pencils and crayons; and other useful articles; simple problems in carpentry; home handicrafts; cornshuck mattress-making; making over dry-goods boxes; shoe and harness repairing; setting a pane of glass; repairing tinware, books, furniture, locks, faucets, china and glassware.

Mr. Jinks has been most successful in conducting and supervising manual training classes at Hampton Institute and at the Whittier School, which is used as a training school for teachers. He has laid down for himself and his co-workers some of the following valuable principles: Manual training work should conform to the language work of the day. The child's interest should center around home, school, and national life. The teacher should insist upon

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accuracy, measurements, perfect surfaces, construction, and neatness. The study of the social and industrial life of races should be correlated with hand work.

Mr. John F. LaCrosse, instructor in painting and upholstery at Hampton Institute, gave a course in chair caning and upholstery, which included the following divisions: Weaving of splint, husk, and raffia seats; making chair cushions; mattress making, using hair, moss, or husk with cotton top. Many useful things were made, including models for rural-school work, stools, and chair frames; table mats and picture frames of cornshucks. The work had been planned with special reference to the needs of teachers who wish to introduce this kind of manual work into their schools.

Miss Ellen Taylor, superintendent of the Southern Industrial Classes in Norfolk, Virginia, gave a course in elementary sewing. Her work included instruction in basting, making running stitches, overcasting, stitching in general, overhanding, hemming, backstitching and running, making French seams, felling, making skirt openings, gatherings and bands, sewing on buttons, making buttonholes, hemstitching, tucking, featherstitching, patching and mending, and darning stockings.

Miss Taylor gave in the Hampton summer school practically the same course in sewing that she has so well worked out for the Southern Industrial Classes. A detailed outline of Miss Taylor's work has been published in the Hampton Leaflet series and is known as "Sewing Lessons for Rural Schools."

Miss Caroline D. Pratt, who is in charge of the Hampton Domestic Arts Department, gave a series of lessons in advanced sewing for those who had a thorough knowledge of plain sewing. This work included the drafting and making of a skirt and waist; the study of household decorations and furnishings, with chart showing good and bad designs and color schemes; the renovation of ribbons, flowers, and velvets; the protection of clothing against moths; the making of clothing for infants and children; the care of a sewing machine; and the making of bows and rosettes; the study of sweat-shop conditions and of women and children who work in the American texile industries; the study of costs in the making of clothes.

Miss Pratt had constantly before her students models of dresses that were good in design, workmanship, and in color combinations. The following cost schedule, taken at random, of a cotton dress, will show the practical nature of this work in advanced sewing. Six yards of lawn at 16 cents, $1.14; 1 yard of linen at 40 cents; 2

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spools of thread at 5 cents, $.10; ¼ card of hooks and eyes at 5 cents, $.01; 2 dozen buttons at 15 cents, $.30—total, $1.95 for a simple dress. The summer-school students worked most diligently and enthusiastically in the classroom and after the regular day's session on their problems.

Miss Sarah Lane, a teacher in the Hampton Academic Department, dealt with topics relating to the health of children, personal hygiene, the sanitation of the school and the home, public hygiene and sanitation. Miss Lane, in her physiology and hygiene course, emphasized the importance of making the teacher a vital uplift force in the community in which she works.

Mr. Charles S. Isham, teacher of physics at Hampton, offered a course in elementary science which was "intended to acquaint students with the more common physical and chemical phenomena in order that they may better understand the nature of processes which go on in the kitchen, the laundry, the shop, and the human body."

Elementary and advanced arithmetic were ably handled by Professor John C. Stone, who is at the head of the department of mathematics in the State Normal School at Montclair, N. J., and co-author of the Southworth-Stone arithmetic and the Stone-Millis works on arithmetic. In the elementary course Professor Stone emphasized "quickness in oral work, accuracy and rapidity in computation, the proper analysis of problems, and the nature of drills used in the schoolroom."

For principals of schools and special teachers, Professor Stone offered a course in the pedagogy of arithmetic, including "a discussion of such topics as the educational value and aim of arithmetic; the nature and purpose of problems; some sources of problem material; sources of failure to solve the problem; a study of the underlying principles of arithmetic; the heuristic method of developing arithmetic; economic methods of learning arithmetic."

The details of the courses given in the Hampton summer school, while they may be tedious to some people, show clearly that the Hampton School is attempting to furnish ambitious Negro teachers with the subject-matter and the methods which they should find of practical value and help in their school and community work. That so many teachers have availed themselves of the opportunities offered by Hampton Institute, is a proof that Hampton's ideas and methods are helping in the solution of real problems, both in the city and in the country, and that there is the growing need of more summer schools giving practical instruction in the art of right-teaching and of right-living.

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NATIONAL ASSOCIATION OF COLORED WOMEN

BY WILLIAM ANTHONY AERY

THE eighth biennial convention of the National Association of Colored Women, held at Hampton Institute July 23 to 27, at the call of Miss Elizabeth C. Carter, New Bedford, Mass., national president for four years, brought together for mutual help and inspiration some three hundred self-sacrificing, distinguished, colored women who have been actively engaged throughout the whole country in club work for the moral, mental, and material progress of the Negro race.

It is estimated that there are about eight hundred local clubs managed by colored women. A few statistics from some two hundred clubs making reports to the N. A. C. W., will show the vast strength of the club movement among colored women: Total membership, 10,908; money collected in two years, $82,424.66; cost of property owned by clubs, $61,845.15; present valuation of property, $113,332.25 at least.

The Association was organized in Washington, D. C., in 1896. It was affiliated with the National Council of Women of the United States in 1900 and was incorporated in 1904. National conventions had been held in Nashville, Buffalo, Detroit, Louisville, Chicago, St. Louis, and Brooklyn.

The members of the National Association of Colored Women are vitally interested in everything that pertains to race development, including the study of better methods of caring for children, the improvement of homes and home life, the relation of children to their parents and of parents to their children, the duty of young women in all phases of homemaking, the helping of country men and women to a brighter, happier life, the introduction of pictures, books, music, games, and newspapers into rural homes, the problem of teaching older people how to economize time, strength, and material products and use all their assets to better advantage.

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The National Association of Colored Women is helping along many lines in the making of substantial and happy homes. It is carrying into practice the idea of relating knowledge and experience to the improvement of life in the home, the school, the church, and the community. Nothing that is of interest or value to the Negro race is outside of the program of activity that is being worked out by the splendid colored women who bring to their task of race and national uplift keen minds, and warm Christian hearts. Questions relating to better living for the masses were ably discussed at the eighth biennial convention, recently held at Hampton Institute

Special work along the following lines is carried on by the N. A. C. W.: Support of reformatories, old folks' homes, nurseries, working girls' homes, and social settlements; study of civics, needlecraft, art, literature, and domestic science; and the development of social uplift work. The national motto, "Lifting as we climb," has been worked out with rare thoroughness and success by thousands of colored women in all parts of the country.

Frankness, honesty, and seriousness characterized the many discussions dealing with the work of colored women engaged in the white-plague crusade, child-welfare work, the more efficient organization of community work, the problem of dealing with delinquent boys and girls, the promotion of the Young Women's Christian Association work, the proper care of infants, the problems of the adolescent period, the twentieth-century woman, the segregation and housing of Negroes in cities and towns, woman suffrage, and the relation of white and colored people throughout the country.

No attempt was made to gloss over the questions of lynching and kindred evils, Jim Crow cars, the traffic in girls and women, and the need of concerted action on the part of colored people to secure fairer treatment in many parts of the country.

The report of the committee on resolutions, read by Mrs. Warren Logan, Tuskegee, Ala., protested against the Jim Crow cars with their uncomfortable and inferior accommodations, as well as the friction which they create; declared against race segregation which compels good colored people to live in surroundings that are subject to vile influences of commercialized vice to which they are in no way a party; urged the co-operation of white and colored people for the suppression of the social evil and the punishment of those engaged in the traffic of girls and women; indorsed the work of the National League on Urban Conditions among Negroes, which aims to do constructive and preventive social work for improving the social and economic conditions among Negroes in urban centers; deplored

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lynching and called upon ministers and other public men to enlist against mob violence; declared in favor of full woman suffrage and advocated the formation of political study clubs to stir up men to greater interest in matters concerning their own welfare; recommended the introduction of agriculture in the public schools, school gardens, corn and canning clubs, social and literary clubs in rural communities; approved officially the chivalry shown by the men in the "Titanic" disaster.

An interesting exhibit of women's work was arranged in the Domestic Science Building by Mrs. C. W. Posey, Homestead, Pa. From distant states colored women sent to Hampton Institute specimens of their work in needlecraft, hand-painted china, canning and preserving, home gardening, and useful household arts. The specimens of work put on exhibition showed clearly that the colored women who are busily engaged in advancing the club movement are alive to the importance of making home life better and more attractive. There was a rare combination of the artistic and the useful, of the cultural and the practical. There daily were demonstrations in dressmaking and cooking. Thrift, economy, and culture were shown in this practical aspect of the convention as well as in all the discussions.

In the absence of Dr. Hollis B. Frissell, principal of Hampton Institute, Major R. R. Moton, the school commandant, delivered a short address of welcome. He emphasized the importance of the tremendous power that the colored women, assembled at the eighth biennial convention of the National Association of Colored Women, were exerting over the Negro men of the nation. He declared that the presence of so many earnest, faithful, God-like women at Hampton made him more hopeful than ever before. Mrs. Harris Barrett of Hampton, Va., who has done such excellent work for more than twenty years in conducting a social settlement in Hampton and who was instrumental in bringing the N. A. C. W. to Hampton Institute, spoke briefly of the organization of the Virginia Federation of Colored Women's Clubs of which she is the president. Mrs. W. T. B. Williams spoke on behalf of the local clubs, and Mrs. Laura E. Titus, Norfolk, Va., spoke on behalf of the Virginia Federation.

Dr. George Edmund Haynes, director of the National League on Urban Conditions among Negroes, and professor of social science in Fiske University, spoke on "City Problems Confronting Negroes." He considered the movement of Negroes to the cities, the problem of segregation, and the treatment of Negroes in cities. He showed

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clearly that the segregation of Negro populations in cities has led to the following results: Less effective police protection; poorly paved streets; uncollected garbage; poorer street car service; the better elements of white and colored people have been removed from neighborhood contact; poor public schools; absence of fire protection; lack of library facilities; general presence of many evils. Since environment plays a very large part in the development of an individual, it is no wonder that Negroes in the cities have suffered.

Miss Elizabeth C. Carter, in her biennial address, outlined the national character of the work of colored women in organizing women's clubs in the warfare against intemperance and immorality. She emphasized the importance of improving home life, especially through contact with the girls. She declared that an appeal should be made to the postal authorities to suppress post cards showing scenes of lynching. She said that the N. A. C. W. offered its protest against mob violence and unjust discriminations. She urged that all legislation tending to lessen the right and privileges of colored people should be vigorously opposed. She spoke in favor of introducing domestic science work in the school and of urging girls to join corn and canning clubs. Her address centered about the development of three important ideals—thrift, economy, and culture.

Mrs. Warren Logan made an excellent plea for an enlarged intelligence on the subject of woman suffrage through systematic study of civic problems. With an outline map of the United States, she was able to show that in those states where women have had complete or partial suffrage, where they have been able to back up their petitions with votes, matters affecting public welfare have been more intelligently handled than they have in places where women simply had the right of petition.

Mrs. Logan emphasized the point that the old doctrine of woman's sphere being different from man's sphere is fast losing ground among people who realize that changes tending towards public improvement must be secured through legislation, which in turn must depend upon the intelligence of the electorate.

A stirring address was made by Mrs. Mary McLeod Bethune who told with rare eloquence the story of her struggle on the cotton and rice farms of South Carolina through Scotia Seminary and the Moody Bible Training School in Chicago to the founding of an industrial training school, at Daytona, Fla., for the training along practical lines of the Negro girls. A collection was taken at the meeting for Mrs. Bethune's school. Mrs. Bethune's work was graphically described in the SOUTHERN WORKMAN for March, 1912, by Miss Helen W. Ludlow.

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The subject of juvenile courts and their relations to delinquent boys and girls was ably handled by Mrs. Sadie D. Hamilton, Pittsburg, Pa.; Mrs. Joanna Snowden, Chicago, Ill.; Mrs. F. L. S. Jackson, Philadelphia, Pa.; Miss Cornelia Bowen, Waugh, Ala.; Mrs. E. G. Shippen, Hanover, Va.; Mrs. J. T. S. Jackson, Philadelphia, Pa. Plans were worked out for a closer organization of juvenile court activity. Miss Eartha White, of Jacksonville, Fla., was made the secretary.

Miss Nannie H. Burroughs, who is in charge of the Girls Training School at Lincoln Heights, Washington, D. C., spoke forcefully on "The Twentieth Century Woman." Other addresses were made by Mrs. Ruth B. Bright, Davenport, Iowa, on "The Women Movement of Today;" Mrs. Charlotte H. Brown, Sedalia, N. C., on "The Lone Woman;" Mrs. M. C. Lawton, Brooklyn, N. Y., on "House to House Work;" Mrs. Emma Moore, on "Temperance;" Mrs. Rosa Caldwell, Mobile, Ala., on "The White Plague Crusade."

The round table on the work of the Young Women's Christian Association was led by Mrs. William A. Hunton, of Washington, D. C. Addresses were delivered by Miss Cecilia H. Holloway, national student secretary; Mrs. Helen Curtis of the West 53d Street Y. W. C. A.; and Mrs. Eliza Francis, Washington, D. C.

Mrs. Maggie L. Walker, Richmond, Virginia, spoke on the subject of the "Twentieth Century Woman in Business." She gave some of the important facts concerning her own public life during the past fourteen years and showed what the St. Luke Penny Savings Bank and the St. Luke beneficial organization has been able to do for the colored people. Pennies, dimes, and dollars have been put together by the colored people and have produced good results. The St. Luke's Bank, which began nine years ago with a capital stock of fifty thousand dollars, has already handled three million dollars. Mrs. Walker urged the colored women to start their own business enterprises and by putting their money, energy, and brain into active service they can secure excellent results.

The following national officers were elected: Mrs. Margaret Murray Washington, Tuskegee, Ala.,president; Mrs. Ione E. Gibbs, Minneapolis, Minn., vice president at large; Mrs. Mary B. Talbert, Buffalo, N. Y., chairman of executive board; Miss Ida R. Cummings, Baltimore, Md., corresponding secretary; Mrs. Mamie E. Steward, Louisville, Ky., Mrs. Janie Porter Barrett, Hampton, Va., Miss Roberta Dunbar, Providence, R. I., first, second, and third recording secretaries, respectively; Mrs. Ida Joyce Jackson, Columbus, O.,

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treasurer; Mrs. Emma Linsay Davis, Chicago, Ill., national organizer; Miss Hallie Q. Brown, Wilberforce University, Wilberforce, O., parliamentarian; Mrs. Mary V. Parish, Louisville, Ky., statistician.

Mrs. Booker T. Washington announced the names of the following heads of national departments: Mrs. Sylvia Williams, New Orleans, La., mothers' clubs; Mrs. C. T. Dorrah, Ocala, Fla., children; Miss Nannie H. Burroughs, Washington, D. C., young women's work; Dr. Mary Fitzbutler Waring, Chicago, Ill., health and hygiene; Mrs. Bishop Handy, Baltimore, Md., humane; Mrs. Wilkerson, Orangeburg, S. C., domestic science; Mrs. Joseph Brown, Des Moines, Iowa, social science; Mrs. Maggie L. Walker, Richmond, Va., business; Miss Mary S. Jackson, Providence, R. I., suffrage; Miss Alice Wylie Seay, Brooklyn, N. Y., associated charities; Mrs. Josephine B. Bruce, Washington, D. C., civic and forestry; Mrs. Ella Jackson, Lexington, Ky., rescue work; Mrs. J. C. Napier, Nashville, Tenn., educational; Mrs. Jacobson, Oklahoma City, Okla., kindergarten; Mrs. W. T. B. Williams, Hampton, Va., music; Mrs. Adella Hunt Logan, Tuskegee, Ala., rural conditions; Mrs. C. W. Posey, Homestead, Pa., art; Mrs. Bishop Clinton, Salisbury, N. C., literature; Mrs. William Alphin, Waco, Tex., religious work; Mrs. Agnes Lewis, Montgomery, Ala., agriculture; Mrs. M. C. B. Mason, Cincinnati, Ohio, temperance; Mrs. Sadie B. Hamilton, Pittsburg, Pa., juvenile courts.

Mrs. Brooks Lewis reported to the convention the case of Virginia Christian, of Hampton, Va., who was recently cendemned to die in Richmond, on August 2. A petition signed by three hundred colored women was sent to Hon. William Hodges Mann, governor of Virginia, asking him to commute the sentence of Virginia Christian. The following plea was made: "The extreme youth of this girl, the lack of training during her childhood, and the neglect for which she was not responsible are extenuating circumstances which we feel justify us in imploring His Excellency to show a merciful clemency to the unfortunate girl." A committee was appointed to go to Richmond to see Governor Mann, who granted the doomed girl a stay of execution until August 16. Reports on the Virginia Christian case were given by Mrs. Mary Church Terrell, Washington, D. C., and Miss Hallie Q. Brown, Wilberforce, O.

Mrs. Belle Jackson, of Lexington, Ky., who reported the loss of her orphan home and the death by fire of three children, will receive from the N. A. C. W. one hundred dollars for her work after the current bills have been paid. A convention offering was taken for

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the work of the Daytona Educational and Industrial School for Negro Girls, which is conducted by Mrs. Mary McLeod Bethune. Some money was also appropriated for the fund which is being raised to build a monument to the heroes of the "Titantic," disaster.

The entertainment committee of the Virginia Federation of Colored Women's Clubs, under the direction of Mrs. W. T. B. Williams, Hampton Institute, arranged among other things for a series of tableaux and a pageant.

Chapters in the development of the Negro women in America were illustrated in a series of choruses and tableaux. The pageant included the following scenes dealing with prominent women in history: Nausicaa's hospitality to Ulysses; Cleopatra's visit to Anthony; Joan of Arc in the streets of Orleans; Queen Isabella of Spain receiving Columbus; Queen Elizabeth and Sir Walter Raleigh; Sacajawea, an Indian woman, guiding Lewis and Clark on their expedition to the far West; the work of Miss Clara Barton and Red Cross nurses; Suffragette parade; and college women's procession.

Hampton Institute chartered a steamer to take the delegates to Newport News where Dr. Booker T. Washington spoke to the colored men and boys of the great ship-building plant on the necessity of doing their work satisfactorily so as to remove the present cause for dissatisfaction.

At the close of the convention a reception was given at the home of Dr. and Mrs. Frissell. Music was furnished by the Hampton Institute summer band. Mrs. Robert R. Moton, chairman of the Hampton reception committee, Mrs. Harris Barrett, president of the Virginia Federation, Miss Elizabeth C. Carter, former national president of the N. A. C. W., Mrs. Booker T. Washington, president elect, Mrs. W. T. B. Williams, Mrs. Allen Washington, and a number of women belonging to the Virginia clubs received.

Mrs. Booker T. Washington was chosen to represent the N. A. C. W. at the Emancipation Jubilee, which will be held in Washington, September 26, 1912.

The next biennial convention will be held at Wilberforce University, Wilberforce, Ohio.

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At Home and Afield

HAMPTON INCIDENTS

THE summer season at Hampton has been a busy one. The new Y. M. C. A. building, known as Clarke Hall, has been the center of work for the Trade School students. Repair work has gone on quietly and effectively. The school battalion has had evening drill on the Virginia Hall lawn four times a week. The regular weekly prayer meetings have been held. Students have taken an active interest in the work of the two literary and debating clubs. Several interesting entertainments have been given. Miss Jane E. Worcester, a former Hampton worker, gave a series of lectures on Roman history. The students have been most enthusiastic over baseball and tennis. The summer school for teachers, the Hampton Negro Conference, and the meeting of the National Association of Colored Women brought many people from distant places to Hampton Institute. Routine work in the various offices and departments has been carried on.

In spite of some hot, trying weather, the summer season at Hampton has been unusually pleasant. The health of the Hampton workers and students has been very good. In short, the summer of 1912 at Hampton has been filled with activity and happiness for the large Hampton family.

Visit of Miss Worcester

MISS Jane E. Worcester, who was for eighteen years a teacher at Hampton, during the month of August gave to the teachers and students a series of lectures on Roman life and history. The object of these lectures was to give a background of Roman life that would be helpful to the students in studying the Sunday school lessons for the coming year.

Beginning with the foundation of Rome, Miss Worcester outlined briefly its history, giving in greater detail some of the more interesting incidents, down through the Roman Empire. One of the lectures was illustrated by stereopticon slides, giving some of the pictures of the famous buildings and those illustrating Roman life and history, including the chariot races and gladiatorial combats.

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By special request, Miss Worcester gave, on the last evening, a talk on the Philippines illustrated by stereopticon slides. Miss Worcester was with her brother, Dean C. Worcester, for a year and a half, and thus had an unusual opportunity to study Philippine life.

While at Hampton Miss Worcester made it a point to see, as far as possible, all her old students. Miss Worcester is an unusually gifted teacher and her former pupils gave her a hearty welcome.

During the past five years Miss Worcester and her sister have been in charge of a school for deaf children at Mystic, Conn.

Tableaux

THE development of Negro women in America, was charmingly shown in a series of out-door tableaux given on Holly Tree Inn Lawn on the evening of July 22 for the entertainment of the newly arrived members of the National Association of Colored Women. The tableaux were given under the direction of Mrs. W. T. B. Williams, of Hampton Institute. Chorus music was furnished by the Hampton Institute summer choir.

The program follows:

" Mother is massa goin' to sell us tomorrow? "
Breaking up family life Mrs. W. E. Atkins and Hampton Institute Students
" No more auction block for me "
The auction block Hampton Institute Students
" Jesus loves me "
The Black Mammy Mrs. W. E. Atkins, Aito Eliza Spinnie
" Steal away "
The Slaves' prayer meeting Hampton Institute Students
" I'm a rolling "
The slaves' party Young Ladies' Literary and Athletic Club and Hampton Institute Students
" I know I would like to read the sweet story of old "
White mistress teaching a slave to read Hampton Institute Students
" God's goin' to give his children knowledge"
Slaves learning to read by stealth Hampton Institute Students
" Go Mary and toll the bell "
The Freedmen's first church in Father Allen's blacksmith shop Hampton Institute Students
" My Lord what a morning "
The Freedman's first school Hampton Institute Students
" The Church of God, it sounds so sweet "
The Negro church of to-day Children's Choir of St. Cyprian's Church and Hampton Institute Students
" Seek and ye shall find "
The Negro school of to-day Miss Marie Holmes and Whittier School Children
" Swing low sweet chariot, coming to carry me home "
The Negro home of to-day Miss Ethel Johnson and Hampton Students

Pageant

A most interesting and spectacular pageant, " Prominent Women of the Past and Present," arranged by the entertainment committee of the Virginia State Federation of Colored Women's Clubs for the eighth biennial meeting of the National Association of Colored Women, was given on Virginia Hall Lawn, at seven o'clock on Thursday, July 25. Music was furnished by the Hampton Institute Summer band, under the leadership of Mr. W. M. O. Tessmann.

The pageant was given under the able direction of Mrs. W. T. B. Williams, chairman of the Virginia Federation entertainment committee.

The program follows:

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Nausicaa's hospitality to Ulysses,
Young Ladies' Literary and Athletic Club of Hampton
Cleopatra's visit to Anthony
Dorcas Art Club, and Tide water Art Club of Hampton
Joan of Arc in the streets of Orleans
Hampton Institute Students
Queen Isabella of Spain receiving Columbus
Carnation Art Circle of Hampton
Queen Elizabeth and Sir Walter Raleigh
Needle and Book Club of Hampton
Sacajawea an Indian woman, guiding Lewis and Clark on their exploring expedition to the far West
Hampton Clubs and Hampton Institute Students
The Work of Miss Clara Barton (A sham battle, Red Cross Nurses attending the wounded)
Hampton Institute Students and Hampton Clubs
Suffragette Parade
Norfolk aud Hampton Clubs
College Women's Procession
Newport News Clubs

Concert

MISS Bessie L. Drew, formerly a teacher of singing and now connected with the Treasurer's Office of Hampton Institute, arranged the details of an excellent vocal and instrumental concert which was given in Cleveland Hall Chapel, July 8, for the summer-school teachers and students.

The program follows:

The Lord is my Shepherd - - - - Smart
MRS. EVANS MISS DREW
Summer Roses - - - - - - Geibel
LADIES' CHORUS
Melody in D minor - - - - - Tracy
H. D. MASSEY
Slumber boat
My dear Jerusy
The Ginger-bread man } - - - Gaynor
CHILDREN'S CHORUS
I once had a sweet little doll - - Nevin
MRS. ISHAM
God of the Nations - - - - - Verdi
Lock Lomond - - - - - - Scotch
My heart's in the Highlands - - Courtney
MALE CHORUS
Largo - - - - - - - - Handel
A. M. SEGOINS
The sun is bright - - - - Von Weber
Fairies' Song - - - - - - - Gregh
GIRLS' CHORUS
Good night, little girl, good night - Macy
MRS. WILKINSON
Romanze - - - - - - Franz Ries
MR. TESSMANN
Slumber song - - - - - - Dennee
LADIES' CHORUS

Indian Notes

Southern Workman
Hampton, Virginia
Dear Editor:

I take pleasure in informing you for such use and credit as you may wish to take for your school, concerning the very creditable and courageous service rendered by Miss Genevieve Big Goose, your former student at Hampton, in nursing a young woman here who died from tuberculosis.

The deceased was a most excellent young girl of whose qualities you may read in the next copy of our *Ponca News*. Her case is cited to show to what standard all may aspire.

Respectfully,
(Signed) F. E. FARRELL

This letter came from Ponca Agency, White Eagle, Okla.

Charles D. Parkhurst, who was a Hampton student from '88 until '92, has been transferred from the position of industrial teacher at the Jicarilla School to that of farmer at Fort Mohave. Joseph Metoxen, who left about a year ago, is blacksmith at the same place.

Louis Fire writes from his home at Crow Creek, South Dakota, that he is gradually making improvements on his place. He now has a comfortable house of five rooms, barns, yards for his stock, and owns several head of cattle and horses.

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SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Some Results of Hampton's Work, (Illustrated)
Annual Catalogue, (Illustrated)
Principal's Report
Negro Conference Reports
Founder's Day Programs
A Southern Man's Estimate, Samuel C. Mitchell
Georgia's Investment, A Story of Struggle in Alabama's Black Belt (Illustrated)
Industrial Education in the South, Thomas J. Jones
"Hampton"
The Crucible, A Southerner's Impression of Hampton (Illustrated), J. W. Church
The Regeneration of Sam Jackson, (Illustrated) J. W. Church
What Some Men Have Said of Hampton Institute
Hampton Sketches I, A Man to Men, E. L. Chichester
Hampton Sketches II, Johnson of Hampton, E. L. Chichester
Hampton Sketches III, The Woodman, E. L. Chichester
Hampton Sketches IV, A Change of Base, E. L. Chichester
My Neighbor, the Negro, Samuel C. Mitchell
The Negro in Country Life, Jackson Davis
Hampton's Story, (Illustrated)
Elements in Race Development, Robert R. Moton

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Traveling Nature Study Libraries

Nature Study Libraries, consisting of sixteen books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

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Bailey's Principles of Agriculture
Bailey's Garden Making
Comstock's Insect Life
Dana's Plants and Their Children
Hodge's Nature Study and Life
Dana's How to Know the Wild Flowers
Keeler's Our Native Trees
Miller's Brook Book
Wilson's Nature Study
Burroogh's Squirrels, etc.
Merriam's Birds of Village and Field
Hampton Leaflets, Volume I
Hampton Leaflets, Volume II
Hampton Leaflets, Volume III
Hampton Leaflets, Volume IV

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HAMPTON, VIRGINIA

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Negro Training in the South

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THE SOUTHERN WORKMAN

OCTOBER 1912

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

The Hampton Normal and Agricultural Institute

HAMPTON VIRGINIA

H. B. FRISSELL, President — F. K. ROGERS, Treasurer
O. P. PHENIX, Vice Principal — W. H. SCOVILLE, Secretary
H. B. TURNER, Chaplain

What it is	An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.
Object	To train teachers and industrial leaders
Equipment	Land, 1200 acres; buildings, 140
Courses	Academic, trade, agriculture, business, home economics
Enrollment	Negroes, 1234; Indians, 74; total, 1308
Results	Graduates, 1057; ex-students, over 6000 Outgrowths: Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes
Needs	$125,000 annually above regular income $4,000,000 Endowment Fund Scholarships Academic: Permanent $2000 each Annual 70 " Industrial: Permanent 800 " Annual 30 "

Any contributions, however small, will be gratefully received and may be sent to H. B. Frissell, Principal, or to F. K. Rogers, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of The Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of dollars, *payable*

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The Southern Workman

Published monthly by

The Hampton Normal and Agricultural Institute

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THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

EDITORIAL STAFF

H. B. FRISSELL
HELEN W. LUDLOW
J. E. DAVIS
W. L. BROWN
W. A. AERY, Business Manager
W. T. B. WILLIAMS

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HAMPTON LEAFLETS

ON

ACADEMIC SUBJECTS
AGRICULTURE
ANIMAL HUSBANDRY
HEALTH
INDUSTRIAL WORK
NATURE STUDY
SCHOOLROOMS AND GROUNDS
SOUTHERN INDUSTRIES

Academic Subjects

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Agriculture

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Animal Husbandry

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Industrial Work

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Nature Study

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Southern Crops and Industries

Vol. IV, 3, 4
Vol. V, 2, 4, 5, 11

A complete list will be sent on application. One dozen will be sent free to Southern teachers and superintendents. To all others the price is fifty cents per dozen.

Address: Publication Office, The Hampton Normal and Agricultural Institute, Hampton, Virginia

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The Southern Workman

VOL. XLI OCTOBER 1912 NO. 10

Editorials

The Indian Appropriation

Hampton Institute loses, this year, the appropriation by the Government for the maintenance of its Indian students.

This appropriation has been made annually by Congress for many years. Under it Hampton Institute has been classed, not as a Government school, but as a contract school. The contract has been made for the clothing and maintenance of one hundred and twenty Indian students or for as many, not exceeding that number, as should be admitted. It was not intended to, and in fact did not, cover any part of the tuition. That was paid by donations to the school in the form of scholarships. The $160 per capita in the appropriation paid only for board, clothing, and medical attendance. The traveling expenses of the Indian students was also paid by the Government. It may be of interest to note that the appropriation was included in the Indian Appropriation Bill as passed by the Senate, but was omitted in the House Bill and was cut out in conference.

While Hampton regrets the loss of this appropriation, which imposes upon the shoulders of its Principal the burden of raising additional funds by private subscription, it is perhaps fair to say that the loss is more of a blow to the Indians than it is to the Hampton School,

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for it deprives them of free education in a school which has the fullest equipment for industrial training of any institution that is open to them on the same terms. And in no other similar institution can there be found a higher grade of teachers. Hampton's recommendation rests most securely upon the spirit towards the school that is found among its graduates and ex-students, and in the reputation that these have gained for it upon the various reservations. The word which comes back from any investigation of these sources is always gratifying.

One of the reasons, perhaps the chief reason, given for the cutting off of this appropriation is the undesirability of mingling Indian and Negro students in the same school. But this view loses sight of the benefits which come to both races from mingling together upon terms that secure to both a better mutual understanding and mutual regard.

The Hampton School will still be open to Indian students, for this was General Armstrong's idea of being "true to the red and black races of our country and to just ideas of education." And it is hoped that many Indians will continue to take advantage of its opportunities. But they must pay their own way. They will be admitted upon the same terms and conditions as the Negro students and work will be offered them, as it is offered to the colored boys and girls, by means of which they may pay for their board and clothing, while their tuition is secured by private contributions of scholarships, as heretofore. But it must be remembered that their traveling expenses will be a much heavier item than those of the Negro students because most of them live much farther away. It will be but a natural result that most of them will attend the schools especially provided by the Government for the Indians. Whether the difficulties incident to coming to Hampton will be so great as to deter a large number from attending still remains to be seen.

Southern College Men and the Negro

Dr. W. D. Weatherford knows men and conditions in the South. He is a Southerner through and through and is spending his life in and for the South. In all of his writing and speaking he has been discriminating, sane, and fearless. Through patient study, wide observation, and sympathetic touch with men of all classes and races in the Southland, he has worked out in theory and in practice a plan of action which appeals to men who are vitally interested in the advancement of their country and of God's kingdom here on earth.

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About two years ago Dr. Weatherford wrote "Negro Life in the South" for Southern white college men who wanted to have before them the facts of modern Negro life. The little volume has been used in two years by over ten thousand Southern college men who belong to Y. M. C. A. study groups. The call came for a new book on race relationships and Dr. Weatherford again showed his mastery of a difficult problem by giving the public, through the Association Press of New York, "Present Forces in Negro Progress," which is dedicated "to the growing company of interested Southern white men and to that group of sympathetic men in the North whose united interest in the Negro race is a prophecy of a better day."

In the preface of "Present Forces" the author expresses his appreciation of the help that he has received from students and professors in white and colored schools and from farm demonstrators and educators. Thus he shows that he is a man who can co-operate successfully with other men. He asserts very emphatically, "The supreme need of the hour is that men shall face facts rather than spin theories."

The various chapters discuss traits of Negro character, race leadership and the growth of race pride, Negro population and race movements, the new type of Negro farmer, improvement in rural schools, the relation of the white churches to the Negro, and the work of the Y. M. C. A. With rare keenness of mind and frankness of expression, Dr. Weatherford has analyzed the race problem as it affects the Negro himself and his white neighbor, both of whom are economically and socially interdependent and therefore have a common interest which should not be lost sight of either through ignorance or wilful neglect. The solvent of the race problem must include co-operation in the broadest sense, race pride and race conciousness, Christian leadership, reduction of the infant and adult death rate, revival of interest in rural life, conquering the enemies of Southern farm life—the tenant system, the one-crop system, and isolation—improvement of the public rural schools, the local churches, and the average small farm, and the adoption of a sound public-health policy.

The present problem of Negro education in the South, which involves many, many factors, will undoubtedly discourage the people who wish to reap important results within a short time after they have begun their work. On the other hand, so much has already been accomplished through the farm-demonstration movement, the introduction of industrial supervisors in rural schools, the formation of boys' corn clubs and girls' canning clubs, the organization of anti-tuberculosis leagues, and the spread of the Hampton type of educa-

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tion, that those who are actively engaged in Negro educational work are greatly encouraged and are planning a still more vigorous campaign for better homes, better schools, and better churches.

Dr. Weatherford's books will prove especially interesting to those who read his article which appears elsewhere in this issue of the SOUTHERN WORKMAN. He points out that the time has now come for constructive work in economic, health, and humanitarian enterprises. He outlines some of the needs in Negro education: more attractive school equipment, an advanced policy in spending money on Negro children; new type of curriculum suited to the environment of the Negro; and better supervision. The aim of Negro education should be to make boys and girls, men and women, more efficient, sober, industrious, and law-abiding. Indeed, Negroes must be taught "to want better homes, more comforts, some reading material, better clothes, and better food."

"William Jones"

The Frederick A. Stokes Company issued during the summer an interesting biography of William Jones, Hampton's most distinguished Indian graduate, written by Henry Milner Rideout.

"These memoirs of William Jones by one of his fellow students," says William L. Brown of Washington, "are written *con amore*. They show a keen appreciation of the genius and personality of the man and possess an intrinsic interest that will appeal to a much larger circle than the limited group to whom the subject of the book was personally known. That he was not more widely known to fame was undoubtedly due to the accident of his early death. For it is generally conceded among scholars that he gave promise of becoming one of America's leading anthropologists had he but lived to reap the fruits of his thorough training and natural aptitude for his chosen profession.

"Born, in 1871, a member of the Sauk and Fox tribe, with a strain from a clan of Indian rulers in his blood—though more white than Indian—and raised in a wigwam by his grandmother, he was graduated from Hampton in 1892 and went to Andover where he fitted for Harvard. Graduated from Harvard in 1900, and gaining his Ph.D. at Columbia in 1904, he was sent in 1907, by the Field Museum of Chicago, to the Philippine Islands to study the wild tribes of natives in the mountains of Luzon. And he met his death in March 1909 by treachery at the hands of the savages among whom he had lived for about a year.

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"His life, though short, followed no ordinary course. Rarely indeed is it given to any human being to range through such varied and fundamentally different experiences. His boyhood, as our author remarks, resembled the boyhood of Hiawatha with Nokomis. His career took him, as on an abrupt curve, through some of the highest complexities of our civilization. And when he had become the chief authority in Algonkin lore and was indispensable, humanly speaking, to the work he had chosen, it was his fate to be sent off to the far corners of the tropics, there to meet death suddenly at the hands of savages.

"His character was of the strong and simple type of those who are born under the open sky and live always in close touch with nature. He was naturally modest and unassuming, with much of the sober dignity and reticence which characterize the higher type of Indians, and his face, reflective and melancholy in its upper lines but full of determination in its lower contour, revealed the clear, untroubled thoughtfulness which possessed him, while his eyes, at times impenetrably sad, held frequently a twinkle of merry humor that was irresistible.

"Such was the man who is the subject of this book. Of the work that he accomplished little is said, but enough to show the seriousness with which he took it and the value of the results. He invariably spent the summers of his college years in the field, among the Indian tribes of our Middle West or the Ojibwas of Canada, collecting and writing the tales which make up the vast sum of their native folklore, or gathering the native implements or weapons of their more primitive native life; and his birth and training made much of this accessible to him which would have been concealed forever from any investigator of an alien race. Much of his work may be seen in the Museum of Natural History in New York and in the Field Museum of Chicago where he classified and arranged his material. He worked also upon a grammar of the Fox language and on a dictionary of tribes for the Bureau of Ethnology.

"But this book, which is made up of personal reminiscences and of extracts from letters and a journal, is the account, (as the author declares) not of the scientist and his achievements, but of a young man who, everywhere he went—among curators of museums, artists in their studios, plainsmen in their saddles, or Indians in wigwams—endeared himself to many persons lastingly. The perusal of its pages must inevitably make those who thought they knew him know him better, and those who did not know him wish it might have been their privilege to reckon him among their friends."

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NEGRO TRAINING IN THE SOUTH*

BY W. D. WEATHERFORD

Student Secretary of the International Committee of Young Men's Christian Associations for the South

MANY years ago the South as a section deliberately settled the question that it would give training to the Negro. Various states in the South began establishing public schools for Negroes about 1870 and by 1875 a constructive policy was in making. In spite of this fact, however, there are still many individuals in the South, not a few of whom are influential politically and otherwise, who stand squarely opposed to any adequate training for the Negro. A still larger number are indifferent, and comparatively few white people are aggressively giving themselves to a policy of thorough training for the Southern Negro. It would seem that the time has now arrived when we of the South as a united people should deliberately set ourselves to a constructive work in Negro training.

There are many reasons why such a policy must be followed at the present time, the first of which has an economic bearing. The greatest and most pressing need of the South today, economically speaking, is for a trained and efficient force of labor, and the lack of such a trained laboring class is retarding the progress of the South at the present time more than any other single influence. Inasmuch as the Negro is almost our only source of labor, the only way to have an intelligent laboring class in the South is to give to the Negro such training as will make him efficient. The average employer of the Negro laborer at the present time complains that he cannot be induced to work regularly, that he will labor only for three or four days and will idle the remainder of the week, living on the wages already secured. According, therefore, to the testimony of those who are less favorable to the Negro, the greatest handicap of our laboring force in the South is that its wants are too few. These wants can be supplied by half-time labor and consequently it is impossible to get many of the Negroes to work full time. In order to meet this situation the standards of living for the Negro must be raised. He must be made to want better homes, more comforts, some reading material, better clothes, better food. To this end there must

* An address delivered at the Conference for Education in the South, Nashville, April 1912.

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be a raising of standards through better training of the masses of Negroes.

Again, we must set ourselves definitely to a policy of aggressive training because the ignorant Negro is a menace to the health of the entire community in which he lives. An ignorant and untrained Negro is very much more apt to be filthy and unhygienic in his habits than is the one who has at least an elementary training. The prevalence of typhoid, tuberculosis, hookworm, and other diseases which are such a present menace to the entire South, can never be greatly lessened until the Negro is taught the meaning of sanitation and cleanliness. For the sake of self-preservation, therefore, we in the South are bound to train the Negro.

Still again, the ignorant Negro is far more frequently a criminal than is the better trained Negro. It is a common saying that to educate a Negro means to make him a criminal. The fact do not bear out this statement. It is estimated that 67% of the Negro criminals today are illiterate Negroes, and of the remainder, 33%, the majority have had no training. If the South wishes to be free from its fearful harvest of crime it is none too soon to deliberately start on a more definite plan for Negro training.

Last of all, one ought to say that regardless of the economic improvement, health improvement, and lessening of criminality, it is no less than human to give definite attention to this great problem. The very fact that some men are discouraged, that they feel the weight of this great ignorant mass pressing upon Southern life, is all the greater reason why a group of broad-minded educators should honestly face and heroically meet a situation like this.

In order that we may undertake a more aggressive policy four definite lines of improvement are demanded. First among these stand the need for a more attractive school equipment. The log schoolhouse for the training of Negro children is still very greatly in evidence. South Carolina has 1777 school buildings for Negroes, the average cost of buildings and grounds being $246.88. When one remembers that this includes all the buildings in the cities, one immediately sees that the average rural building is the merest hut. South Carolina does not stand alone in this regard. I visited a large cotton plantation in Texas recently where the plantation owner showed me $90,000.00 worth of gathered cotton ready for the market, where there were hundreds of Negro children, yet when I drove past the schoolhouse, a half mile away from the headquarters of this plantation, it was such a place as was fit only for the housing of horses and cattle. The annual report for education in one of the states in the South,

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speaking of these buildings. says: "The Negro schoolhouses are miserable beyond description. They are usually without comfortable equipment, proper lighting, or sanitation. In most cases they are a serious reflection on our civilization."

The next thing in an advanced policy is for a larger amount of money to be spent on the colored children. One state in the South annually spends $12.62 on every white child enrolled and $1.71 on every Negro child enrolled. At the rate of $1.71 per year a Negro child would have spent on its education in the twelve years of school age, $20.52, which is very far less than is spent annually on each child in many of our Northern states.

I am quite aware that the South has done heroically in the years that are past and that out of its poverty it has contributed to Negro training in the South since the year 1870 perhaps one hundred and ninety-five million dollars. I am aware also that the fact of a double school system, which is absolutely necessary under present conditions of Southern life, has put a burden upon the Southern people heavy to be borne. The heroic and courageous manner in which educators of the South have stood for advancing policies is to be highly commended, but, while one is glad to see these things, it is impossible to pass over in silence the fact that the Negro child in the South does not now have and never has had a fair chance for training. The funds are all too meager to give such a chance.

The third great need of the Negro school is a new type of curriculum—a curriculum not modeled after the curriculum of the white child altogether but suited to the environment of the Negro child. In the last year's time I have visited personally about one hundred Negro schools in the country. I have rarely ever gone to one of these schools and heard a group of Negro children reading that the incongruity of the whole course has not impressed itself upon me. The Negro child uses a reader prepared by a white man, in which all of the pictures are of white children and all of the stories concerning white heroism, and yet we wonder why the Negro has no race pride and why the Negro is not interested in building up the life of his community. Why should the Negro child be forced into the same mold as the white child? Why should his books not tell him something about the trees and birds and the crops in the midst of which he lives? Why should he not read something about the heroic members of his own race? Why should he not come to know the poetry of Phyllis Wheatley and Paul Laurence Dunbar—Negroes of pure African blood and poets whom any race should be proud to have produced. I am not pleading for any less effective train-

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ing or any less thorough text-books but for a training and a text-book system that is fitted to the needs and the environment of the Negro child. Here is a chance for some educator to do for the Negro race that for which it will forever rise up and call him blessed.

The fourth great need of the Negro school is better supervision. Supervision for all rural schools has been poor indeed, but supervision for Negro rural schools has been almost entirely wanting. I have met county superintendents who did not even know the location of all the Negro schools in their county. I cannot give a better presentation of the needs of supervision than to use the words of Professor Tate in his last annual report: "During the year I have visited many schools in which three hours of demonstration work and practical suggestion would double the efficiency of an earnest but inexperienced teacher. The education of the Negro in South Carolina is in the hands of the white race. The white trustees apportion the funds, select the teachers, and receive the reports. The county superintendent has the supervision of these schools in his hands. We have expended this year $349,834.60 in the support of Negro schools. I never visit one of these schools without feeling that we are wasting a large part of this money and are neglecting a great opportunity." So much for the importance of the training of the Negro and the pressing needs of an advanced policy. I have said these things first and hastily that I might put them behind me and now wish to press on to what is very much more important than all of this—the hopeful side of Negro training.

The one thing that is supremely needed in the South is to convince the Southern white man that Negro training really pays. If once he can be convinced that to give a Negro training does not make him less efficient, does not make a fool of him, but on the other hand makes him more sober, more industrious, more law-abiding, and altogether a better citizen, then the fair-minded men of the South will rise up to meet this need. Therefore, I wish to speak of four encouraging signs in connection with the training of the Negro child. These I do not take from hearsay but from a very careful investigation in practically every state in the South where I have visited the schools and gone into homes to test the outcome of the training; I therefore know whereof I speak from personal observation.

First, the Negro himself is taking an ever larger and larger interest in the training of his own children. I visited a school district in Virginia recently where an average daily number of sixty students had been crowded into a little, one-room, wooden building with only one window, with a floor space of twenty by twenty feet

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(And there were no upper berths either!) and where the Negroes themselves had raised half the money to build a new and commodious, two-room building, properly lighted, heated, and ventilated. This was not in a wealthy Negro community and yet out of their poverty they had raised the cash for half the expense of this building. In another Southern state I visited a small town where by taxation there is just being built a $60,000 public school building for the white children. There is not in that town a single building belonging to the town authorities used for the education of the Negro, but the Negro citizens of this town have united and built a private building at a cost of some $5000. In this the Negro public schools of that town are carried on. The funds appropriated for Negro training in that town are only sufficient to keep school open for three months, but by private subscription the Negroes themselves have for a number of years raised sufficient funds to keep the school running seven full months. I could give dozens of illustrations that I have observed personally throughout the South where the Negroes are supplementing the public school funds in order to give their children a chance. This, in my judgment, is a most hopeful sign.

The second hopeful feature for Negro training in the South is the new type of supervision which the schools are now securing. Any man who would travel as I have for two weeks at a time among the Negro schools of Virginia in company with that princely young man, Mr. Jackson Davis, State Supervisor of Rural Schools, a Phi Beta Kappa graduate of the oldest university in the South, and the inheritor of the best ideals and past chivalry of Virginia life,—I say, any man who would travel with him and see the deep interest and enthusiasm which he is putting into the rural Negro schools of that state, would immediately see that a new day is dawning for the training of the Negro. In the coming of such men as Mr. Davis, Professor W. K. Tate of South Carolina, F. C. Button of Kentucky, and scores of county superintendents who are visiting the rural Negro schools just as they are visiting the rural white schools, we are entering into a new era full of hope and promise.

The third element which is entering into an advanced policy for Negro training is the work of the industrial supervisor, made possible by the Anna T. Jeanes fund, which Dr. James H. Dillard is so efficiently administering. I do not need to go into great detail about the work of the Board having this fund in charge. At the present time there are, I believe, one hundred and eleven of these industrial supervisors, who are giving their entire time to as many counties in encouraging the putting in of industrial and domestic studies in the

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public schools. The industrial supervising teacher, usually a Negro woman, a graduate of Hampton, Tuskegee, or some similar institution, visits every school throughout the county which she supervises and helps in inaugurating this simple industrial training. I could not better explain the work of such a supervisor than to give a brief outline of what I observed in Henrico County, Virginia, in a recent tour that I made through sixteen of the twenty-two rural Negro schools of that county. Virginia Randolph is the supervisor of this county and a more enthusiastic and consecrated worker it has not been my pleasure to meet. Her work has practically transformed the school life in this county. Under her direction every school sets aside six hours per week for industrial and domestic training. The boys are taught shuck-mat making, raffia work, simple wood work, and in some places gardening. The girls are taught mat-making, sewing, cooking, and other kindred subjects. The immediate outcome of such training is that every Negro child learns how to do some particular piece of work and to do it well. The effect is not simply economic, it is highly intellectual and moral. The average Negro child has never been taught to do any one thing well and to be proud of such an accomplishment. When once he has been taught to do a piece of work, however small or insignificant, it has a marvelous influence on his thought processes. He immediately begins to be proud of his accomplishment. He comes to feel that work is not only dignified but pleasurable. He has a new confidence in his own ability and has an ambition to accomplish further results.

The social outcome of this work in the school community is seen first of all in the improved appearance of the school buildings and grounds. Of the sixteen schools which I visited in Henrico County I found only one that was not carefully and well kept. In all of the other fifteen the floors were well swept and in most cases looked as though they had been recently scrubbed. There was no waste paper or filth scattered about, so far as I could find, though I took the trouble to look behind the benches by the side of the walls to see whether the floors were swept thoroughly. The yards have an entirely new appearance. In many cases children have raised the money to fence these yards, and shrubs or flowers have been put out. In two yards cement sidewalks had been put down. In almost every case the schoolhouses have been whitewashed and many similar improvements have been made.

The influence of such teaching is almost immediately apparent in the homes. In the counties where these industrial supervisors are doing their work, the children carry home simple articles which they

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have made in the schools to add to the very meager comfort of these country houses. In visiting these homes I found on many of the tables simple scarfs made by the girls in school or at the doors shuck mats made by the boys. The mothers were always proud to tell that these little articles had been made by Mary or Jane, or Tom or John at school, and it seemed to me that the house always took on a little cleaner and neater appearance than was ordinary. The neater and cleaner house means a greater interest in the home, a better home life, more care for the children, and consequently better morals and a higher type of citizenship. I cannot put into words the profound impression which these very simple things made on me as I traveled from home to home. The one thought that has been uppermost in my heart during these months I have been investigating this type of work has been the far-sighted statesmanship of that little Quaker woman who made possible such an undertaking. The one weakness of the work is that it is confined to 111 counties when there ought to be 1000 counties in the South with just this type of supervision. Here is a chance for a far-seeing philanthropist to make possible an extension of this work which will be a blessing to the entire South and help in the making of the Negro race.

The fourth element of progress and encouragement lies in the new attitude which the Southern college men are assuming toward this whole matter of race relationships. Those of us who have been working a little in this field are forced to acknowledge that it is not always easy to interest those of more mature years, who have become engrossed in the worries and cares of life and come out of a period when perhaps it was impossible for men to form calm judgments. In the tolerant, broad-minded friendliness of the rising generation of college men lies the hope of the Negro race. Eighteen months ago the Young Men's Christian Associations in colleges of the South launched a movement for a definite study of this problem of the Negro by Southern white college men. Our most sanguine hopes did not lead us to believe that we would be able to get more than two thousand Southern college men studying this question within the first year. In fact, so timid were we that at our student conference, where we gathered leaders from all of the colleges of the Southeast, we planned to invite personally a group of more mature and broad-minded students to enter this study. We felt that if they became genuinely interested each man could go back to his college and start a similar study group. We had no hope that we could secure more than fifteen or twenty men in this conference for this study. The Negro course was announced as one of the seven courses in the study

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of home and foreign missions, and what was our amazement when we found that more than one-third of the students in the conference enrolled in the class for Negro study. These men going back into various colleges so encouraged the study of this problem that during the term of 1910-11 we were able to enroll some four thousand college men in small groups in the study of this question. During the present college year of 1911-12 we have already enrolled some six thousand men. Thus it will be seen that in the last eighteen months ten thousand Southern white college men have been giving some genuine study to the big problems that connect themselves with race relationships in the South.

Not only have these students been interested in the text-book study of this question, but in a great many cases they have been making definite, first-hand investigation of the conditions in their local communities. As a result of these investigations I have on file in my office reports of amusements, recreations, play life etc. including the juvenile court records and records of delinquency, for more than thirty of the leading cities in the entire South. These studies have been made by the students with the assistance and direction of professors of sociology who are interested. The facts are tabulated on cards specially prepared for the purpose and are valuable as indications of the great needs of the Negro throughout the section. The chief value of this work, however, lies in the fact that it brings the very best class of Southern white men in touch with the crying problem of poverty —health, housing, and lack of sanitation—and immediately gives them a new and vital interest in the battles of this belated race. I have had numbers of the strongest men, both students and professors, write me saying that this study and this investigation have been to them a literal conversion. One more mature man writes that while he had always considered himself as a genuine friend of the Negro, he felt ashamed that he had never done anything definite in the past to make the life of that race more livable.

That these are not simply passing emotions in the hearts of the better college men is proved by the outreach of this work. Here and there throughout the South definite social service is now being undertaken by Southern white college men for the Negroes of their local communities. At one state university in the South the law students organized the Negroes of the campus into a civic righteousness club, led by the white students, in which they discussed freely and frankly the big moral and social issues of civic life. At another state university the general secretary of the Young Men's Christian Association organized a similar club of Negroes in the city with an

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initial membership of seventy-one. These men met in a large Negro tailor shop down in the town and were guided in their discussions by the more advanced white students, who were in turn being helped by their professors of economics and sociology. In still another state university the college men have organized Negro boys' clubs and are trying to teach them the meaning of honesty, decency, and Christianity. In many other institutions the students have organized Bible classes and Sunday schools and are setting up preaching places for the Negroes. In quite a few places they are co-operating with the pastors of Negro churches in the training of teachers in the Negro Sunday schools, and in others they are doing a little something in the way of night schools for the working Negro boys and men. A prominent worker for boys throughout the South recently said that when he began his work between two and three years ago, he could not find any white college men in the South who were willing to give time to the work for Negro boys,—"but" said he, "at the present time I can get more volunteers than I can possibly use." This, it seems to me, is the most encouraging thing about the whole race problem. If the college men who are soon to be leaders of industrial, political, educational, and religious life in the South, become genuinely interested in the uplift of the Negro, another generation will find us far advanced in the direction of the solution of this race problem.

That there is large hope ahead cannot be doubted by any man who will really face the facts. That the task is a tremendously big one I would be the last man to deny, but that it is an impossible task seems to be controverted by the facts. The supreme question is, "Will we, as leaders of Southern sentiment and thought, throw ourselves whole-heartedly into the solution of this great problem?" It is not the Negro of the South who is on trial but the educated white man. The supreme race question is not whether the training of the Negro will make him as efficient, as versatile, as progressive as the Southern white man, but the supreme race question is whether or not we, the members of a more advanced race, with our boasted culture and our claim of a larger Christian vision, will be able by our treatment of the Negro to prove to the world that we have that greater advancement and that pure Christian spirit. That the training of the Negro does give him a larger life, does make him a more efficient laborer, does make him a more moral individual, and furnishes to the country a better citizen, cannot possibly be doubted. The question is, "Will we who have the power within our hands set ourselves to an aggressive policy of training which will really give the Negro a chance?"

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THE BEOTHUKS OF NEWFOUNDLAND

BY FRANK G. SPECK

IN the year 1497 when John and Sebastian Cabot first visited the shores of Newfoundland they encountered a tribe of strange people several of whom they captured and carried back to England. These people came to be known as "Red Indians" from their custom of dyeing their bodies red. In subsequent years little or nothing seems to have been recorded of them except occasional mention in Colonial reports of encounters between them and the whites and the Micmac Indians, who waged a continual war of extermination upon the unfortunate "Red Indians," resulting, so far as was known, in their total extinction. In the early documents the unfortunate people were called Beothuks. No evidence was found either by explorers or ethnologists, a few of whom have attempted to discover traces of the tribe, showing definitely whether the affiliations of the Beothuks were with the Eskimos or with the Indians of the Eastern Algonkian group.

The next chapter in the history of this mysterious tribe was the capture of several women in 1823. The women were brought to St. Johns, Newfoundland, and from them our only direct information up to the present day regarding the language and customs of the tribe has been obtained. One of these women soon died. The other gave a vocabulary of the Beothuk language which stands today as the only basis for a linguistic classification. Unfortunately the orthography is so poor as to render the vocabulary almost worthless for comparative purposes. A few customs, a few accounts of manufactures and the like, seem to be all that this woman was induced to tell. Secretiveness seems to have been a trait in the nature of the Beothuks, probably the result of long persecution. Again in 1828 a final effort was made to open communication with the lost tribe, a Beothuk Society even having been formed for the purpose of finding and benefitting any survivors. The expedition, in charge of Mr. Cormack and several Indians of other tribes, crossed the island in a vain endeavor to locate some of the Beothuks. Their deserted camps, graves, and other relics seemed conclusive evidence that the people had either departed to some other country or had been killed off.

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Since this time the whole question has practically been abandoned and, on the basis of the few facts given by the last woman survivor, of some few accounts of the early travelers, and of the discoveries by Cormack and his companions, the classification of the Beothuks as an independent linguistic stock and tribe has been generally accepted by ethnologists. The suspicion, however, that they were affiliated either with the Eskimos or the Algonkian tribes has never been dispelled.

SANTU'S SON

Knowledge of this interesting tribe went no further than this until a fortunate accident happened which resulted in my discovery of a Beothuk woman among the Micmac Indians. The discovery of this individual was purely accidental. While working as usual during the summer with the Penobscot Indians, I encountered a family of Micmacs who came originally from Newfoundland. Inquiry into the family history showed that the grandmother was half Beothuk and half Micmac, and when friendly relations had been

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established quite an interesting and valuable line of investigation was started with the old woman which has resulted in the accumulation of some facts regarding the life and language of the supposedly extinct tribe. Through the tedious avenue of a failing memory, Santu, the old Beothuk woman, recalled events in her early life before she left Newfoundland with her father. A few remnants of the tribe, it seems, were adopted by the early Micmac invaders, eventually marrying with the newcomers. To such a union Santu

SANTU

owes her descent. At an early age her father moved to Nova Scotia where Santu grew up and later married. Some sons (one of whom is now with her) and a grandchild constitute her family. She is over seventy years of age.

A short vocabulary of the language was obtained from her and interesting accounts of the peculiar Beothuk canoe, also some account of the industries and customs of the Beothuks. They called themselves, according to the informant, Oságanna, some form of which

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name is known widely among the northeastern Indians. The woman's most valuable contribution, however, seems to be the information concerning an annual ceremony which took place at Red Indian Lake once a year. On this occasion all the members of the tribe assembled to be dyed red during a religious ceremony which consisted of dancing and ceremonial games lasting many days. The dye color was extracted from a kind of red root taken from the lake. The color lasted many months and was regarded as a necessary uniform, one might say, of the tribe. Children born during the year were brought to the ceremony and received their first coat of color, after which, like grown-ups, they were kept colored with the red dye. The idea that this was a religious obligation appears from the fact that if the chief observed a man who had washed some of the paint off he was considered to have broken a religious rule and was sent to water where he was obliged to wash himself free from the paint and ordered not to renew it until the next ceremony.

While the bulk of material obtained from Santu is really small in comparison with what we know of Eskimo and other Indian neighbors, it is hoped that some more definite information may be obtained

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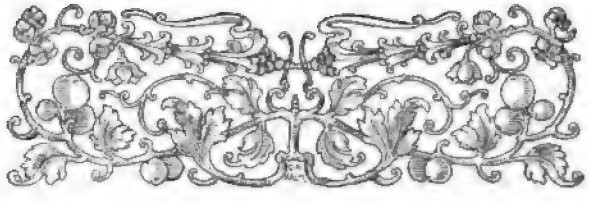
later, either from the old woman herself or from relatives whom she believes are still living somewhere in Newfoundland or in the Maritime Provinces. The main problem of the Beothuks is whether they do constitute an independent stock or simply represent a divergent branch of Eskimo or Algonkian. No definite answer to this question can be given on a basis of the newly acquired material. It is, however, significant that in response to the direct question of who the Beothuks were, Santu stated that they were mixed Eskimo. She further asserted that some emigrated to Labrador while others, among whom was an uncle, went to Greenland. She remembers the return of this uncle from Greenland while she was living with her father in Nova Scotia. The uncle left a family, having married among the Greenland Eskimos, and told of other relations there. After a short stay in Nova Scotia this man died. An attempt will probably be made in the near future to bring Santu and her son as interpreters to the Museum of the University of Pennsylvania so that they can be investigated under more favorable conditions than those under which they were found in camp, where Santu was earning a living by making baskets and bead-work and by telling fortunes.



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SCENES FROM AFRICAN LIFE

Pictures furnished by Fritz Kork

AN AFRICAN SYSTEM OF TELEGRAPHY

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PRAYING TO HIS IDOL

A NATIVE CHIEF AND HIS FAMILY

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A PRIMITIVE LOOM

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TRAMPLING THE KERNELS FROM GRAIN

PREPARING DINNER IN THE KRAAL

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THE AMERICAN COLLEGE FOR GIRLS IN CONSTANTINOPLE

BY SAINT NIHAL SINGH

MIANZARA KAPRIELIAN OF CHALGARA, TURKEY

AT each of the two extremities of the Orient, in its easternmost capital—Tokyo—and its westernmost metropolis—Constantinople—there is a college especially designed and exclusively conducted for the higher education of Asiatic women. Curious as it may appear, both of these institutions owe a great debt to the United States and are intimately bound up with American civilization. The one located at Tokyo, known as the *Nippon Joshi Dai Gakko*, "the big school for Japanese women," was founded by Jinzo Narusé, a Japanese man who studied on the spot the systems in vogue at Vassar, Wellesley, and other colleges for American women, and evolved from them a scheme of higher education which he considered best suited to the genius of his countrywomen. The other institution, situated at Constantinople, owes even more to America. It is called "The American College for Girls," and from its earliest inception to this day has been conducted by American women and with American money.

The writer has already told the readers of the SOUTHERN WORKMAN about *Nippon Joshi Dai Gakko* in an illustrated article entitled "Learning by Doing at the Japanese Women's University," published in the May, 1908, issue of this magazine. The present paper, therefore, will deal exclusively with the American College for Girls at Constantinople.

This institution had its beginning in a small high school established by the Women's Board of Missions of Boston, Massachusetts. It was opened in October, 1871, with three students and a capital of $3000 in a rented house at Stamboul. The following year plans

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were formulated to raise $50,000 to purchase a site and erect a permanent building. Two acres of land were secured at Scutari, a suburb of Constantinople, situated on the Asiatic side of the Bosphorus, but the structure itself was not completed until 1876. However, the number of students increased so rapidly that it was soon evident that the new schoolhouse would not be large enough. Therefore, two more acres were bought, and a philanthropic American, William C. Chapin, of Providence, Rhode Island, gave $20,000 to erect a new building, which was named Bolton Hall in honor of the donor's wife. In 1890 the high school was raised to the dignity of a college, a charter being obtained from the Legislature of Massachusetts and an *irade* (permit) from the Sultan of Turkey.

This brief outline gives the impression that the first college for women in the western Orient was established without any difficulties or trials. But this is just the reverse of what actually happened. There were no end of obstacles to be cleared out of the way before the plans could be matured, no end of discouragements to conquer before the scheme could be put into operation. However, as a result of patient, persevering, hard work, the promoters succeeded in carrying out their designs.

In 1905, when all was going on well, a bolt was hurled from the blue which threatened the extinction of the college. A fire broke out in one of the buildings and, despite all efforts to fight it, spread from

THE GRADUATING CLASS, 1909-10

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one edifice to another. Bolton Hall was completely destroyed. There was left standing but one substantial structure, the Bowker Building, and three other small houses, one used for laboratories and teachers' rooms, one for the musical department, and one as a hospital. The disaster, cruel when it occurred, was really a blessing in disguise. For years the management had wished that the institution might be located on the European side of the Bosphorus so that it would be more readily accessible to people coming to it from the Sultan's capital. The fire made this possible. About fifty acres of land on the heights of Arnaoutkeuy, easily reached from all parts of Constantinople, including a water front and a private drive from the Bosphorus, were purchased with donations from Miss Grace H. Dodge, Miss Helen Gould, Mrs. Russell Sage, Mr. John H. Converse, and others, and it was decided to erect the new buildings of the College there, and to remove the institution from its former location. Work was at once commenced on three large buildings, which, if the plans are carried out, will be ready for occupancy in the fall of 1912. They include a commodious administration building, a science building, and a dormitory. The administration building, a gift of Miss Helen Gould, is to be known as Gould Hall, in memory of her father and mother. All of the public offices, reception rooms, parlors, study halls, temporary accommodation for the library, and a large assembly hall seating nearly eight hundred, will be located in this building. The physical, biological, and chemical laboratories will be housed in the science building, which is to be known as the Henry Woods Hall, the money for its erection having been donated by Mrs. Henry Woods. The dormitory is a gift of John D. Rockefeller. There will eventually be seven buildings. The plan is to have the various structures form a sort of semicircle with Gould Hall in the center and standing somewhat back and higher than the others. A covered arcade is to connect the buildings. A power house, also the gift of John D. Rockefeller, will stand at a short distance from the other buildings and will furnish light, heat, and water. Besides these, there will be the buildings occupied by the preparatory school, consisting of two houses.

American philanthropy is not only erecting buildings for this college but is also supplying it with an endowment fund large enough to take all financial worry off the minds of its conductors. In 1908 the institution was put on an independent basis, a new board being appointed and a new charter secured from the Massachusetts Legislature authorizing the trustees, as a legal, registered body, to confer the

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same honors, degrees, and diplomas that are in the gift of any university, college, or seminary of learning in that state.

Although half of the college equipment was destroyed in the fire, it still possesses a good library containing 4000 volumes written in English, Greek, Italian, French, German, Armenian, Bulgarian, and Turkish, the majority of them being reference works for use in the various educational departments. It is conducted according to modern methods, having a complete card catalogue, cross-indexed and systematically classified. In connection with the library there is a reading room, open during the day and in the evening, where are to be found the best journals in various languages and vernaculars, as well as high-grade magazines from America, England, Germany, and France.

THE CHOIR ON ITS WAY TO THE CHAPEL

The various scientific laboratories. too, are well equipped for teaching purposes. For the use of the students of astronomy there is a strong refracting telescope, a Gardiner seasonal apparatus. and a set of seasonal twilight charts. The geological collection contains specimens of all the common minerals and some fossils. The meteorological bureau contains standard maximum and minimum, wet- and dry-bulb thermometers enclosed in a Stevenson screen; a standard Kew pattern barometer, and a five-inch rain-gauge; a barograph making weekly records; and a recording anemoscope and anemometer. The chemical laboratory is furnished with apparatus for general chemical experimental work and for quantitative and qualitative

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Greek Circassian Austrian French
Armenian Turkish Swiss Bulgarian Albanian Russian

VARIOUS NATIONALITIES REPRESENTED AT THE COLLEGE

analysis. It has table space enough for a small number of students to do individual laboratory research work. The laboratory in which the students of biology and physiology work contains good compound microscopes, dissecting microscopes, dissecting instruments, and all the accessories for a comprehensive study of these subjects. It also contains prepared slides for various courses, alcoholic specimens, a herbarium, a human skeleton, and charts and models of different organs. Students are provided with fresh specimens of the animal and vegetable life of the Bosphorus and Marmora. In the physical laboratory is to be found complete apparatus for individual experiments in electricity and magnetism, light, and mechanics. The equipment also includes an air pump, specific gravity balances, organ pipes, tuning forks and resonance tubes, set of mirrors, prisms, lenses, a spectroscope, a radiometer, a magnetic machine, an induction coil, Geissler tubes, telegraphic instruments, frictional and induction machines, and galvanometers, including two of the latest style of D'Arsonval wall form.

The college contains some excellent collections of antiquities which are used to illustrate art, archæology, history, and Bible lessons. Among these is a case containing over seventy specimens of ancient glass bottles and vases, of many shapes, dug up in Cappadocia in 1907, belonging to the first and second century A. D. There is also a collection of about six hundred Roman and Greek coins; a miscellaneous assortment of Greek vases, Tanagra figurettes,

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Hittite and Assyrian and Greek antiquities from different points in Asia Minor; and Egyptian antiquities, including a fine mummy of an early dynasty with a gold mask and beautifully painted wrappings. Besides these relics of olden times, there is a large collection of framed and unmounted photographs for use in the study of history and art,

About one hundred and twenty-five young women, representing from fourteen to seventeen different nationalities, and coming from a large area, including Egypt and Syria on the south, Russia, Roumania, and Bulgaria on the north, the Tigris and Euphrates countries on the east, and Greece and Albania on the west, attend the College, the Bulgarians leading in number, the Turks following second, with thirty-one students, then Greeks, Armenians, and others. Nowhere else in the Orient will be found such a cosmopolitan school for women.

Naturally, being founded by a missionary society, it is a Christian institution, and Bible study forms a part of the curriculum. But the main idea is not so much to proselyte the young women as to provide broad culture and an all-round development for the rising generation of women in Turkey and the adjacent countries, and no girl ever finds the door of the College closed against her because of her religious opinions. Indeed, all that is necessary in order to secure admission is evidence of good character, a physician's certificate of good health, and a testimonial of work accomplished in other schools. The applicant must be sixteen years old. Those students who are un-

TURKISH GIRLS AT THE AMERICAN COLLEGE

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THE PROPOSED NEW BUILDINGS OF THE AMERICAN COLLEGE

able to submit certificates of work done in other educational institutions are obliged to pass a rather difficult examination before being enrolled. This test includes English, geography, arithmetic, algebra, history, French or German, one classical language or vernacular, physiology, and physical geography.

The regular college course culminating in the degree of Bachelor of Arts extends over four years. As yet higher degrees than that of Bachelor of Arts are not given, although graduates are encouraged and urged to return to the college for post-graduate courses in the various departments, special facilities being offered for advanced work in music and languages. The course of study corresponds with that offered in American colleges, with additions suited to the special requirements of the students. These are particularly in the line of languages. Thus, English, French, German, Latin, ancient and modern Greek, ancient and modern Armenian, Bulgarian, Slavish, Turkish, and the elements of Persian and Arabic are taught .English is the medium of instruction, and all students are required to use it exclusively three days in the week; while those who are not studying French or German must speak English every day. Students of French or German are required, on these three days to use only the language they are attempting to master. On Sunday alone, the pupils have the privilege of using their own vernaculars.

The resident pupils, one hundred and twenty-three in number at the present time, are subject to careful supervision. Upon entering the college, each young woman is assigned to the special guardianship of some member of the Faculty, who is looked upon as her adviser and friend, in both scholastic and personal matters, throughout her college course. A student is never permitted to leave the grounds without the express permission of the President, and then

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only when properly attended, the student paying all the expenses of the chaperone. Professors and students eat in a common dining room, the tables being presided over by two teachers. Every detail of the personal habits of the young ladies is carefully watched and all irregularities are immediately corrected. Even the correspondence is subjected to strict censorship during the first year. Every girl is required to have a guardian in the city to attend to her finances, to whom the college authorities can refer when necessary.

The several societies of the school provide a certain amount of social relaxation for the students. There are two literary societies—the B. B. T. W. and the Theta Alpha. The Young Women's Christian Association looks after the religious welfare of the college girls and seeks to arouse in them an intelligent interest in social reforms and to familiarize them with all lines of Christian work. Several national societies offer facilities for the study of vernaculars, and occasionally give public entertainments. For instance, there is the Hesperos—the Greek society—which, from time to time, presents old Greek plays, sometimes in their ancient form, sometimes translated into modern Greek. A Students' Association has been formed among the pupils, with a regular constitution drawn up by themselves and submitted to the college Faculty for approval. The entire internal order of the institutional life is in their hands. The officers are appointed by the members, who see to it that the rules and regulations drawn up by themselves are carried out to the very letter. This society was organized in 1892, and has done active service in school government ever since.

A great deal of attention is paid to the health and physical welfare of the students. A trained nurse lives in the college and cares for anyone who may fall ill; but the regular routine of school life, careful study of hygiene, daily outdoor exercise, and scientific gymnasium training, keep the girls in good health, and there are few cases of serious illness. A special infirmary fee of three *piastres*—about fifteen cents—a day, is charged in case of illness; and when the disease is contagious a special nurse is employed at the expense of the student.

The college year extends over thirty-six weeks, and is divided into two semesters, the first commencing about September 15 and the second on February 1. A vacation of ten days is allowed during the Christmas holidays, lasting from the Greek Christmas until after New Year's Day, and another ten days' vacation at Easter. In addition, throughout the college year, there are monthly holidays extending from Friday evening until Monday evening. Besides these,

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Thanksgiving Day, Christmas Day, and Charter Day are observed as holidays. Students are permitted to be away from the college premises only on Monday, which is the recreation day, and at the time of the regular ten days' vacations.

The scale of prices charged for tuition, board, and incidental fees is very moderate. It costs from 35 to 40 Turkish *liras*—$154 to $176—a year for boarding expenses. If the girls elect to stay at school during the Christmas and Easter vacations they must pay 20 *piastres*—90 cents—a day for their board during that period. Day students pay only 7 *liras*—$30.80; with luncheon, 12 *liras*—$52.80. All payments are demanded in advance and no student is permitted to remain in the college beyond the time for which she has paid. It will thus be seen that though it is a missionary institution, it is run on a business basis. Yet there are plenty of students among the Turkish girls willing to abide by the terms.

The deposed Sultan, Abdul Hamid, used all the means at his command to keep Turkish girls from attending this college, If a Mahomedan woman was known to have visited the place she was subjected to close espionage. The first Islamic girl to enter the institution was put to much trouble because of her desire to secure a modern education. On one occasion the Sultan sent an inspector to search the school and secure positive evidence that a Moslem was being educated there, as had been rumored. The young woman ran from room to room as the inspection progressed, thus eluding the officer, who angrily told the Principal, on leaving, that he was sure she was harboring a Turkish girl, although he had not seen her. The American woman was equal to the emergency. She coolly asked the Sultan's spy if he expected that, even if she had a Mahomedan girl there, she would permit a man to gaze upon her. This silenced the inspector and no more was said about the matter, the pupil finishing her course and graduating with high honors. In another case the Sultan's spies worried the parents of the pupil of the college, Miss Nazly Halid, who was the third Mahomedan graduate of the institution and the second Turkish woman in the Ottoman Empire to hold the degree of Bachelor of Arts. She secured her education with the greatest difficulty, as the Government was highly displeased at her being placed in the college, and the spies constantly hung about the door of her father's house, bringing accusations at all hours of the day and night. But on the daughter's final graduation, the mother remarked, "We have been abundantly repaid for all our sacrifices, for our daughter is now a complete human being." Which goes to show that

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the mother herself was a woman of large understanding, otherwise she would not have placed such a high value on education.

Now all this is changed, The parlors of the college are constantly filled with veiled Mahomedan ladies who have come to bring their daughters, or visit them, or to attend lectures. The Department of Public Instruction of the Turkish Government now pays for the education of five Turkish girls in the American College. These young women were selected by Madame Halidé Salih, a distinguished Turkish graduate of the institution, at the request of the Turkish Government. All of them were pupils in the *Dar-ul-Moualimat*, the highest female school in Constantinople, and were chosen out of a large number of candidates. These girls are to remain in the college until they are graduated, their mothers being compelled to sign papers to which official seals are affixed, promising that their daughters shall, after graduating, teach five years in the Turkish Government schools.

Work has just been inaugurated along the line of university extension. The first effort in this direction was a series of public lectures on hygiene in Turkish, delivered by leading physicians of Constantinople, for the benefit of the veiled women. One lecture was delivered in Armenian. This work was organized and carried on by Dr. Emily Ray Gregory, Professor of Biology. An extensive program of lectures and concerts, covering a large range of subjects, delivered in English by speakers of distinction and members of the college Faculty, is given during each year. There are also regular talks on municipal hygiene given by prominent doctors of the Sultan's capital.

The Alumnæ Association, organized in 1891, including the graduates of the old high school as well as those from the college, has its central body in Constantinople and branches in Smyrna, Sophia, Philippopolis, and the United States. It has donated to the college a piece of ground costing three thousand dollars, as well as other valuable gifts. Some of the graduates have achieved distinction and all of them are engaged in some practical work for the uplift of humanity.

During its existence as a college this institution has sent out into the world one hundred and twenty-four graduates. Most of these women have become wives and mothers and are using their influence to awaken their sisters, while a few are engaged in teaching or doing other work calculated to make the world better and happier. In the first category, the name of Miss Ismut Hanum Gulistan must be prominently mentioned. She is married to Assim Bey, the first Secretary of the Turkish Parliament. Before her marriage she taught private pupils and wrote for a woman's journal published in Turkish.

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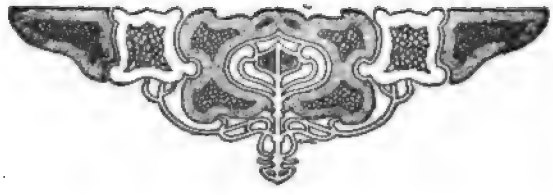
Another Turkish graduate is Hallideh Edib, who took up translation work, and received a decoration from the Sultan. She married in 1901 Professor Salih Zeky Bey, an instructor in the Imperial University at Constantinople. She was one of the women who helped the Young Turks to secure a constitution, and afterwards she organized the Turkish Normal School for Girls. Madame Bey has written three novels, one of them being translated into Russian; and essays on education, as well as symbolic and mystic short stories, prose poems, and a number of stirring political articles. The wife of Sidkey Bey, First Secretary for the Turkish Legation at Washington, received her education at the American College for Girls, graduating in 1886.

Amongst those graduates who have chosen to remain unmarried and devote their lives to the good of their own people, must be named Miss Mianzara Kaprielian, who is engaged in settlement work at Chalgara, Turkey. She labors entirely without any salary and, besides maintaining a school for one hundred children, has built a house to serve as a model for the little village, and carries on various industries, teaching the men how to cultivate the soil and the women how to weave. She engages, to a small extent, in experimental farming, and has introduced modern methods of agriculture and new varieties of plants in the little community. Her model house contains an assembly hall and schoolroom, and has the only kitchen and bathroom in the place. One young lady, Miss Paris Kiatibian, has chosen to devote her life to improving the condition of the women employed in her father's factory at Vienna, Austria. Zarouhi Kavaldjian, M. D., after finishing the course at the Constantinople college, attended the College of Physicians and Surgeons in Chicago, and is now practising medicine at Adabazar, Turkey. Kleoniki Klonari took a four years' course in nursing in the United States and is now in charge of the Princess Hospital for Children in Athens, Greece. Some graduates of the American College for Girls at Constantinople have journeyed to the United States for higher education and a number of them have elected to live there.



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INDIAN YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

BY EDITH DABB

THE Young Women's Christian Associations of student communities are as varied as are the communities themselves. The state universities of the West and the private boarding schools of the South must of necessity have widely different organizations, even though the name and purpose be the same. The short-course normal schools must differ from the four-year colleges and from the church schools and colleges. The city, county, and small-town high schools each have their own problems. The medical schools stand alone in many ways, and the Central Club for Nurses in New York City in its plan of work is not even like the nurses' associations in the hospital training schools, while the Studio Club on Sixty-Second Street, New York City differs from both. The many associations in the colored schools of the South are supervised by a graduate of Fisk University and, with the Indian schools, make the total number of student associations in the United States about seven hundred.

The supervision of this work is carried on by secretaries, very few in number considering the thousands of students reached each year. Under the National Board, whose headquarters are in New York, are six traveling student secretaries, while each of the ten territorial committees has from one to three. A very few of the largest institutions have local secretaries.

There is more in this statement than appears on the surface; namely, that there is among the women students of America a nation-wide movement in which they have voluntarily banded themselves together, their stated purpose being "to create, maintain, and extend throughout the a schools strong, high, moral sentiment; to bring students into personal relation with Jesus Christ as their Saviour and Friend; to build them up in Christian character; to lead them to be loyal to the church of Christ in obedience to his commandments; and to prepare them for Christian service."

The character of the work done differs as much as the plan of

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organization, the quality changing with the age, initiative, purpose, and zeal of the students. In some schools a Faculty member has close supervision over the association, leaving little responsibility to the girls and is rewarded by having a much better organization but sending out students not as well trained for their future Christian work. The student associations must of necessity remain imperfect, with the frequent changes in the student body, if they are to give an opportunity for developing leadership; but wise help from the Faculty is greatly needed.

The work is primarily along religious lines, such as the weekly meetings, Bible and mission study classes, and sometimes Bible conferences, or a series of special meetings having vocational or inspirational purposes. The social side of the work is being emphasized more and more as the young women are feeling the need of higher and better social standards. Much emphasis is laid in some associations on social service and in all upon missionary study and giving. The churches, through the Student Volunteer Movement, are pressing the claims of the foreign field and more and more effort is being made to train the girls for service in their home churches. The great unifying and inspirational force of the student work is the summer conference. Eight conferences were held last year in different parts of the country with an attendance of over two thousand of the strongest, most attractive, and most earnest student girls and women of America.

Indian girls carry on association work much as other students do, although of course they need more help from secretaries or teachers. The associations at Sherman Institute, Riverside, Haskell Institute, and Carlisle have had the best supervision. Miss Westbrook of Riverside is supported by the churches of the city and has charge of the associations and Bible work, securing from the city Young Men's Christian Association and the churches Bible teachers and other helpers. There has been an average of over thirty students a year uniting with the church in the years she has been there. A deep spiritual life and a spirit of helpfulness for each other among the girls are noticeable.

At Carlisle the association has had splendid supervision, and the small-group Bible classes are taught by students from Dickinson College, all of these leaders being in a normal class at the college, taught by a Faculty member. This same plan is used at Haskell where Kansas University students teach the classes. The objection has been that the girls will not receive as thorough instruction as if taught by a Faculty member, but the Indian girls need to come in

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touch with other students of about their own age to receive from them a knowledge of true, pure, Christian girlhood and the inspiration to make the brave fight which is necessary in many cases in order to hold to this ideal. The friendship between the white and Indian students which has sprung up through the Bible classes, through united meetings or parties, where schools are near enough together to make this possible, and through their attendance at state conferences or the ten days of summer conference, have been as inspiring to the one as to the other group.

The weekly meetings, led by the girls themselves, with sometimes an outside speaker, give opportunity for much development, while the little group meeting of the officers and committee chairmen each week to talk over the ways of helping individual girls or of upholding the standards of the school and of paying for the needed guidance and strength, develops a feeling of responsibility not to be measured. A strong effort is being made by those working with the girls to interest them in missionary work, not so much for the sake of the missions to which they may give, as to develop a more unselfish spirit and a desire to help others. The splendid missionary spirit of the Christian Sioux and Nez Perces, for example, shows what may be developed; and the Indian young people who are receiving so much from the Government especially need to have cultivated in them a spirit of service.

In June Mr. Lindquist of Oberlin, who has worked with Dr. Roe in Oklahoma, goes to Haskell to take the supervision of the associations and to work with the pastors of the churches as they may desire. A census of the students has already been taken in order to find out more of their home church relationships, and it is planned that each pastor or missionary shall hear something about those from his mission. Eventually more and more must be done to keep in touch with the young people as they return to the reservations where they so much need the sympathy and wise guidance of a friend, even though he may not be very near.

The Chilocco School in Oklahoma is to have a Young Men's Christian Association secretary next year who will also have the supervision of the Young Women's Christian Association. His will be an especially large field as there are no pastors to help and no college or city from which to secure Bible teachers. In the mission schools where Bible work is in the curriculum the association is more like a Young People's Society, and the same is true in some of the small Government schools.

These schools are mentioned only as examples, for it is not

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possible to tell of all in which there are associations or of how the work is adapted to various schools. Very little effort has been made to organize associations in schools which are a great distance from any college with which helpful relationship can be maintained, or where it is hard to find the proper supervisiory help. Many are too great a distance from the railroad to make it possible for the girls to attend summer conferences and receive the inspiration which they need to carry on an association. Every effort is made to plan the work in such a way that the girls shall receive the training they need for work in their home churches. Some of them will return to churches where there are women's societies, or Sunday schools, or young people's societies, and we are most anxious to have them go home able to lead in all the Christian life and work on the reservations or wherever they may live.

No attempt has been made by the Young Women's Christian Association to take up reservation work, although it has been asked for in some places. There is certainly a great need of more help for the girls when they return home, but at present it seems as if more should be done by the field matrons and the church missions already established, rather than by a new agency, especially as it would not be proper for the young women to go very far by themselves to attend meetings. Their position is entirely different from that of the young men in this respect.

One day on a reservation in the Northwest I was asked to speak in a mission chapel. In the middle of a group of seventy-five Indians, all in native costume, sat a girl in a freshly laundered gingham dress, looking as pretty and dainty as any girl could desire to look. After the service she came up and introduced herself. I told her how brave I thought her to take that stand. She answered, "I belonged to the Haskell Young Women's Christian Association and was in one of the Bible classes." I understood all she meant by that answer. She had come to realize while in school that she belonged to an organization which was uniting not only the girls and women of America but of the whole world, to uphold the highest ideals of womanhood and that she, though alone on that reservation, had the companionship of girls in different parts of the world and the knowledge that each in her own sphere was striving to uphold Jesus Christ and the ideal of womanhood which His coming brought to the world.

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At Home and Afield

HAMPTON INCIDENTS

Summer Happenings

THE past summer has been one of unusual interest at Hampton. The Summer School (June 18–July 16) was a pronounced success and larger than for several years, three hundred and fifty teachers having been enrolled. The Conference which followed it was particularly helpful along the lines of sanitation, health, and amusements. Perhaps the most interesting event of the Hampton summer was the meeting of the National Association of Colored Women's Clubs. The meeting was a large and enthusiastic one and productive of much good, especially in promoting a better understanding of each other's aims on the part of the Hampton School and this important body of educated and cultured women. All of these meetings have been fully reported in the summer issues of the SOUTHERN WORKMAN.

DURING the first week in June the school had the pleasure of a visit from President Taft,who did not come in his official capacity as President of the United States but as trustee of the Hampton School and personal friend of its Principal, to secure a day of rest at the school and on the James River. Mr. and Mrs. Taft arrived, with a small party of friends, on a launch from the "Mayflower", in time to partake of breakfast at theMansion House with Dr. and Mrs. Frissell and some invited guests from the community. After breakfast Mr. Taft inspected the school battalion and made a short address in Memorial Church. In this brief talk to the Hampton students, the President showed sincere sympathy with the colored race in the difficulties which they have to encounter, saying, among other things:

"I do not wish to say much this morning, but if I can arouse in you, my colored brothers, my friends, a feeling that there are a great many people in this country with white skins who take a deep interest in your welfare, who understand the burdens that you have to carry because of the unjust race prejudice and the unjust treatment you receive at times, so that you can bear the burden that you have to bear with an absence of that loneliness as if you could not bear it because there was no one to sympathize with you, I shall feel as though I had accomplished something.

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"The world is growing more and more generous; each man on the whole is becoming more and more considerate. The one to whom the Negro may look for sympathy and help is the white man of the South, educated, intelligent, and understanding the needs of the country as a whole, who knows that the Negro is here to stay in millions, that he must form a large part of the industrial South, that he has shown by the four decades of growth since the war that he is capable of great development, of great progress, that he has made himself of great value to the South, and that he has in him the ability to make himself much more valuable to the South. I believe that good feeling between the better class of white and colored men of the South is growing."

After the service, President Taft invited Dr. and Mrs. Frissell to join the party on the "Sylph" for a sail up the James River and a call at Lower Brandon.

THE summer has been characterized by "long, hot days and short, cool nights," the unseasonably cold and rainy weather which has prevailed in other parts of the country not having reached Hampton. The drought at the end of the summer, however, has had a bad effect on lawns and shrubbery. September found all departments very busily engaged in preparations for the opening of school. The Y. M. C. A. Handbook has been sent out as usual to entering students and the various committees are prepared to show every courtesy to their new fellow-students. Clarke Hall, which is now approaching completion, will furnish a delightful center for Y. M. C. A. work during the coming year. The building is of light-colored brick, of classic architecture, with rounded brick pillars in front of the portico, and forms an attractive addition to the buildings on the school grounds. Except for the slate roof it is entirely the work of student tradesmen and has furnished them with valuable practical work. The machinists and blacksmiths have also been busy making iron beams for a new coal-hoist and the cabinet makers have made cases for the Domestic Science Building and for various rooms in the Trade School. On Labor Day the Senior tradesmen enjoyed a sail to Claremont, Va., many of them first assisting other members of the band in welcoming "Camp Hampton" on its return from the long summer campaign.

Hampton Workers

THE school's art teacher, Mr. Leigh Richmond Miner, has attended, during the summer, the Art Congress in Dresden, Germany, and in connection with it has enjoyed a very delightful tour in Europe with the Bureau of University Travel. Among other Hampton friends who have been abroad the past summer are Miss Bishop, who has been experiencing the extraordinary wetness prevailing in England this year; and

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Mrs. Mary Poore Osbourn, who has been spending her honeymoon on the Continent. Miss Louise Sugden, who has been acting as assistant in the Publication Office during the summer, has accepted a position at the Elk Creek Training School, Grayson County, Virginia, as a teacher of Latin, history, and mathematics.

AMONG the new workers who have come to Hampton since May 1 are Miss Anna Hartwell Barnum, a graduate of Teachers College, and for the past year an officer at Whittier Hall, who has taken the position of dietitian at the Holly Tree Inn, and her sister, Miss Rebecca B. Barnum, who has been taking a special course in domestic art at Pratt Institute, and has come to Hampton as teacher of sewing; Miss Mary I. Haskell, of Bridgton, Me., a Simmons College graduate, who is an assistant in the Publication Office; and Miss Caroline Nourse, of the Y. W. C. A. Domestic Science School, Boston, Mass., who has taken a position as teacher of domestic science. Mr. Higson, of the firm of Bebbington and Higson, has been spending some of the summer months at Hampton auditing the school accounts.

It is a source of great regret to the school and to her many personal friends that Miss Mary T. Galpin, who has been a valued worker at Hampton for over thirty years, has decided to retire from the work. She will be much missed by teachers, graduates, and students. Miss Anne Goodrich and Miss Bertha Brockhaus are each enjoying a year's leave of absence. Miss Martha B. Smith, of New York, is filling Miss Brockhaus's position during her absence.

Readers of the *Workman* will regret to learn that, owing to her serious illness, it has been necessary for Miss Susan Berry to give up her promising settlement work near Hampton.

Debates

THE Frances Harper Literary Society, which was formed among the girls during the summer, held a debate in Cleveland Hall Chapel Saturday evening, September 14. The subject was: "Resolved, that the country is a better place for a girl than the city." There were two speakers on each side. The judges—Miss Lane, Miss Price, and Miss Sherman—gave a decision in favor of the affirmative.

On Monday evening, September 16, the Blount Prize Debate between the Dunbar and Douglass literary societies was held in Cleveland Hall Chapel. The subject of the debate was: "Resolved, that the United States Government should grant women the right of suffrage." The presiding officer was Captain George W. Blount, assistant to the Commandant of Hampton Institute, and donor of the prizes. The Doug-

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lass Society took the affirmative side and the Dunbar Society defended the negative. Much enthusiasm was shown, both by the speakers and by the audience. The affirmative side presented a good number of telling arguments and the negative speakers excelled in delivery. The judges, Rev. E. H. Hamilton of Hampton, Rev. A. A. Graham of Phoebus, and David A. Sumner of Old Point, decided in favor of the negative. Captain Blount presented books as prizes to the three representatives of the Dunbar Society.

GRADUATES AND EX-STUDENTS

A night school Middler of '09, Clarence W. Davis, who was obliged to leave school before finishing his trade, writes as follows from his home in North Carolina:

"I am working every day at my trade of house building. This picture I am sending is my own house. I have built it since I have been at home and am painting it myself. I have had several jobs of brick and plastering work; tell the house-building boys to get all the brick work they can, for there is a place out here for them; I have built a great many stove chimneys and pillars to support houses, and have run many brick walls. I also get some painting to do. I have had more work this year than I could do and have three or four jobs now. This is quite a small place, but this year they have begun to build it up. I get orders now and then to make doors and window frames for houses, and mantels, wardrobes, and picture frames for the home."

A member of the Trade Class of '03, George W. Hardeman, writes that he spends his vacations working at his trade. "Summer before last," he says, "I worked at the Guthrie Iron Works making patterns. When I went there to work the general manager told me he had never heard of a Negro pattern-maker in his life; however, he would try me to see if I could do the work. Of course when I went in one-half of the men in that department laid down their tools and walked out. I went to work and when evening came the general manager asked me if I knew where he could get some more Negroes who could work like me! Last summer I went to Texas and put up a large cotton-gin plant for the Munger Company. After I had finished it I went to Corsicana and built a residence and a barn. When I can get them I meet the colored workmen to discuss ways of improving business.

WHEN George W. Logan,'10, arrived in Augusta, Ga., to take charge of the manual training in the colored public schools he found that he was expected to make the building ready for his work. He writes:

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"I found the building filled with desks and many old things that had been stored there. I secured a man to carry them to the different schools in the city, and then ordered my tools from New York. My next work was to draw the plan for the partitions, order material, and secure carpenters, masons, and laborers. Workmen were hard to find, even common laborers. I walked two days through the city to find someone to do the work, but found no one. It was impossible for me to do anything myself because my time was taken up in conferences with the principals of the schools. During the week I got a chance to begin working myself, and later secured a number of men who called themselves tradesmen, but who could only assist in the better class of work. The superintendent had not a word to say about anything, but told me to order anything I needed and even allowed me to hire and pay the men. The building consisted of one large room, two smaller rooms, and a hall.

"There are four large colored schools in the city. My class consists of twelve boys each day. Each school sends one class a week, and one large school sends two classes. I have the boys from nine o'clock until two each day. A great many people here do not encourage industrial training. They think that the Board is trying to make servants of their children."

Kate C. Hughes, '04, and Jennie M. Price, '11, are to teach at the Calhoun Colored School, Calhoun, Ala.

Henrietta G. Gantz, Graduate Class, '10, is to be one of the workers at the Florida Baptist Academy, Jacksonville, Fla.

Elizabeth Johnson, '11, is to be matron at the Arkansas Baptist College, Little Rock, Arkansas.

Eugenia A. Mundy, '99, is to teach sewing and cooking in the public schools of Winchester, Ky.

Julia B. Price, '06, is to teach at the Whittier School, Hampton Institute.

Marian M. Reid, '03, is to teach at the Girls' Industrial School, Daytona, Fla.

Alma M. Stanton, '10, is to teach sewing and cooking at the Americus Institute, Americus, Ga.

Eliza J. Hobday, '06, is to teach sewing at the Voorhees Industrial School, Denmark, S. C.

Sarah C. Campbell, '11, Pattie F. Miller, Graduate Class, '12, and Nancy L. Walker, '08, are to teach at the Penn School, Frogmore, S. C.

Ellen N. Young, '95, and Lucy Lee Jones, '98, who have for several years held positions at Payne College, Augusta, Georgia, are to assist in the colored orphanage connected with Johns Hopkins University, Baltimore, Md. Associated with them in the work will be Mrs. Lucinda McMillan Jefferson, '02.

Mrs. Sarah Collins Fernandez, '82, is to do settlement work this year in Baltimore, Md.

Leo A. Roy, '11, is to teach carpentry at the Agricultural and Mechanical College, Tallahassee, Fla.

James P. Layne, '11, is to be instructor in blacksmithing at the Christiansburg Industrial Institute, Cambria, Va.

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Alonzo M. Meeks, '04, is to be superintendent of industries at the State Agricultural and Industrial Normal School, Nashville, Tenn.

Frederick Sharp, '09, is to teach carpentry at Knox Institute, Athens, Ga.

ON June 5, Thomas W. McGill, ex-student, and W. W. Whitfield, '09, were graduated from the School of Dentistry of Howard University. On the same day were graduated from the Medical School of the same University, Burl Bassette, '08, and Hartford R. Burwell, A. B., '03.

Lee Walls Booker, who left Hampton as a Junior Middler in 1906, was graduated from the Academy of Virginia Union University on May 13.

Robert H. Beverly, '02, has this year been graduated from Bennett Medical College, Chicago, Illinois.

William B. Taylor, '93, has been graduated from the Medical Department of Shaw University, Raleigh, N. C.

Susie T. Townsley, '04, has been graduated from the Mercy Hospital Training School for Nurses, Philadelphia, Penn.

Graduate Visitors

AMONG the graduates who have recently visited the school were Charles H. Gibson, '91, Tuskegee Institute, Ala.; John M. Beckwith, '72, from Smithfield, N. C.; William B. Hurdle, a Middler of '80 from Driver, Nansemond Co., Va.; Charles T. Russell, '99, teacher of manual training at Virginia Union University, Richmond; Benjamin E. Tucker, '97, from Jacksonville, Florida; Rev. George D. Wharton, '80, Averett, Virginia; Mrs. Nannie Morson Somerville, '93, of Clarksville, Virginia; Miss Mary E. Melvin, '74, preceptress at the Florida Agricultural and Mechanical College, Tallahassee, Florida; Nelson Murphy, Trade Class '08, Portsmouth, Virginia; and Aaron A. Moore, '10, Norfolk, Virginia.

A graduate of 1910, W. S. Leigh, who took a year in the advanced academic course after his graduation, visited the school last month with two of his pupils whom, with four others, he is preparing to enter Hampton next fall. Mr. Leigh is principal of the Blackstone high school where he has four assistants. Two new rooms have been added to his schoolhouse during the summer through the co-operation of the patrons and the county board. Mr. Leigh introduced manual training into this school and one of the new rooms is to accommodate the work, which is carried on under the supervision of Pauline Baskerville, '10, county supervisor.

Marriages

Laura E. Witherspoon, '09, was married on May 29 to Robert W. Brown, '05, in St. Paul's Baptist Church, Greenville, Ala. Mr. Brown is employed at the Calhoun School. Both Mr. and Mrs. Brown are graduates of Calhoun as well as of Hampton.

John Elliot Smith, '03, was married on June 27 to Miss Cora Mae Butler. They are living at Princess Anne, Md., where Mr. Smith is director of agriculture at the Princess Anne Academy.

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Frances E. Bolling, Post Graduate 1905, was married on August 28 to Rev. S. J. Branch.

Charles J. Dunmore, Trade Class '06, was married on August 28 to Miss Georgia Aline White. Mr. Dunmore is a contractor and builder in Georgetown, S. C.

Married in Phœbus, Virginia, on the 4th of September, 1912, Mattie F. Holmes, '99, and Robert E. Malone, Agricultural Class '09. Mr. Malone is director of agriculture at Western University, Kansas City, Kansas.

Deaths

THE following deaths have occurred among Hampton's graduates and ex-students:

At Pleasantville, New Jersey, April 28, 1912, John B. Brown, '92; in Macon, Georgia, April 29, 1911, Richard L. Walker, Senior Middler '09; in New York City, April 8, 1912, John H. Chisman, '80.

E. H. Gardner, '08, writes from Winston-Salem, N. C.:

"Hampton's little family is very much grieved over the death of one of its members, P. J. Williams, '03. He is survived by his wife, Susan Philips, a daughter of Hampton, '03, and three little children. Hampton has lost one of her most valued children. He was the most honest man I have ever seen. It was true of him during his school days. Everybody whose life touched his testified that his character was above reproach and recognized in him a strong moral force. He was a typical Hampton man, independent in thought and zealous in work. All in the city who knew him mourn his loss because characters like his are so few."

Winfield Scott Reid, '84, died at his home in Allston, Mass., on May 30, 1912.

Alice Talbot Kenney, Middler of '97, and wife of Dr. Kenney of Tuskegee Institute, died on August 9, after an illness of five months. A beautiful tribute to her memory by her bereaved husband was read at the funeral service in the Tuskegee chapel.

Robert B. Jackson, '76, who was a member of the Bethel Church in Chicago for many years, died on January 5th last. A continuous record of twenty-eight years of faithful service with the Pullman Company enabled that conservative corporation to say in a special letter that Mr. Jackson's record with the Company was without a flaw. "He was never disciplined or laid off for any cause, but by his consistent and faithful service he won the regard of every official of the Company and of every employe."

Her classmates will be sorry to hear of the death of Lucinda Cole, Senior 1912, of Baltimore, Maryland, who was obliged to leave Hampton before the close of last term on account of ill health.

The death of James W. Stevens '91, on September 21, 1910, has just been reported.

Indian Notes

A recent letter from Mitchell Johnnyjohn tells of his interesting experiences on the U. S. S. *Saratoga*. Since his enlistment, a few months ago, he has been across the United States by rail, stopping at Chicago, St. Paul, Spokane, Portland, and San Francisco, sailing from that port to

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Shanghai, by way of the Hawaiian Islands, and more recently spending two months in the Philippines.

William Lay, a Seneca from New York State, who spent several years as a student at Hampton, and who has since graduated from the Commercial Department at Haskell Institute, is now clerk in the Forest Service and is stationed at Miles City, Montana.

Scott Harrison, an Arapaho who left Hampton in 1908, is now farming at Geary, Oklahoma, after having been interpreter for the field matron for some time. Last fall at the Indian Fair his two-year-old son took the premium offered to the prettiest baby on the reservation.

John Tyner, an Absentee Shawnee, graduate of 1904, is now farming at Grove, Oklahoma. He writes that he has one hundred and thirty-eight acres in his place and a good five-room house, and with his letter sends a most attractive picture of his children.

Naomi Kariho, a Seneca from Oklahoma who was a student at Hampton from 1895 until 1899, died at her home in Webster Groves, Mo., on April 4. A clipping from a local paper which has come to us speaks in the highest terms of her character and work; "She was not only faithful as a home missionary but her heart reached out to the uttermost parts of the earth; we believe that her life has been a benediction to all who knew her, and her memory will continue to bring forth fruit unto God."

THE first convention (lasting four days) of the Indian Young Men's Christian Association closed at Flandreau, S. D., on June 8. The convention was under the direction of Stephen S. Jones, international secretary, of Santee, Neb., a former Hampton student, and R. D. Hall, general field secretary of Indian work, who has headquarters in New York City. These gentlemen were both present and proved an inspiration to the meetings. Mr. Jones is a really remarkable interpreter, and acted in this capacity throughout the convention when his services were needed. Mr. Hall is an interesting speaker and enthusiastic in his work.

Among the special features of the convention were the instructions given by Messrs. R. D. Hall and S. S. Jones in matters pertaining to health, sanitation, and proper ways of living. The Sioux Indians are eager and willing to learn and to help others. It was voted that the Y. M. C. A. Associations of the Sioux Indians support an Association secretary in India. This will cost $160 a year, $70 being raised here at the convention and the board of directors assuming the responsibility of raising the remaining $90. Each member of the Sioux associations pledged $2.00 a year for the general Y. M. C. A. work.

From the Flandreau *Weekly Review.*

NOTICE

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PROGRESS FOR THE INDIAN

THE SOUTHERN WORKMAN

NOVEMBER 1912

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

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The Hampton Normal and Agricultural Institute

HAMPTON VIRGINIA

H. B. FRISSELL, Principal — F. K. ROGERS, Treasurer
G. P. PHENIX, Vice Principal — W. H. SCOVILLE, Secretary
H. B. TURNER, Chaplain

What it is	An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.
Object	To train teachers and industrial leaders
Equipment	Land, 1200 acres; buildings, 140
Courses	Academic, trade, agriculture, business, home economics
Enrollment	Negroes, 1165; Indians, 41; total, 1206
Results	Graduates, 1651; ex-students, over 6000 Outgrowths: Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes
Needs	$125,000 annually above regular income $4,000,000 Endowment Fund Scholarships Academic: Permanent $2000 each Annual 70 " Industrial: Permanent 800 " Annual 30 "

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of The Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of dollars, payable

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The Southern Workman

Published monthly by

The Hampton Normal and Agricultural Institute

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The Southern Workman was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

Contributions: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

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Helen W. Ludlow
J. E. Davis
W. L. Brown
W. A. Aery, Business Manager
W. T. B. Williams

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ON

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The Southern Workman

VOL. XLI NOVEMBER 1912 NO. 11

Editorials

The Case of the Pueblos

Mr. Charles Francis Saunders, in his interesting book, "Indians of the Terraced Houses," (a review of which may be found in a succeeding issue of this magazine) makes a stout plea for a "hands off" policy in regard to the Pueblo Indians. By that he means that it would be better for the future of these Indians if the Government were to exclude them from the general policy of education, allotment, and training in the white man's way of living which is being so vigorously pursued with the other Indian tribes. He insists that their health, their prosperity, and their happiness are undoubtedly assured under their native code and manner of life and that they would inevitably suffer and succumb under the enforced change which our general Indian policy imposes upon them. His argument is so strong that one cannot but ask if there is not some basis of truth in his premises and conclusions.

Mr. Saunders first points out that the case of the Pueblos is essentially different from that of all the other tribes. "The Pueblo is something more than just an Indian," he says. "He represents a unique development among the aborigines of the United States—a native-born civilization, or semi-civilization, if you will, which, before

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the white man stumbled upon it, embodied a settled habitation with a distinctive architecture, a stable form of democratic government, a religious ritual free from human or animal sacrifices, the practice of monogamy, the equality of woman, an orderly pursuit of agriculture, well-developed arts, and the love of peace. He was our first apartment-house builder, our first irrigationist, our first cotton-spinner; and his wife was our first artist in ceramics."

The fundamental and essential difference between the Pueblos and other tribespeople is known and granted by all who are familiar with the Indians. And if this first of all premises be granted, does it not follow as a reasonable deduction that what is good for the other tribes may not necessarily be best for this one? And, if this is so, would not some modification of our general policy be desirable in this case? Take the matter of education in agriculture at the non-reservation boarding schools, for example. Will it be likely to help the Pueblos, who are born agriculturists and who, from inherited experience, are singularly capable of raising crops under the exacting climatic conditions of their semi-desert home? What of domestic science? The Pueblo woman has developed a really admirable system of cooking which results in a simple, nutritious, and regular diet. And she cooks in the open air or in an open fireplace which secures ventilation of her house. The introduction of the cook stove, on the other hand, results in the closing up of the rooms. Coughs and colds ensue and, with expectoration upon the floor, consumption is soon developed. The matter of clothing, too, and its effect upon health also come into consideration. Attendance at school involves a change to underclothing and to the usual white man's apparel; whereas the loose native dress of the Pueblo, which allows free play of the limbs and admits a circulation of the dry wind of the desert between the clothing and the skin, is far better adapted to a community without bath tubs or laundries, living in a country where rain is a rarity and where water and soap are necessarily scarce.

On the other hand there is vast room for improvement in some of the directions towards which our policy of Indian education tends. Emphasis might well be laid upon some of the work of the field matron in teaching better sanitation, for example, and better methods of caring for the sick.

These are some of the considerations raised by Mr. Saunders and it must be granted that he makes a strong argument for his case. They are enumerated here not for the purpose of making answer or counter argument, but because a fair treatment of the Indian requires a careful weighing of the pros and cons and such a modification of general policies as may be required to fit particular needs.

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Education for Life

It is interesting to see how the moral and intellectual value of the work of the hand is beginning to be appreciated by all classes of the community. General Armstrong was accustomed to say that through slavery the white man lost the one of his most valuable possessions—empire of labor; the wealthy classes through the multiplicity of servants have suffered the same loss.

The past summer gave the writer a chance to spend a few days in the delightful summer home of a family of wealth and high social distinction. Their home was on a farm with a large central house, and smaller buildings where the sons had their quarters. These buildings had been constructed largely by the boys themselves. They were performing much of the work of the farm. The automobile was run by the oldest son. One of the older girls came down to breakfast in a dress which she had made the previous day, and her younger sister appeared in one made by the same dressmaker. Another daughter spent the morning skilfully manipulating a typewriter, thus helping her mother to deal with a large correspondence. In the course of an automobile ride one of the older girls found an opportunity to give to her younger sister a lesson in geography. There was a spirit of service and mutual helpfulness pervading the place which would have been utterly impossible had the work been performed by an army of servants. It was one of the happiest homes the writer has ever visited and it was at the same time a model educational institution. These young people were receiving lessons in co-operation and thrift and were also gaining a certain poise and sense of responsibility which could only be obtained by the doing of the daily duty. In his book entitled "School and Society," Professor Dewey endeavors to show how this sort of home life should be transplanted into the school. At Hampton an attempt is being made to carry out this thought of dignifying the daily round and common task and making them a means of education and moral training.

Knapp Agricultural Day

The South proposes to honor the memory of Dr. S. A. Knapp as the founder of farm-demonstration work and boys' and girls' agricultural clubs by setting apart a day to be observed as "Knapp Agricultural Day." The day is to be November 27, or the nearest Friday to that date. The suggested program includes biographical sketches of Dr. Knapp; an account of the organization of the demonstration work, and of the various other ways in which Dr. Knapp has helped the community, the state, and the South; stories of personal experiences by

corn-club boys and canning-club girls; and, finally, a school exhibit showing the influence of Dr. Knapp on agricultural life.

It is to be hoped that Southern school children of all races and ages will unite with enthusiasm to observe a day which commemorates the work of a man who has done more, perhaps, than any other one person to increase the prosperity of the South.

It is interesting and satisfactory to note, in connection with this memorial day, "that there are to be in the near future a Knapp School and a Knapp Farm near Nashville and connected with Peabody College. When $150,000 is collected for the farm and school buildings, $250,000 will be added by the General Education Board for the endowment of the School of Country Life. No other such institution exists. It will start out with the purpose of reaching and helping every school and farm in the South. This institution will be a laboratory, a clearing house, and an assembling place for agricultural and educational workers. Eventually it will have demonstration schools in each state and county teaching its lessons. It will be a working, living memorial, but in a conspicuous place will also appear a life-sized statue of Dr. Knapp."

Hampton's Summer Campaign

It is probable that the elements of real education and the cause of Negro and Indian peoples have never had more vivid presentation than that made by Camp Hampton during the past summer. From Hampton to Bar Harbor, along the Maine coast, through the White Mountains, down Lake Champlain and Lake George, by Lakes Minnewaska and Mohonk, and finally through the Berkshire Hills back to Hampton, the company of twenty-six Hampton students traveled, living in tents and acting their message in the woods or on the lawns of the most beautiful summer places of America. Audiences of cultured people everywhere greeted the campers with enthusiasm. It is a notable evidence of the earnest character of the message as well as an indication of the skill of the arrangement of the songs and scenes, that amateur actors should have so deeply moved audiences of people whose winter seasons are filled with emotions awakened by the greatest actors of the world.

The Cherokees of North Carolina and Ojibwas of Minnesota, the Zulu of South Africa and the Negroes of the South—all told their stories in song and in dance, in work and in play. People came to the Folk Festival with varying motives. Some came because they had been lifelong friends of the Indian and Negro. Others were

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merely curious to see this strange combination of education and fun, of paganism and Christianity, of vaudeville and preaching. But when the sound of the last song faded away in the distance, the chaos of personalities and races and scenes had all been combined into one harmonious chorus of sympathy for belated peoples and of joyous confidence in the victories of real education for all classes of people.

It is difficult to estimate the value of such a dramatic appeal for genuine interest in the welfare of the Negro and Indian. The contact of the races today has largely lost the novelty of early days. The cause of the quarter million Indians is overlooked in the rush and bustle of the ninety million inhabitants of the land. The separation of the better classes of Negroes from the white population is noticeable. Contact of white and black takes place too frequently only under the irritating conditions of urban life, where the unequal competition with the whites has forced the Negroes to the lower levels. All this tends to develop misunderstanding and prejudice. In view of these conditions Hampton has always believed that its appeals to the North for aid have been quite as valuable in showing the North the real merits of the Negro and Indian as in collecting money to support Hampton. With stereopticon and quartet this important work has been carried on year after year. The time had arrived to give the message a new form so as to enlarge the circle of friends and intensify the interest of old friends. Camp Hampton and the Open-air Folk Festival came in response to this demand. In them the North not only heard the songs and the words of appeal as in former days, but they saw in living figures the pathetic struggle for a knowledge of better things and of a larger life; they saw too the joyous confidence of the Negro and Indian whose education fits them for the actual duties of life; and they returned to their hotels and camps and homes deeply resolved that they would be "true to the red and black children of the land and to just ideas of education."

The Hampton Farmers' Conference

The annual Farmers' Conference will be held at Hampton Institute on November 20 and 21. Addresses on practical problems of farm and home life will be given by Hampton instructors and outside experts. There will also be a comprehensive exhibit of farm products, domestic art and domestic science work, manual training activity, and public-school hand work. Over three hundred dollars will be offered in prizes.

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The Conference is an excellent index of Negro progress in Virginia and of the influence of Hampton graduates, farm demonstrators, and industrial supervisors. Invitations have been sent to the directors of experiment stations and deans of agricultural colleges. Doubtless many of these agricultural leaders will visit the Hampton Conference on the return trip from their Atlanta meeting.

Dr. R. R. Clark, who has charge of the exhibits, has recently visited several Negro fairs and farmers' conferences. He has come in touch with the colored men and women of Virginia who are developing the conference spirit. At some fairs he found that the agricultural exhibits were secondary to horse-racing and games of chance; at others, the exhibits were of a high grade and showed that the Negroes of Virginia have been keeping abreast of their white neighbors. Everywhere he found that excellent work has been done by colored women who are interested in the problems of cooking, sewing, poultry-raising, and home improvement. He noted that in some sections of Virginia where excellent fruit is now being raised, scale and blight are found on the fruit offered as prize specimens. The warning is given that unless fruit trees are properly sprayed the fruit industry will soon be ruined. Dr. Clark has expressed the hope that the best exhibits shown at Tasley, Manassas, Ivor, Suffolk, and Gloucester will be sent to the Hampton Negro Conference.

To obtain facts concerning Negro country life and to interpret them, is part of Hampton's agricultural extension work. Today more calls for assistance come from Negro farmers in Virginia than Mr. Graham, director of Hampton's Agricultural Department, can well furnish.

Samuel Coleridge-Taylor

The death of Samuel Coleridge-Taylor, the celebrated Anglo-African composer, at the early age of thirty-seven, brings a distinct sense of loss to his race and to the world. Mr. Coleridge-Taylor was the son of a doctor of medicine, a native of Sierra Leone, and an English mother. He was born in London in 1875. He played well on the violin before he was six years old, being able to read music before he could read English. At sixteen he entered the Royal College of Music, where he studied with Sir Villiers Stanford, gaining a scholarship for composition in 1893. Five years later the first part of his Hiawatha trilogy—Hiawatha's Wedding Feast—by which he is best known in America, was produced at the Royal College. The second part—The Death of Minnehaha—appeared the next year, and the third—Hiawatha's Departure—in

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the year following. In 1901, the talented young composer came to Washington and personally conducted the Coleridge-Taylor Choral Society, composed entirely of colored men and women, in its rendering of his famous trilogy. The production was a great musical success. The composer is said to have been stronger in the lyrical passages than in dramatic portrayal.

Mr. Coleridge-Taylor has made many visits to America and has given much pleasure with programs of his own productions. On the occasion of one of these visits he put through the press a volume of African melodies, some of the themes of which he characterized as "simple, grand, and noble." He showed his interest in his own race also by writing seven songs entitled "African Romances," and three choral ballads with orchestra set to three of Longfellow's "Poems of Slavery." His versatility is shown by the fact that he also wrote incidental music for many of the plays which Sir Herbert Beerbohm Tree produced at His Majesty's Theatre. This included accompaniments to the dramas "Herod," "Ulysses," "Nero," and "Faust," all by Stephen Phillips. In 1904 he became conductor of the London Handel Society.

Daniel Merriman

The men of General Armstrong's day who were with him in college, served with him in the Civil War, and have stood by the school which he founded, are rapidly passing away. One of the most delightful Hampton meetings of the past summer was held at the home of Dr. and Mrs. Merriman at Intervale, N. H. In the grove of pines which surrounds their beautiful house there is a natural amphitheatre. Here they summoned their friends from all parts of the mountains to meet the company from Hampton. In answer to this summons there came together a most representative body of people, who bore witness to their interest by the generous contribution which they made to the school's needs. Dr. Merriman was much touched by the presentation of the work to which his old college and army friend had given his life. After the students had sung their songs, told their stories, and given their pictures of the change from the old order to the new, Dr. Merriman made a most sympathetic address on the meaning of the General's life. The appeal made was so strong that his little grandson was constrained to contribute to the work of the Hampton School twenty-five cents which he had earned by a hard week's work in bringing in wood for the kitchen fire.

When the Hampton meeting was held at the Profile House a few

days later, Dr. Merriman motored up from his home through the rain of a Sunday morning to help the Hampton cause. Although he had lived his threescore years and ten, he was erect and alert, and gave promise of many years of valuable service to the many causes he had at heart. When the news of his sudden death came a few weeks afterwards it was a great surprise to his many friends. During his long pastorate in Worcester, Mass., he identified himself with all the interests of the city. He was one of the trustees of the Worcester Polytechnic Institute, and had much to do with the founding and maintaining of the admirable Museum of Art in that city. He was a trustee of Williams College, his alma mater, and of Abbott Academy at Andover. He also gave his name and time and money to institutions in the foreign missionary field. He was one of New England's foremost citizens and his loss will be seriously felt.

Mary Balch Briggs

On October 16 the whole school was saddened by tidings of the death of Miss Mary Balch Briggs, one of Hampton's most beloved and devoted workers, who for sixteen years has been a member of the Principal's household at the Mansion House.

Miss Briggs first came to Hampton in October, 1896. She was a sister of Francis C. Briggs, who served the school faithfully and well for twenty-nine years, as Business Manager. She was a woman of unusual culture and ability, and a born teacher. As editor of *Work at Home*, published by the Woman's Home Missionary Association, she found opportunity for helping on the cause of home missions in which she was so deeply interested. In her frequent articles in the *Congregationalist* and other journals she showed literary ability of a high order. For many years she taught the daughters of New England families at Wheaton Seminary, now Wheaton College, and when she came to Hampton she took up her work for the Negro and Indian girls with the same enthusiasm and affectionate interest that she had shown in her earlier experience; and it is probable that in their eagerness to learn and responsiveness to her sympathy, she felt most richly repaid.

Of old New England stock, she combined with the austere faith of her forefathers a breadth of view which made denominationalism seem no real barrier among Christians. Her own faith was too deep rooted to be disturbed by superficial differences, and she wove her religion, as a matter of course, into her daily life. Thus cheerfulness was her habit whatever came to her of trouble and suffering, and

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this seemed the easier for her because of her keen sense of humor. Her love for young people and her intense interest in everyone she met and in all phases of the active life about her kept her young, so that she bore lightly her more than threescore and ten years.

During the past year she had been gathering much valuable material concerning conditions in the vicinity of the school during war times, and concerning the early history of the Institute, a work requiring much time and patient inquiry, for which her love for the old traditions and all that affected the institution, her wide reading, and her retentive memory, peculiarly fitted her.

She will be missed in many ways. Another link between the old days and the new has been severed, but still this work which has had power to inspire such devotion and love as Miss Briggs lavished upon it will draw to itself new friends and more such ardent, self-forgetful workers as those who have upbuilt it in the past.

Thomas P. Fenner

It was with great regret that the school learned of the death, on October 15, of Thomas P. Fenner, who was one of its valued workers in the early seventies. Mr. Fenner trained the band of Hampton singers that "sang up Virginia Hall" and always retained his interest in the Hampton School and all connected with it. Living in the town with his daughter, Mrs. Boutelle, he frequently visited the Institute and was present at the Sunday morning service in Memorial Church two days before his death. An account of his life will appear in the December issue of the SOUTHERN WORKMAN.

CONFERENCE OF THE SOCIETY OF AMERICAN INDIANS

BY CAROLINE W. ANDRUS

THE second Conference of the Society of American Indians, like the first, was held in the hospitable city of Columbus, Ohio, and here, early in October, there gathered a notable group of Indian men and women and their white friends. The personnel of the Conference was much the same as last year. Dr. Charles A. Eastman, Mrs. Laura Cornelius Kellogg, Mr. Charles Doxon, Mrs. Emma Johnson Goulette, and a few others were unfortunately prevented from coming, but in their stead were other such leaders of the race as Dr. Carlos Montezuma, Mr. Charles Kealear, Mr. Francis La Flesche, Mr. Stephen Jones, and Mr. Dennison Wheelock. The associate membership has increased considerably since the first conference, and among the workers for Indians present were General and Mrs. R. H. Pratt, Hon. F. A. Abbott, Acting Commissioner of Indian Affairs, Mr. E. B. Merret, Chief of the Law Division of the Indian Bureau, Superintendent Friedman of Carlisle, Father Ketchum, Rev. Robert Hall, Miss Edith Dabb, and Professor F. A. McKenzie of the Ohio State University, to whose energy and unselfish devotion the society owes its existence.

The Conference opened on Wednesday, October 2, the morning being devoted to the registration of members and the afternoon to a trip to the Logan Elm. Under the branches of this tree, Logan, the Mingo chief, made his famous speech after the massacre of his family and here Lord Dunmore concluded a treaty with the Indians in 1774, thereby opening the country for white settlement. The plot of ground on which this historic tree stands was that day deeded to the Ohio Archæological Society, and it seemed peculiarly fitting that descendants of both races should take part in the exercises marking the event.

On Wednesday evening the City of Columbus formally welcomed the members of the Conference at a public meeting in the Chamber of Commerce. The mayor of the city and other prominent citizens spoke, and responses were made by Rev. Sherman Coolidge, Mr. Arthur C. Parker, and Mr. John Oskison.

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Thursday morning the delegates gathered in the First Congregational Church, and were addressed by Rev. Washington Gladden on the duties of a race to itself and to other races. A session of the Conference was held at the Ohio Union later in the morning, and here Mr. Fred Parker and Mr. Asa Hill were the principal speakers. At noon a delightful luncheon was given by the University Faculty, and the afternoon was spent in visiting the University Buildings, particularly the Museum. That evening a large audience gathered to listen to a concert of Indian music, given under the auspices of the Columbus Hospitality Association. The High School orchestra took a most creditable part in the entertainment, but the success of the evening was distinctly scored by the Indian performers. Lelia Waterman, a Seneca student of Carlisle, who possesses a delightful soprano voice, sang several solos, and four Hampton boys—David and George Owl, Cherokees, and George Brown and Michael Wolf, Chippewas, gave some of the songs of their people.

Friday the entire day was occupied by regular sessions of the Conference. In the morning Mr. Thomas Sloan acted as chairman, and the meeting was opened with a discussion of the permanent statement of purpose and the constitution to be adopted in place of the tentative ones formulated last year. Mr. Henry Roe Cloud's paper on "Social and Economic Conditions on the Reservations" was most interesting and provoked considerable argument, Mr. La Flesche sounding the keynote of the discussion with a plea for harder and more systematic work. Mr. Charles Kealear followed with a paper compiled from his personal knowledge of reservation conditions in various places, citing numerous instances of injustice under existing laws. His experience has been varied and interesting, and his paper evoked from others instances of similar conditions, such as the recent Pima and Seminole troubles. In this connection Mr. Oskison, associate editor of *Collier's Weekly*, said that in his opinion one of the most useful functions of the Society was that of a "trained bunch of gad-flies," who must see that conditions are bettered and that instances of wrong and injustice are kept before the American people, until, from sheer force of public opinion, the wrongs are righted.

The afternoon session, with Mr. Dennison Wheelock in the chair, followed much the same lines as the morning one. The principal speaker was Mr. Thomas Sloan, with a paper on "The Law as Administered for the Benefit of the American Indian." Mr. Sloan's wide experience fits him to speak with special emphasis on this subject, and he was followed with close attention. At the close of the

discussion following his paper a recess was called, that the Acting Commissioner of Indian Affairs, Hon. F. H. Abbott, might speak before he returned to Washington, it being one of the rules of the Society that only persons of Indian blood may participate in the regular sessions. Mr. Abbott spoke of the estimates for the coming year which the Indian Bureau will soon send to the Secretary of the Interior, and particularly of the "Reimbursable Appropriation," which is used in helping Indians toward self-support. As an instance of the success of this plan he quoted the Northern Cheyennes who received about $1500, distributed among two hundred and forty-nine persons. At the time for repayment of these loans not one delinquent was reported.

In the evening a joint conference of active and associate members attracted an interested audience. Addresses were made by the Rev. Sherman Coolidge, Mr. Friedman, Superintendent of the Carlisle School, and Mr. E. B. Merret. Michael V. Wolf, a Chippewa student of Hampton, took for his subject "The Plea of the Young Man," and Mr. Dennison Wheelock, an Oneida, made an address on "The Present Situation of the Indian." He advocated less control of Indian lands and funds, and urged that the Indian be allowed to sell his allotment, spend his money if he chose, and come to a realization of its value through want and experience.

Saturday was devoted to business meetings, and as a result of the deliberations the platform of the second Conference was adopted. At this meeting also officers were elected for the coming year. Rev. Sherman Coolidge will again serve as president; Thomas L. Sloan was elected first vice-president; Charles E. Dagenett, vice-president on membership; Mrs. Laura Cornelius Kellogg, chairman on education; Dennison Wheelock, chairman on legislation; A. C. Parker, secretary and treasurer.

Saturday morning the associate members were called in conference. Professor McKenzie was appointed their official spokesman and was asked to confer with Mr. Coolidge, and to assure him of the hearty co-operation of the associate members and of their readiness to help in any way.

The evening session brought together a number of notable speakers, chief among whom was General Pratt, whose experiences as an Indian fighter and educator have been so long and varied. It was he who brought the first Indians to Hampton in 1878, and in the years that have followed his name has been one of the foremost in the world of Indian education. Mr. William E. Johnson, better known as "Pussyfoot," told of his experiences in the suppression of the

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liquor traffic, and Dr. Montezuma followed with a brief story of some of the thrilling events of his life. Certainly the early memories of a tiny child in the midst of an Indian massacre must seem like a dream to the successful Chicago physician.

On Sunday many of the delegates spoke at the morning and evening services of the churches throughout the city. In the afternoon a large audience gathered to hear Rev. Sherman Coolidge, Rev. Rowland Nichols, Henry Roe Cloud, Stephen Jones, and others discuss the moral and religious problems of their people. With this meeting the Conference was practically closed. Many members were obliged to leave, and the meeting held on Monday was entirely devoted to unfinished business.

Now that the Society seems fairly on its feet it is only natural to ask what has been done and what will be done. In the first place, a public sentiment is being created in favor of continued and broader education for the Indian. His ability as a leader is being demonstrated, and for the first time in the history of the race common interests have been found, and a common language. In this Conference eighteen tribes were represented, coming from twenty-one states and Canada. How much could have been accomplished, even a very few years ago, by such a gathering? The possibilities are great for various kinds of work, for lending a hand to the discouraged and downhearted, and for helping to secure better laws and seeing that they are enforced, but the lack of funds is proving a stumbling block here, as in too many good causes. Just now the Society greatly desires to ask its secretary and treasurer, Mr. A. C. Parker, to resign from his present position as archæologist of New York State, and devote his entire time to advancing its interests. His education and attainments fit him for this work, and his tact and resourcefulness as a leader have been well tested. As soon as this becomes possible the scope of the work can be greatly broadened and enlarged. Much has been done, much remains to be done, and the friends of the Indian will watch with interested hopefulness to see the organization develop into the full measure of usefulness for which it seems destined.

SUCCESSFUL BUSINESS MEN OF THE NEGRO RACE

BY WILLIAM ANTHONY AERY

A chapter of experiences told at the Chicago meeting of the National Negro Business League, August 21–23, contains inspiration for Negro youth and evidences of progress for those who may be skeptical of the Negro's success in business.

E. W. Green of Fayette, Miss., who is the largest Negro taxpayer in his county, began work at ten dollars a month. By degrees he increased his efficiency and after ten years of work, when he was earning sixty dollars a month, he decided to use his brains and his muscle to earn an independent living as a farmer. Now he owns a thousand acres of land, has eighty head of stock, employs seventy-odd working people on his plantation, carries $1300 worth of insurance on his house and $11,000 on his own life, and has property holdings worth $80,000. This colored man, who was left an orphan at the age of sixteen, who began his career as an independent farmer with seventy dollars and spent a couple of years buying a pair of poor mules, who began his married life with a pair of shoes worth a dollar and a half, a ten-dollar suit, and twelve-dollar wedding clothes, has, at the age of forty-eight, acquired valuable properties through hard work, thrift, and common sense, and is in a position where he will make this year well over five thousand bushels of corn and at least forty bales of cotton, and this in a region where the boll weevil has made its destructive invasion.

The most striking story of success was told by a Negro who had gone from Mecklenburg County, Virginia, to Brockton, Mass. In 1900 Watt Terry arrived in Brockton with a capital of fifteen cents. For a while he worked as a coachman. Then for two and a half years he served as assistant janitor in the Brockton Y. M. C. A. For one month he worked as a railroad porter. He finally made up his mind that he wanted to learn the shoemaking trade. He had considerable difficulty in getting a start. The competition was great. At last he decided that he would work for two weeks for nothing in order to get a start at seven dollars a week. Occasionally he bought

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bananas, and passed them around to his fellow-workers. He won their good will as well as his promotion. By degrees he earned more money—ten dollars, fifteen, eighteen, and then twenty-five dollars a week. Watt Terry has had a rough road to travel. Men were unwilling to allow him to learn to run a machine. For weeks he worked from five to six o'clock while the power was on and the men were away for their rest in order to learn how to operate a machine. Meanwhile his faithful wife was earning nine dollars a week in the Brockton railroad station, to help pay for their home. Terry's first large real-estate transaction brought him a commission of one hundred dollars. For some time he held two jobs. He worked in the shoe factory by day and took care of a growing real-estate business by night. Today, at the age of thirty, after eight years in the real-estate business, Watt Terry owns and controls fifty separate pieces of property containing two hundred and twenty-two apartments and having an aggregate value of $500,000. While there are some mortgages on this property, Terry holds in every case the controlling equity. He is able to borrow money at five and six per cent and with the same money earns twelve per cent. Today his income ranges from six to seven thousand dollars a month. Indeed, the United States Government has leased of Watt Terry a building in Brockton which it uses for post-office purposes. The City of Brockton itself rents one of his buildings for a public reading room and library.

Terry made the larger part of his money by buying and selling property rather than by ordinary investment. He attributes his success to hard work, honesty, and persistence. He declared at the Chicago meeting of the Negro Business League that he owed much to the influence of the Y. M. C. A., of which he is still an active member. Indeed, he has contributed one thousand dollars to the Brockton Y. M. C. A. These striking, almost startling, facts concerning Watt Terry are vouched for by the executive committee of the Negro Business League. Terry is quiet, self-possessed, and frank. He has worked hard and his story, while extraordinary, is an inspiration for white and colored young business men.

Lawrence H. Ferribee, of Chicago, told the story of Chicago Negroes in real-estate enterprises. Today the approximate value of real estate managed by Chicago Negroes is $1,500,000; fifty people are employed in this work; the pay roll averages two thousand dollars per month; and five thousand Negroes are well sheltered in houses and apartments managed by Negro real-estate men. All this has been accomplished in twelve years. The claim is made and sus-

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tained that the Negroes of Chicago are better sheltered than a like number of Negroes in any other city of the world. It is as cheap for Chicago Negroes to buy property as it is for them to rent houses Where colored people have moved into white neighborhoods white owners now receive, in many cases, as guaranteed net income what they formerly received as gross income. This explains, in part at least, why Negroes are paying more for their rent than white people living in the same quarters. The Negro real-estate brokers have to pay for taxes, water rent, and janitorial services out of the moneys that they receive from rents. There are two or three applicants for many of the vacant apartments in the Chicago territory one and one-quarter miles square, extending from Twenty-sixth to Thirty-ninth Street and from State Street to the Lake on the east.

C. P. Combes, of the town of Oak Grove, Ga., started fifteen years ago as a blacksmith with practically nothing. One of the first things that he did was to build a good house. Later he bought 135 acres of land. Of this tract about 110 acres are now in cultivation. He made plows, built wagons, raised chimneys, and built five cabins. For four years he has been in the lumber business. When asked whether he suffered on account of the color line being drawn, he replied that he bought and sold goods with no inconvenience on account of his color. He hauls from three to four thousand feet of lumber per day and receives from twelve to thirty dollars per thousand feet, delivered at the railroad. When he left Oak Grove to go to the Chicago meeting of the Negro Business League he left fifteen carloads of his lumber at the railroad for shipment to distant points. Combes went to school two months in his life. At the age of twenty he could not write his name. When he first went into the lumber business he heard white men talking about "scaling sticks." He had not the least idea what he would receive when he went out to borrow one. With a little instruction he quickly learned how to measure lumber and calculate its value. Somebody asked him if he was ever cheated nowadays. He replied: "If you beats me out of a nickel, I sho knows it—even if I don' say nothin' bout it."

These stories of success, won by Negroes in business, may sound extravagant and boastful to the unbelieving, but they are based upon hard facts and have been won through long struggle. They are typical of the unusual progress that Negroes of all ages and from all parts of the United States have been quietly and persistently making in the face of heavy odds.

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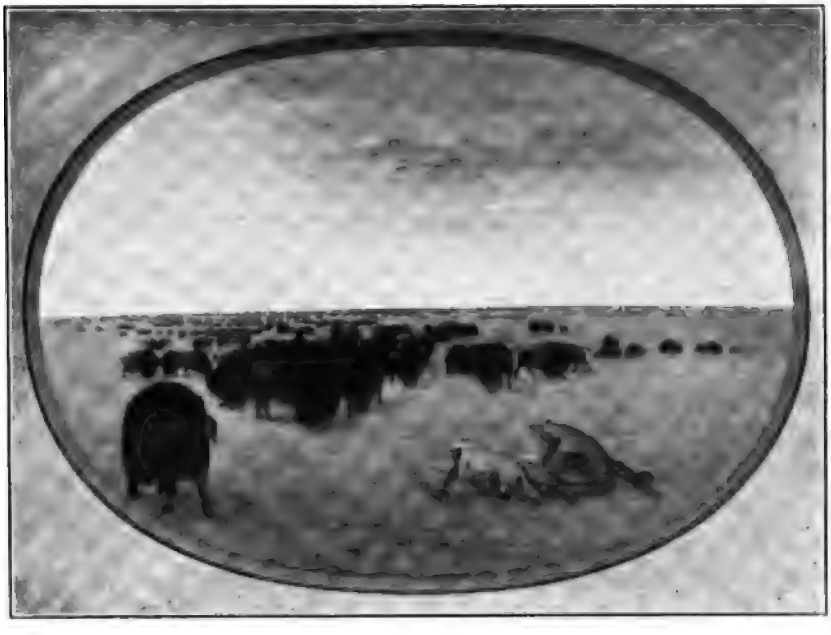

CHASING THE BUFFALO

A FAMOUS INDIAN PAINTER

BY LILLIAN E. ZEH

THE famous cartoon collection of Indian sketches in oil made by George Catlin, the celebrated Indian writer and painter has been purchased for the Museum of Natural History, New York, by Mr. Ogden Mills. These canvases, left at the death of the artist in 1872 in the possession of his daughter, Miss Elizabeth W. Catlin, who still resides in New York City, have great historical value because they are the earliest authentic sketches representing the customs, ceremonies, and habitations of the wild Indian tribes. The accompanying photograph shows one of the principal paintings, a Buffalo chase. Mr. Catlin and a Sioux Indian, masked under wolf skins, are approaching a herd of buffaloes. Mr. Catlin is seen to be making sketches or notes, while the Indian carries the arrows.

When Mr. Catlin visited these tribes they were practically uninfluenced by civilization; it was a time when Indian life was real, not transitional as it was later. Mr. Deming, the well-known artist, says

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regarding the work: "I have known Indians for forty years and have seen many who were very little influenced by contact with the white man and I can vouch for the truthfulness of these pictures. The Catlin paintings are, outside of Bodmer's and Captain Eastman's pictures, the only record we have of the Plains Indians and are valuable as a pictorial record. I want to speak of another view which the scientist does not appreciate. These Catlin pictures are the most decorative Indian pictures that have ever been painted. There is not a picture in the collection that I would not be proud to hang on my walls. They have a grand beauty of line composition, a great harmony of tone that makes them very valuable as works of art. They have the scenic charm of a Japanese print."

It is interesting to know that Mr. Catlin prepared this cartoon collection with the idea that it should some time find a place in a great museum or university for use in ethnological study. The idea was suggested to him by the famous Humboldt, who seems to have taken a great interest in Mr. Catlin's work. According to Miss Catlin, it was Humboldt who suggested even the form, size, and range of the collection. It seems peculiarly fitting that, within the lifetime of Mr. Catlin's own daughter, this large collection of paintings should have found an abiding place in a large museum in the artist's home city, thus fulfilling his fondest dream.

The chief interest in the collection is historical and ethnological. The pictures have a place in the anthropological and library sections of the Museum because they are the work of the first great Indian painter. As Miss Catlin truly says: "During eight years spent among them he visited every known tribe in the Mississippi Valley and gave especial attention to the differences in their types, their customs, and their religious ceremonies, some canvases concerning the last having now become valuable records, as the ceremonies themselves have died out. In this manner he became unconsciously the first American ethnologist, publishing in the following years his collected letters from those then unknown regions in a work entitled, 'Catlin's Notes among the North American Indians' (1841), which has been recognized by the Smithsonian Institution and other scientific societies as a true history of the Indian people."

Since Catlin's day McKenna and Hall, Bodmer, Schoolcraft, and Curtis have followed with similar series of illustrated publications, but, so far as we know, the idea was original with Mr. Catlin.

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AMONG THE IGOROTS

BY HENRY FLURY

Illustrated with photographs by the author

ONE of the experiences that I look back upon as having given me the greatest pleasure and instruction was my six months' sojourn among the wild tribes of the Igorots which inhabit northern Luzon, the largest island of the Philippine group. Four of these months were spent in charge of a trade school established at Bontoc, the capital of the mountain province, for the instruction of wild boys, and the other two months (nearly a year later) were spent during my vacation at Baguio, the summer capital of the Islands, also among the pines, mountains, and cool breezes. It was my earnest desire to see and know these people and to verify some of the theories imparted by Dr. Speck at the University of Pennsylvania in class and conversation.

A trip up the coast from Manila in a diminutive steamer brought us to Tagudin, and as there was no wharf we entrusted ourselves to a native *banca* and were rowed ashore. A day was spent

BONTOC, THE CENTER OF THE IGOROT REGION

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with the hospitable deputy-governor in order to secure ponies and carriers for crossing the mountains. After a three days' hard "hike" on horseback over winding, narrow trails that revealed the most beautiful and entrancing natural scenery that I have ever beheld, I arrived at Bontoc in the very heart of the Caraballo Mountains, and was

A NATIVE OF BONTOC IN ORDINARY DRESS

given a royal welcome by the governor of the mountain region, William Pack, whose geniality, white hair, and lofty bearing have rightfully won for him the title of the "Grand Old Man of the Mountains." He is a college graduate and his keen mind scintillates with wit and humor, and whenever I have sat at the same table with him, I have been convulsed with merriment at his sallies. I speak of him at such

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length because his word is law and his decisions all-powerful in directing the destinies of the children of Nature, the Igorots.

To those who know mountains and love them no description is necessary; I only wish to say that these wild people reflect their environment. Often, as I have journeyed over the mountains, I have come across a man and woman (for monogamy is the rule) near sunset

AN IGOROT WOMAN

working in the rice fields clothed in the garb that Nat
turning the sod to the tune of a peculiar, weird mel
sacred evening atmosphere of the mountains has giv
the scene, making me pause in reverential admirati
to worship. There, right before me, were Adam
Fall, in all their disingenuous simplicity—nake
free, happy—a part of the great soul of Nature

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AMONG THE TROPICAL GRASSES

The Igorots (meaning "hill-people") are of an ancient Malay stock, the most ancient in the Islands, as may be inferred from the fact that they do not even have any traditions of ever having lived in any other place than in that which they now occupy. Despite the four centuries of Spanish domination the priests have not been able to convert these half-million savages either to Christianity or to civilization. They have no system of writing and their reasoning is pragmatic rather than logical; that is to say, they judge actions by results. Their fathers and forefathers irrigated the mountain sides, built wonderful rice terraces, cultivated rice and camotes (sweet potatoes); drank tapoi (rice cider), ate roasted pig, and gave thanks to Lumawig (Great Spirit) when the harvest was done. It is all so simple, so clear to the Igorot.

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Several persons have asked me about the chastity of the Igorot women and girls. "Going about half or entirely naked as they often do when at work in the fields, are they not inclined to be immoral? Does not the free mingling of the sexes make for coarseness?" To these questions I give the consensus of opinion and observation of persons I have talked with on the subject who have spent years among these people: "The Igorot women are the most virtuous and temperate that I know of." The women have a high standard of chastity and when one has selected a partner she remains true to him. Divorce sometimes occurs but is rare.

CHARACTER OF THE IGOROT COUNTRY

"What has Uncle Sam been doing for these wild people?" That is a fair enough question and I have tried to answer it partially in my previous article, "Some Aspects of Philippine Education" (published in the March issue of the SOUTHERN WORKMAN). I want to make it clear, however, that the Igorots must be considered distinct from the lowland people or Filipinos proper, and their problem is

IGOROT GIRLS

somewhat different. The lowland people are partially civilized and have accepted somewhat the philosophy of civilization, but the wild tribes never have and I believe never will even though they are now most peaceful. Under the old Spanish regime, the Igorots indulged in the gentle art of hunting each other's heads. To the Spaniards who traveled through the mountains armed to the teeth and as seldom as possible, these people were more or less enshrouded in mystery and

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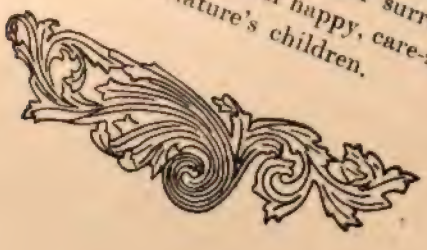
were probably referred to as wicked heathen or bogie men. Uncle Sam stepped in, and, owing largely to the wise efforts of Dean C. Worcester (now Secretary of the Interior of the Philippine Insular Government) and of Governor Pack, together with their deputies, has discouraged this disconcerting practice so that it goes on only in very remote places and very quietly. Excellent mountain trails have been made into the unexplored interior and a single standard of justice to all tribes has been established. As far as possible, the Igorots are allowed to retain their own customs, which have the force of law. The significance and importance of opening new trails cannot be measured by the cost. A new trail means a new era of friendship and closer bonds between tribes. Often tribes on opposite sides of the mountains will differ in tongue as widely as two nations. A multitude of dialects and the towering mountains tend to separate the people, who regard difference as a sign of enmity. The trail tends to promote intercourse, familiarity, and consequently friendship. More trails mean fewer heads taken.

The attempts to educate the Igorot children I regard as picturesque rather than ultimately wise, though I do not speak disparagingly but with full sympathy for the aims and ideals of those who would "raise" the wild people. The Igorots are sufficient unto themselves—there, out in the mountains, amidst beautiful surroundings, ignorant of good or evil. I wish to see them ever happy, care-free, and innocent, just as they have ever been—Nature's children.



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THE CHILDREN OF THE SNOW

BY HARLAN I. SMITH

HE most northern American village is nearer the pole than any other village in the world and is inhabited by children of the snow who have conquered Arctic conditions and who are the people upon whom the great explorer Peary depended for help in his dashes for the pole.

This village is on the highlands of northern Greenland near the shore of Smith Sound, and it is the permanent abode of the people who have become known as the Arctic Highlanders.

The people of this village are truly children of the snow. Their land is a land of snow. They use blocks of snow in making their houses. When fishing they build screens from the wind out of snow. They melt snow for drinking water. By means of the tracks in the snow they follow the animals they are hunting. These children of the snow, the conquerors of the Arctic, are Eskimos. The very word "Eskimo," meaning "eaters of raw meat" in the tongue of their Indian neighbors to the south, indicates that these Indians are obliged to eat raw meat because of the difficulty of getting fire wood or vegetable food in their cold and inhospitable country. These results of what the Eskimo had to contend with made him seem curious in the eyes even of the Indians of the barren northern forests, but these things did not seem curious to the Eskimo himself, for he called his people the "Inuit," which means "the people," not the people of the frigid Arctic but "The People" of all the world.

The Eskimo is short in stature but he has at least wrested from his frigid northland sufficient food to keep him plump. His cheeks are wide, although his head is narrow and long. His hair is straight and black; his eyes are dark, and his color light brown. His only domesticated animal is the huskie and the huskies are so much like wolves that at least one Arctic explorer has been known to mistake a wolf for one of his dogs and to try to harness it with his dog team to his sledge.

The Arctic Highlander uses these dogs for transportation on the land and over the ice. Here wood is so scarce that, unless

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ESKIMO WOMAN IN NATIVE COSTUME

he has found some castaway cask or box from a whaling vessel or from one of the ships of the Arctic explorers, he makes his sledge by splicing together the bones of Arctic animals; even if he has secured discarded wood, the pieces are usually so small that many have to be spliced together to make a sledge, and nearly always it is shod with ivory of the walrus from the frigid seas.

But when the Highlander turns to the sea, he needs a boat for travel, whether it be for hunting among the ice floes or to move his family along the coast to a summer camping place. If the Eskimo has little wood for a sledge he has still less suitable for boat building. So here again he splices together the bones, antlers, and ivories of the animals of the ice-cap, the blow-holes, and the open ocean beyond the ice floes. In this way he makes a light framework which he covers with the skins of animals, while the seams he stops with their grease.

The hunting canoe is small and built for a single man. It is decked over so that the hunter sits in the middle, and in these pointed kyacks he can do most dexterous things amid the waves. On the deck before and behind him he carries his harpoon with its float and

ESKIMO DRAWINGS

A Walrus Family on an Ice Floe
A Walrus Hunt

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AN ESKIMO GIRL IN HER FUR DRESS

drag. The harpoon handle is made of many pieces of ivory spliced together or perhaps of a narwhale tusk, for where could he get wood long enough to make a spear handle? He has spliced so many things and for such a long time that he is perhaps the most wonderful splicer in all the world.

When once he has gone to the trouble of splicing a fine spear handle he does not wish to break it, so the point is put on with a toggle or joint. When a seal or walrus is harpooned the sudden struggle of the animal does not break the spear but merely unjoints the point, and the more the animal struggles the more the point turns crosswise in the wound and the firmer the barbs take hold. But the animal

cannot escape, for with thongs of skin the point is connected with the spear shaft. The animal merely swims away or dives deep into the sea, carrying with him the spear. The long leather thong which is attached to it uncoils from the deck of the kyack and plays out. It carries with it a drag like a kite, which retards the animal and exhausts him, but does not pull back hard enough to break the line. Even this drag is made of skin stretched over a spliced framework. When

AN ESKIMO BOY WITH HIS DOG WHIP

the line is all played out it is seen to be attached to a float which is also carried on the deck of the boat. This is made of an inflated skin. It has plugs and attachments cleverly carved from ivory, for wood is far too precious to be used in this land of ivory so far from the forests. The float serves as a buoy so that the Eskimo can follow the animal and find it after it gives up its struggle

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and dies. Then, too, the float keeps the catch from sinking and being lost in the ocean's depths.

For moving his family and belongings the Arctic Highlander uses a large boat called an umyak and this, too, is made by covering a spliced, bony framework with skins. In these boats they voyage far, for they are great travelers and have been known to go thousands of miles with their crude skin boats.

In this land of snow, where wood is scarce but snow is plentiful, the winter house is made of snow. Great blocks are cut out from the hard drifts and piled around like bricks until a dome-shaped building is formed. The dome is known to be the form which best holds up a great weight, so that the Eskimo is fortunate in knowing how to build this form which will hold up the heavy winter snows. Thus this child of the snow fights the snow with snow. The Arctic Highlander and his other Eskimo neighbors are the only aborigines of America who learned to construct the keyed dome, which is the nearest approach to the true arch made by any native American.

The summer lodge is a tent made of skins stretched over poles. But as the Indian could not get wood out of which to make canoe ribs, where was he to get tent poles? As he spliced together the bones of animals to make the framework of his canoe, so he used for his tent the long tusks of the narwhale or poles made by splicing the bony parts of animals. These he covered with the skin of the seal or other Arctic animals.

A great deal of the Eskimo's food consists of fat and blubber. These carbo-hydrates produce heat which helps to keep him warm, and it seems fortunate that so many of the Arctic animals upon which the Eskimo must depend for his food have a great deal of blubber. He is very fond of oily foods. It has been said that he enjoys drinking train oil. The Eskimo keeps himself warm, not only with his oily food but with the furs of the fur-bearing animals which abound in his country. The women as well as the men wear trousers, garments made only by the Eskimos of all the American aborigines. The children are sometimes carried in the hood of their mother's sack, where, by nestling close to her back, they can keep warm.

To protect their eyes while traveling over the snow the Eskimo invented goggles, which have narrow slits instead of smoked glasses. Through these slits they are able to see, yet their eyes are protected from the glare of the snow.

Although the Eskimo has no written language he has a complicated grammar and a considerable literature handed down orally from father to son. He records his ideas on the ivory from the walrus of the Arctic seas, scratching pictures on the ivory and filling in with soot.

SORROW

BY JAMES D. CORROTHERS

GOD sen's Sorrer as a fr'en'
To de weary soul.
It's de bes' dat heaven can sen',
When de billows roll.
She comes *arter* Trouble's come:
When yo' soul's song birds is dumb,
An' you'se feelin' sad an' glum,
An' de worl' is col'.

Gentle Sorrer never keers
Ef de fr'en's has flown
Dat you's knowed in happier years.
Ef you's sad an' lone,
She'll 'pear, comfo'tin' an' true,
Knowin' whut you has gone th'u':
"I has come to stay wid you,"
She'll say, tho' you sco'n.

An' she'll stay by you indeed,
Tho' yo' tears may dry,
'Till you'll git to feel de need
Uv huh, by-an'-by.
You'll see whut God sont huh fur,
An' you'll git so used to huh,
Dat you'd miss huh, as it wuh,
Ef she'd pine an' die.

Dream-led, lak she alway seens
'Way in Paradise,
Lovely Sorrer smiles, a queen,
But huh dahk, sad eyes,
Deep as shady pools, 'll swim,
Wid sad thoughts an' love a-brim,
When *you* weeps; an' blur an' dim
Lak sweet April skies.

An', altho' de years may bring
Joy an' wealth an' gol',
Sorrer'll come an' stan' an' sing
Uv de days uv ol':—
Days dat hilt yo' all-in-all—
An' you'll hear huh call an' call,
Th'u' de win' an' rain dat fall
In yo' weary soul.

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THE NEEDS OF NEGRO RURAL LIFE IN VIRGINIA*

BY J. M. GANDY

Executive Secretary of the Negro Organization Society of Virginia

THE first consideration in life is physical existence—the obtaining of food, clothing, and shelter. In studying the needs of a people the first step, therefore, is an investigation of the condition and circumstances surrounding the source of supply of these physical needs. In rural life the farm is this source of supply. The gain in the Negro population of Virginia for the last decade was a little more than 1.5 per cent. The actual number of Negro farm operators was 48,114, a gain of nearly 7½ per cent over the previous decade. These 48,114 Negro farm operators in 1910 had under their jurisdiction 2,238,220 acres of land, of which 1,111,208 acres were classed as improved land, a little more than one per cent less than the previous decade and 49.6 per cent of the whole amount under his jurisdiction. In other words, the Virginia Negro is using, in one form or another, just about one-half of the land he has jurisdiction over. Forty-four per cent of the unimproved land is in woods, and nearly 6 per cent of it is going to waste by washing into gullies, growing up into underbrush, and the like.

All the Negro farm operators, of course, do not own their farms. In actual figures 32,228 Negroes own and operate their own farms, 67 per cent of the entire number of Negro farm operators, as against 32.6 per cent tenants, and 4 per cent managers. There was an increase of nearly 22 per cent of Negro farm owners during the last decade. This increase is centered around small farms, ranging between 10- and 49-acre farms. The Negroes of the state own 1,381,223 acres of land, only 48.5 per cent of which is improved.

All of the farms owned by Negroes in the state are not free from debt. Seventeen per cent, or, in actual numbers, 5609, are known to be under a mortgage, as against 26,200 free of incumbrances and 419 of which nothing is known.

A vast army of 15,706 of our men are working the land of others as tenants. The most of these, 10,653, represent the lowest form of tenants—share tenants; 3661 are renters for money; and 634 com-

* An address given at the Hampton Negro Conference, 1912

bine the share system and the rent system. The 3361 renters and the 635 share-cash tenants could with little inspiration be led to secure farms of their own, since they have the stock, cattle, and the farm implements as a basis for such an undertaking. The problem for the next ten years will be the passing of the majority of the 10,653 share tenants into the class of farm owners.

What of the products of these farms? The Negroes in 1910 averaged 14.6 bushels of corn per acre, the whites, 21.9; Negroes, 25.4 bushels of peanuts per acre, whites, 32.1; Negroes, 10 bushels of oats per acre, whites, 14; Negroes, 109 bushels of sweet potatoes per acre, whites, 139; Negroes, 636 pounds of tobacco per acre, whites, 756. There was an average of ¾ of an acre of hay to each Negro farmer and 5.4 acres to each white farmer; not quite ½ acre of leguminous crops to each Negro farmer but nearly 4 acres to each white farmer. Each Negro cut from his hay patch an average of .96 of a ton to the acre, each white man 1.06 tons per acre. The two races were nearer together in the amount of clover produced per acre than in the case of any other kind of hay. Negroes averaged 1.12 tons of clover per acre, whites, 1.17. There are deep-seated causes for these differences. They cannot be attributed to the lack of effort and application to his work on the part of the Negro, for he is by training and practice a hard worker; nor can they be found in nature, for the sunshine, the rain, and the soil know no color. They are rather to be attributed to the relative degree of intelligence and to the relative amount of the resources of these two types of farmers. The masses of Negro farmers of Virginia have not yet been thoroughly convinced that it is essential to keep the soil re-enforced by crop rotation and that much depends for a good crop upon the preparation of the seed bed.

The reports of the last Census show, further, that there was ⅞ of a cow in 1910 to each Negro farmer in Virginia, a little more than two work animals, 2.9 hogs, and 17 fowls; a yearling to every three farmers, and a colt to every fifteen farmers. These facts show in my opinion a vital weakness in the Negro farmer. More emphasis ought to be placed on the raising of cattle, work animals, hogs, and fowl, and a market ought to be secured by which the surplus products can be sold at a good price.

Life, however, includes more than meat and drink, clothes and shelter. It reaches out also into those more refined channels and relationships that give tone and quality to living. The rural water supply is frequently subject to contamination. Where there are wells, they are often located on the same slope as the horse-lot, pig

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pen, and the like; and the curbing is so arranged as to admit dust and flies. The springs are frequently exposed to contamination from dogs, flies, and the drainage of the country sloping toward them. Three-fourths of our rural homes are without the outhouses necessary for decency and health. Where there are outhouses they are often so old, dilapidated, and unsanitary that they are worse than makeshifts. More than two thousand rural schools in Virginia have no outhouses. The majority of these are colored schools. Of those that do have outhouses only a small proportion are sanitary. Further, the majority of our rural churches have no outhouses. In addition to these unfavorable conditions, little effort is made by the people in rural homes to protect themselves against the contamination of the house fly, to exercise care in the handling of milk, and to take regular and systematic baths. It is estimated that, growing out of such conditions as outlined above, there were in Virginia, during 1911, 11,803 cases of typhoid fever, 6812 cases of diphtheria, and 8651 cases of tuberculosis. I venture to say that the Negro had more than his pro rata share of these cases.

Another evidence that the meaning of the larger life is not comprehended in our rural districts is the existence of a crude esthetic sense. The meagre homes where there could be better ones, the unsightly, weather-beaten houses,the ill-kept yards, and the absence of fences around the yards, present needs which are at the bottom of much of the shiftlessness, carelessness, lack of aspiration and ambition, and the low ideals that lead to reckless and rash action. From one viewpoint, character is the result of harmonious relationships. Well-arranged furniture, pictures, good books and periodicals, a beautiful, well-kept home, suitable yard, love and patience among the members of the family—these are the most influential factors in making worthy men and women out of children.

The defects in our agricultural, economic, sanitary, and domestic conditions are the reflection of inadequate educational advantages. Ignorance is a reproach to any people, but knowledge quickens and makes alive. That the Negro has been able to achieve so much in the face of so many obstacles and barriers, is a splendid exhibition of his power of adjustment and adaptability. An increase in the educational advantages in the future would greatly facilitate the pace of progress in other directions.

What are some of the facts about the condition of Negro public education in Virginia? There are about 2200 Negro public schools in the state. Of this number a conservative estimate would give 2000 of them as one-room schools. Many of the schools have no

home at all. They are carried on in rented halls, or in old shacks and log cabins. In one county that we visited, a school was held in one room of an abandoned Negro dwelling house. This house was box shaped and cut up crosswise into three rooms. A sill, in the room in which the school was held, was broken on one side, throwing up the floor in the middle of the room five or six inches above that of the other part of the room. Every pane of glass was out of the window, the door could not be closed, and the walls of the room were black with smoke, dirt, and cobwebs. The teacher's chair was without bottom, her table was made of an old drygoods box, very roughly put together, the benches on which the children sat would not stand upright except when the children were sitting on them, and the stove was so full of holes that it hardly held the fire. The whole place was reeking with odors and smells common to old, discarded houses where old shoes, rags, and a thousand other things are left around. This is one of the worst types of schoolhouses in the state, yet there are many of its kind.

In many places the school term is sometimes as short as twelve weeks, often as short as sixteen weeks; and in many, many cases it is not more than twenty weeks. In some counties the colored children have school advantages only on alternate years. That is, if a school is held in one neighborhood this year, it is moved to another neighborhood another year, and the children of the first neighborhood have to wait their turn before they can have the school again.

Much has been done during the last ten years in the rural districts in school decoration and improvement by the untiring and unselfish efforts of Mr. Thomas C. Walker and others, yet because of the extensiveness of the field and the difficulties of the work, much yet remains to be done in this direction. We must never tire in our efforts to emphasize the fact that a beautiful and wholesome schoolroom, pretty pictures and flowers, clean and neat surroundings, have an educative value and an unconscious influence upon character making; that a well-arranged playground with a diversity of games and with an opportunity for the children to engage in free play in the open air is just as essential as the books in the schoolroom and even more so at certain stages in the child's development; that the schoolhouse ought to be the meeting place of the people upon all questions of common interest and concern. An effort ought to be made to popularize it by gathering the people together there often.

The teachers in the Negro public schools of Virginia have constantly improved within the last five years in their professional spirit, in their mental grasp of the curriculum, in their ability to impart

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knowledge, and in their power of community leadership; yet fully half of them are below the level of effective service, and a fourth of them have no professional standing whatever. The forward move of the Negro public schools will be no faster than the improvement of the class of inefficient teachers; for the school is often not so good as the teacher, certainly it can be no better.

To meet the demands of the age our educational activities must be broader than the schoolroom. We are now in a period of transition, confronting new conditions and consequently new needs. We are not prepared for these new conditions. The ideals of the Negro race were developed in another age and thus they do not function successfully in this age. The mature Negro public needs to be aroused, its conscience quickened, its ideals recast, and its whole mental life revivified. A young, ambitious, colored woman was going down a street in Washington, and on seeing a colored boy asleep on the street she went to him, shook him, and said: "Wake up, you are disgracing me!" This spirit ought to burn in the breast of all Negro leaders in Virginia. They ought to be possessed with an unquenchable zeal that will give them rest neither day nor night until every Negro in the state has heard the voice: "Wake up, you are disgracing me!" Let there be more farmers' conferences, more farm demonstrators, more health mass meetings, more mothers' clubs, more school supervisors, more industrial work of all kinds, until the Negro's vision of life is broadened, his ideals recast, and his surroundings made more wholesome and inviting.

What are the real needs of Negro rural life? First, it is in need of re-enforcing constantly the sentiment, already present, of keeping the young and energetic men on the farm, of holding steadily before the young the necessity of buying land and the ways and means of doing it, of improving the land and the method of doing it, of directing the attention of the farmer to the raising of his own work animals, more hogs, fowls, and cows, and to securing a good market for the surplus products, such as eggs, butter and the like. Second, it is in great need of a live conscience on the building of sanitary privies at the homes, churches, and schools, on the protection of the water supply against contamination resulting from the location of wells and springs and unscreened houses, on encouraging people to secure plenty of fresh air in their sleeping rooms both night and day, and on bathing frequently. Third, it is in sore need of better schoolhouses, longer terms, more beautiful and wholesome surroundings in the schoolhouse and on the school grounds, a larger class of well-prepared teachers, and a larger number of leaders burning with the zeal to help create loftier ideals in the rank and file of the Negro rural population.

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PROGRESS FOR THE INDIAN

BY ARTHUR C. PARKER

Of the Science Division of the New York State Education Department

IN almost any conference of importance in which race progress is being discussed the most ordinary observer will discover that the Indian has two radically distinct classes of earnest champions. Each of these classes, though they differ widely as to what the Indian should be, is laboring to secure what it believes to be his best interests.

The first division consists of those who find so much to admire in the Indian as he was that they desire him to always remain substantially as he was. The romance of his life and history, his essentially religious nature, his interesting social organization, his mode of life in the open, his distinctive arts,and his intense love of freedom present such an appeal that they argue since the Indian is happy in his own culture there should be no effort to destroy that culture by the innovations of civilization. They ask why all men should be made to conform to the ideals of Anglo-American civilization, why the Indian should be made to unlearn the lore of his fathers, why he should be taught to desire the luxuries and enervating pleasures of modern life, why he should be plunged into the complexities of an economic system which produces so many miseries that primitive life could not produce. They ask why, when civilized man loathes and deplores these things and looks longingly to the freedom and simplicity of the aborigine, this same aborigine should be made to abandon his pristine Eden for an acquaintance with these same deplorable things. They ask if this is not unjust. They ask why the Indian should be tainted with the leprosy of civilization when the health of barbarism leaves his blood virile and his wants but few.

Among the aborigines of America there was no such thing as tuberculosis, few or no specific blood diseases, no need of jails for the criminal or asylums for the orphaned, drug crazed, or insane, no drunkenness, no frenzied scramble for gold, and no concentration of power over food and other necessities of life. Men in those days were strong and the women likewise were strong. The weak were not bred. Every man then knew where he might find food and shelter, every man and women had an occupation. Every man knew that his

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children would have a home after this death and he knew that his house would never be robbed by any member of his tribe. He knew that his nation's power rested upon his ability to fight. He was conscious that he was in reality a factor in his social group. The national councils of his people were simple, his code of ethics inflexible, his every right defined, and his status unquestioned. Who then could justly wish to wreck such simplicity and plunge him who enjoyed it into a sea of complexity filled with strange, ravenous fish? Who would wish to tear the Eskimo from his polar home and divest him of his wonderful ingenuity? Who would wish to make the Cree forget to use the simple things he found about him? Who would seek to rob the Sioux of his picturesque bonnet and shirt and take away his tepee? Who would wish to destroy the strange and wonderful social system of the northwest coast or blot out the unique art of that region? Why should the Pueblo be torn from his adobe town house and transplanted to a half-built shack of mill lumber? Why should the wonderfully evolved governmental system of the Iroquois be supplanted by any other political system? Why, indeed, should any Indian abandon his splendid traditions, his reverent religion, and his picturesque ceremonies for a mess of civilized pottage that is even now turning sour with age and infection? In a word, why should not broad America have room for her native people and leave them as they are? Why not allow the Indian to be himself? Why educate him, why civilize him, why Christianize him? Why teach him new arts foreign to his nature when his own native arts breathe of his very spirit? Why give him books of foreign literature and surfeit him with an education ill suited to his native environment? Why deculturate him and at the same time rave over his beautiful native products? Why not leave the Indian as he is and allow him to live and do as his own intellect or fancy directs?

The second division of the Indian's friends endeavor to answer the "why." They advocate for the Indian as for every man every good thing that enlightenment can bestow upon human kind, and assert that no man should be denied the right to enjoy the best and greatest things that all men and wide nature have produced. The conception of what is best and greatest differs of course as education, environment, and taste differ in the various classes of critics. The advocate of progress holds that every race that lives and grows must advance. He argues that progress is an inflexible law of growth, that when either animals or plants cease to develop they ripen and die. They use the analogy that when water ceases to run it becomes stagnant—and so with a nation or social group. To have reached its

present stage, they explain, or any other former stage, has meant growth and development. Cessation of growth has meant stagnation and often degeneration. Innovations have been accepted, new conditions have brought new methods of meeting them. The struggle with unfavorable conditions has taught how to meet and overcome them. The persistent endeavor to advance, the struggle to attain, and the desire to obtain that which is better gives to a race its strength.

Today, in the age of rapid development, when developed man has extended his power over the earth, gradually encroaching upon native races, those native races can only survive as they respond to the conditions and requirements that the advanced culture thrusts upon them. With a million civilized people (so-called, rightly or not matters not), surrounding a small tract of land known as a "reservation," containing from 500 to 20,000 native people, what salvation have these native people as such? Indians they may be, but can they, under the circumstances, live now as Indians lived before the whites came and bought or stole their land? Surrounded on all sides and with their native environment gone, do not their needs become the same as those of the whites about them? Do you not find them eating the same food, when they can get it, wearing the same clothing and wishing to, using the same tools and utensils, even in preference to their native ones? Do you not find them depending every largely upon every device of the dominant culture for necessities, conveniences, and luxuries? How then, or why then, can one reasonably expect them to live in tepees and wear buckskins and war bonnets? How can they, when hunting ranges are diminished or obliterated and game extinct? Must not the Indian by force of circumstances turn to new things, accept new things, use new things, and employ the same methods of procuring these new things as are employed by the race that produced them and caused the change of conditions?

Between the conservationist and the extreme progressionist there should be a sane middle ground on which the best elements of both may be found.

The man who would have an Indian continue now as he was four centuries ago fails to tell us how he could exist, though possessed of every unadulterated traditional virtue. He does not tell us how the Indian is to be given back what was once his. He does not tell us how the Indian is to deal with the "white problem." History has shown that even when laws are enacted prohibiting white men from living in the Indian country, it is still utterly impossible to keep the worst individuals of the white and other races from ignoring them and finding an asylum among the Indians, to the detriment of the

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Indians. They do not tell us how white men are going to be kept from trading with Indians and from using every influence to obtain used and unused Indian land. They do not tell us how, when good white men are free to mingle with the Indians, the Indians are going to be prevented from wanting the food and wares of white men and the education and refinements of white men.

Suppose twenty Indians should be permitted by law to camp in Battery Park, New York City. Dressed in all their primeval glory and having no knowledge of the English language or business methods, how could they live except by charity, by selling their wares to white men, or by making an exhibition of themselves? Would not poverty, disease, and death be their speedy lot if they were compelled to subsist upon what they could produce there for themselves without trading with non-Indians?

On the other hand the extreme progressionists take the opposite view. They assert that every element that makes an Indian an Indian should be expunged and supplanted by the elements of culture that make a white man a white man. They insist upon the Indian giving up his language, his religion, his folk-lore, his tribal relations, and his "Indianness," and becoming a white man in thought and appearance, forgetting that this is a basic error resulting from confusing civic and ethnic elements.

Many an unfortunate Indian youth who has been schooled by this class has forgotten his mother tongue and has learned to despise his tribal history and look upon his ancestors as savage beasts deserving of no respect. He may have discoursed learnedly of Plato and Socrates, of Sanskrit verbs or Semitic substantives, of trigonometry and the nth power of *pi*, of the heroes of Thermopylæ, of the astronomy of the Arabs, of the migrations of the Indo-Aryans, and the social system of the neo-Goths, but he may never have known of his own flexible language, of the philosophy of his own people's sages, of Tecumtha or Hiawatha, of the heroes of the Pequqit massacre or those of Wounded Knee, of Chilcat art or Zuni pottery. To him a *katchina* or a *kiva*, a totemic system or linguistic stock, folklore and tradition, the Wallum Olum or the codices of the Aztecs, the Pawnee Hako or the Objiwa Mide Wiwin, mean nothing but pagan mummery.

Many an educated Indian who wears a white collar and a frock coat has been pointed to with pride by his tutors because he knew nothing of the "heathen ways" of his ancestors. Yet this very Indian when he commences to mingle with cultured men and women in the civilized world finds himself at a distinct disadvantage. He is flooded with questions he cannot answer, and his audience soon turns

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away in weariness, if not disgust, to welcome with open arms his unlettered brother clad in show buckskins and eagle feathers, whose English is abominable but sufficiently vivid to explain the picturesque things of his native life. The "de-Indianized" in his white collar then commences to think. He commences to study his people, learn their ways, and understand their system of thought. Then the whole scheme comes to him as a revelation. He feels that he has been outraged and robbed. Straightway he commences to "re-Indianize" himself. If his tutors have taught him to despise his heathen father and mother too deeply he is very likely to take the directly opposite view and pride himself on the idyllic side of their life. Thus do the wrongly educated Indians "go back to the blanket," figuratively, and become strenuous champions of the "old régime." It was an unjust and one-sided education that caused the revulsion of feeling. Despite what one may say I think the ordinary man who thinks broadly will respect the Indian for his pride in his people. He who holds his head high is apt to find more room on the sidewalk of life than he who hangs his head in shame.

Now then, where shall the sane middle ground be found? May it not be found in admitting that under the circumstances the Indian must give up certain things and take others in their places? May it not be found in asserting that the Indian need not entirely "deculturate" himself, but go on developing the best that is inherent to him? Will it not be well to admit that absolute uniformity of thought, method, and outward appearance are not absolutely necessary and that some virtue may be found in things and ways other than our own?

The writer of this article believes that as long as the Indian finds efficiency in his native ideas there is no absolute need of causing him to abandon those ideas. Every race as a result of its racial history develops certain characteristics, practices, or habits. The Frenchman would not copy the Englishman or use an English method of expressing himself, neither would the German imitate, except for profit, Japanese art or music. How incongruous any one of us would find the singing of the Russian national hymn by a Chinese coolie, who yet claimed to possess self-respect! How we would despise the Italian for donning the garb of a Turk and strolling down Broadway singing, "Erin go bragh." We consider the abandonment of racial characteristics of virtue as indicative of shame or lack of pride and appreciation of one's own culture, and we either laugh in derision or secretly despise the man who has so little dignity that he can find nothing in his blood worthy of standing for. Each man and

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every race should develop and be entitled to develop its own virile qualities and its own inherent virtues. For the Indian to cast aside all that goes to make him such and abandon all that his fathers have produced would be conducive of great harm. Without pride a race becomes dispirited, inefficient, incompetent, and the prey of every stronger force. The Indian of America may wear his own style of swimming suit and use his own special swimming stroke. He will progress faster and keep afloat better by so doing. He may swim in his own way and win if he will, but take the stones out of his pocket and the leaden weights from his feet. If this is done the Indian will not have to be upheld by a life preserver or be towed by a man of a lighter color.

If the Indian, now, will cast aside certain outgrown habits that bind him to past ages and will adjust himself to modern conditions, if he will rise to the demands of modern social and material culture, and *develop his own best qualities, arts, and virtues,* he may add materially, not only to art and literature but to philosophy and politics. Those Indians who have not become degenerated by the vices and diseases of civilization will transmit to the future race many healthy qualities and add to its brilliancy and virility. A review of the lives and achievements of men and women possessing Indian blood who have adjusted themselves to civilization substantiates this contention. It is not the dream of an enthusiast but the verdict of a statistician.

Under conditions as we find them now the Indian must buy, trade, or sell, he must own real and personal property. He must, therefore, know how to buy advantageously, how and when to sell, how to acquire, hold, and protect his property. He must learn how to resist the diseases and overcome the temptations and vices that civilization brings. It is therefore manifest that he must acquaint himself with these ways and customs in order that he may exist in health, live in more or less comfort, and protect his property. Otherwise the Indian will always be at disadvantage, he will fail to utilize the forces and the property within his grasp. He will be preyed upon, be robbed and shifted about if he still persists in clinging to his own methods to the exclusion of all others. This will not be because he is an Indian but because civilization in its present phase is competitive and predatory. We thrive on the weaknesses, the necessities, and the ignorance of others. We use as capital our greater strength, our stored-up supplies, and our superior knowledge. At the same time, seeing the misery this creates, we seek to alleviate it, and yet somehow generally in such a way that the advantage is still ours. This we call "hard-headed" business. We weaken our patients by prohibiting or making impos-

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sible the exercise through which we ourselves became strong; we administer anesthetics instead of mental and moral stimuli.

Howsoever unfortunate these things may be, yet, with all its crudities, this state of society is the one the Indian must successfully compete with or be destroyed. Whether the current phase of civilization is right or wrong it is nevertheless the state of society in which we live. Below its surface we drown, above it we are tempest driven upon but vapory supports, on its surface we may swim but we must still swim to survive. If we cease to struggle on we are drawn back by the current and down by sheer gravity. It is motion, progress, achievement, that gives the right to live. Adjustment to present environment alone can save the man or beast that has lost its earlier environment. If there can be no adjustment there can be no hope for survival.

Any race which becomes satisfied with its present condition, believing that it has reached the ultimate goal, and refusing to consider a state beyond and another world to conquer, has reached its western shore and may only look out into the deep to see a setting sun. Even those who believe that their condition, their social or economic system, is the criterion, needing only proper remedies to correct the faults, are wrong. Like the diseased and dying limb of a pine tree overshadowed by a new and higher one, the old must perish even before it is truly perfect. Nothing can save it. The law of growth, the necessities of the tree, demand that the newer and higher limb receive the sap and grow in full vigor until another, ever higher, in turn shuts out the sun and the lower one drops wilted and dying from very lack of light and nourishment. So stage by stage races have developed. It will not avail to cling to the lower limb. Modern man is in the top branches of this ethnic tree; his slower brothers cling below on branches brittle and decayed. Many have dropped into the abyss below and we call their bones, for lack of better names, the Man of Spy, of Neanderthal, of Calaveras, or the *pithecanthropus erectus*.

The Indian is not inferior as a race or as an individual except as he is made so or so chooses to be. He has ability, even if much of it is dormant, and he has capacity. With a white man's fighting chance he has always demonstrated this. The great need of teaching the Indian to appreciate and measure his own culture in the full knowledge of others is apparent. To this end the writer strongly believes in the necessity of an Indian college or university. Others, both Indian and non-Indian, share in this belief. In such an institution graduates of the higher schools might be trained in the art, literature, history, ethnology, and philosophy of their people. Along with such subjects

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might be taught political and social science and such other academic branches as might be found necessary.

The writer is not alone in the belief that the American Indian has something permanent to contribute to civilization. By a conservative policy alone he cannot contribute, however. To bring his contribution to humanity he must move upward and movement means progress. It is this belief of the race in itself that leads the Society of American Indians to state as one of its objects, "To promote and co-operate with all efforts looking to the advancement of the Indian in enlightenment that leaves him free as a man to develop according to the natural laws of social evolution," and then at the same time to state as another object, "To present in a just light the true history of the race, to preserve its records, and emulate its distinguishing virtues."

THE RURAL SCHOOL A NATIONAL FAILURE*

BY D. F. HOUSTON

President of Washington University, St. Louis, Missouri

MY subject as stated is "The Rural School a National Failure." Properly it should have been: The nation a failure in its attitude towards and its concern for the welfare of the masses of its people—the great majority who live in its rural districts. It seems to be undeniable that we are ignoring the farmer except for commercial and political purposes. The conditions which confront us result not so much from a conscious intention to do injustice or harm to our rural population as from hideous indifference and neglect. If anyone doubts that the country has been ignored, he need only attempt to write a paper on any aspect of rural life. He will search the libraries in vain, as I did, for a careful, discriminating, responsible survey of the field in any direction. In preparing this paper, it was with the greatest difficulty and labor that I could extract from reports and transactions sufficient data on which to base responsible statements. I am under contract to make

* An address delivered at the Conference for Education in the South, April 1912.

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an address in central Missouri on "Sanitation and Health in Rural Schools," and here again I am embarrassed by a complete absence of facts except for a few registration areas. And yet I know that diseases are prevalent in the country, in the West as well as in the South, and that no steps are being taken to control them. If the West has not the hookworm, which renders much educational effort and expenditure in the South abortive, it has diseases more deadly and more difficult to control. It has typhoid fever in abundance, more severe attacks of diphtheria, and the scourge of consumption. And it has not the attitude of the South towards the control of its diseases, and the determination to eradicate them. I look to the South not only to revolutionize its own educational and sanitary conditions but to teach the North a lesson.

The principal propositions which I desire to emphasize are that it is just as important to the nation as it is to the boys and girls that country boys and girls shall have an opportunity for as good an education as their city brothers and sisters receive, and that today they are at an almost immeasurable disadvantage. Such an assertion is easy to make. If it is true it constitutes a serious indictment, not only of the rural inhabitants but also of the city. It is incumbent on one who makes such an assertion to support it with facts.

State officials charged with the supervision of education in some states are beginning to realize that two sets of problems are presented, and to recognize the necessity of separating the town and city from the urban communities and of carefully collecting the data pertaining to each. While the statistics are by no means complete, and in some cases are merely more or less inaccurate guesses, they point so overwhelmingly to certain conclusions as to leave little room for doubt of their soundness. What is the trouble with rural education? The indictment against the rural school is easy to draw—inadequate financial support, large waste of money actually provided, inexperienced and badly trained teachers, absence of supervision from top to bottom, lack of relation of the school work to the life of the community, unattractive, insanitary surroundings, insufficient equipment, and the baneful influence of politics, constitute its general terms. Let us see.

When we consider the figures *en masse*, they furnish ground for boasting to the aspiring orator or the unthoughtful student. The reported expenditure of $330,000,000 annually for schools, with an investment of nearly $800,000,000 in school property and the enrollment of approximately 17,000,000 children, appeals to the imagination; but when we come to details and to such an analysis as we can

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make of the share of this that pertains to the rural community, our enthusiasm wanes. The rural school enrollment is over sixty-seven per cent of the total, but the rural school expenditure is less than forty per cent of the total, and the investment in rural school property and equipment less than thirty-three per cent. The expenditure per pupil in the city averages $33.00 a year, while in the rural district it averages $13.00. Nearly three times as much is spent for each child in the city as in the country. and is obviously spent under much more satisfactory conditions and in much more efficient ways. This national average does not tell the whole story. In many states of the nation the relative inferiority of the country population is still more marked, as the following figures will show:

	ENROLLMENT		TOTAL EXPENDITURE		EXP. PER CAP.	
	CITY	RURAL	CITY	RURAL	CITY	RURAL
No. Carolina	78,000	442,000	$1,173,000	$2,378,000	$15.00	$5.30
Tennessee	77,000	444,000	1,731,000	2,700,000	22.00	5.30
Mississippi	64,000	405,000	929,000	1,850,000	14.00	4.50
Alabama	74,000	385,000	1,500,000	2,219,000	20.00	4.80
Wisconsin	154,000	305,000	4,986,000	6,250,000	32.00	25.00
Kansas	116,000	282,000	4,172,000	5,628,000	36.00	19.80
Missouri	331,000	376,000	10,500,000	3,373,000	32.30	8.90

Obviously the first requisite for any large improvement in the rural school is that the farmer make up his mind that his child is worth more than he is spending on him, and that the state make up its mind that collectively it owes it to itself and to the farmer to furnish generous financial assistance.

It is an old and true saying that the teacher makes the school. It is equally true that in the business of education, as in other businesses, the kind of talent attracted into it will bear a close relation to the inducements offered. What sort of talent is attracted into the rural school work? What inducements do the people hold out to the men and women into whose hands they commit the training of their sons and daughters? The statistician tells us that the average salary of the teachers of the nation in the common schools is less than $400 a year, and in the rural school districts, less than $300. Illinois reports rural salaries ranging from $250 to $400; Kansas, a salary of less than $250; Missouri, Mississippi, and Tennessee, one of less than $250; Vermont, Maine, and North Carolina, one of less than $200. In urban communities it ranges from $500 or $600 to

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$1800 or $2000, or more. The annual compensation of rural teachers is less than that of street laborers in cities, less than that of bricklayers, plasterers, carpenters, painters, and brakemen, and the Superintendent of Schools in Alabama reports that in his state it is less than the average earnings of convicts.

What sort of experts, I repeat, can we expect to secure for such rewards? The answer that comes from every part of the Union is approximately the same. Illinois reports that 4000 of her rural teachers know nothing beyond the books they hold in their hands, and that 3000 of them have had no experience; Kansas, that forty-five per cent, or 3500, of her rural teachers know nothing beyond what they teach, have no training beyond the eighth grade, know still less of life, and that one-third of them change yearly; Missouri and Alabama, that fifty per cent of theirs are in the same situation; and South Carolina, that the average teaching life is less than four years, that in some of the counties twenty-five per cent of the teachers are teaching on certificates improperly or illegally granted, that a large percentage of them are without special training for their work, do not regard it as their life task, and drop it every year.

Everywhere these teachers are stranded in one-room buildings, for the most part unsightly, devoid of the ordinary comforts, lacking in facilities, in unattractive and insanitary surroundings. They teach all grades and hold from thirty to thirty-five or forty recitations a day for four, five, six, or seven months a year, and do this without advice or assistance from competent supervisors or inspectors. Illinois reports 10,600 one-teacher schools, 1150 of them having less than fifteen pupils; Kansas, 7800, 425 with less than fifteen pupils, 300 with less than ten; North Carolina, more than 4000 out of a total of 5400; Indiana reports 1085 schools with less than twenty; and Missouri 705 with less than twelve, and 2500 with less than twenty. The representation of the Superintendent of the State of Wisconsin is typical. "Upon the whole," he tells us, "the country teachers are not equal to the task that is laid upon them. Scores of the schools have few pupils in attendance and often there are no large pupils in the schools. Under such circumstances, the spirit and the intellectual life of the school are of necessity at a low ebb. On the other hand some schools are so large that about all the teacher can do is to herd the children within the building. In a school of considerable size there are so many classes that only a few minutes can be devoted to each. There is no adequate supervision. As a rule, the county superintendent finds it impossible to visit the school more than once a year and then for

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a very brief time. The teacher is thus thrown almost wholly upon her own resources. One out of every three or four teachers, on the average, is doing her first year's work, and in many cases never saw the inside of a country school herself before."

I have a vivid personal recollection of a typical one-teacher school. It was located in a clearing in the woods, more than a mile from the nearest house. It could neither keep the cold out in winter nor the heat out in summer. It was an unpainted, unceiled, weather-boarded shell of a house, absolutely devoid of decoration, and the grounds were bare except for ragged trees and stumps. The pupils ranged in age from seven to twenty-six. The only considerable advantage that the teacher had over the more mature pupils was his possession of the text. He was secretly afraid of the genius of one boy in mathematics, of one young woman in geography, and of the superiority of half a dozen in spelling; and his helplessness in the face of the strivings of the children to acquire the alphabet and their inability to set down figures in some sort of a row was pathetic. I recall the useless visit of the aged and infirm superintendent, my despair over my performance, and my realization of the futility of his travels. I do not think I was below the average of those who were doing the job in the rural sections, and I look back upon my performance as the most miserable in my experience and as inconceivably bad.

Since I have been here I have heard a vast deal as to the necessity of relating the rural school to the life of the community, and of preparing the country boy and girl for their life in the country. I have listened to the complaint that the school at present, if it trains them at all, trains them for the life of the city and that it is a factor in the depletion of the rural population. I recognize the soundness of the contention and the necessity of reform. But in the name of common sense and justice to the rural school, I ask, what can you expect? What more can you demand of a young, inexperienced, unstable, untrained, badly paid girl, working without supervision or assistance or facilities, knowing nothing herself of life and its problems, and having thirty or forty recitations a day for a few months in the year? You ask her to assume a task that you or I would probably not be competent to discharge. It is more difficult and more important than that undertaken by a six-thousand-dollar professor in his specialty in the most luxuriously equipped university in the land, and if you want the job done you must pay the price. I know that in my one-teacher school, I could not have related a hog to his corn or a rabbit to his natural tobacco.

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What a hideous story of waste and inefficiency a recital of the figures and of the conditions tells. Would it be tolerated in any other line of the people's business; and in these days of the demonstration of the feasibility of consolidation, does it not border on criminality longer to tolerate the conditions ? Is it not time to tell the people everywhere the plain facts—that they have no system of education but the mere skeleton of one; that they have not yet begun to attack the general problem of education seriously; that rural education is a national failure, and that the country boy and girl are not getting a square deal? Let us tell the people of the country that, if they would give their children the same chance in life that the town boy has, they must resolve to make a vastly greater financial outlay than they have dreamed of doing, and tell the people of the town and city that for their own sake they must join in the undertaking. If the people of the city do not co-operate with the people of the country to make rural life worth while and efficient, they will have to leave the city and go to farming themselves in order to secure the necessaries of life.

Obviously the people can afford to make the expenditure. I do not agree with those speakers here who intimate that the people are spending all they can and that further outlay must wait on increased efficiency and output. This, if true, settles the matter and dooms us to stagnation and deterioration. If I believed it I certainly would not proclaim it. I decline to regard expenditure for right education—for the kind of education you and I have in mind and for good sanitation and good health—as a burden. It is not. It is an investment and one which the people cannot afford not to make. It is an investment just as is that for better stock, for better machinery, for better roads, or for better railroad facilities. It is more far reaching. It is an investment in the right sort of men, without which all your material improvements are barren. It will pay not only in dollars and cents but also immeasurably in comfort and human happiness.

A nation which is spending $700,000,000 a year on war, past and future, $800,000,000 for tobacco, and $1,500,000,000 for whiskey cannot make the plea of poverty, and cannot afford to say that it will stop at an expenditure of $330,000,000 for schools. If the nation will give to the South annually for rural schools and rural health one-half of what it is spending for war, I will guarantee that the South alone will make it impossible for any foreign force to effect lodgment in any territory which the nation legitimately holds.

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We hear much in every section about undeveloped material resources. We parade the statistics before the nations of the earth to attract settlers, and concern ourselves little about the establishment of conditions which would make it difficult to keep back the stream of immigrants. We do not seem to realize that in a real sense it is a reflection on a community to leave so many things undeveloped. Aliens properly look with suspicion upon the glowing descriptions of things not accomplished. Real achievements and great enterprises need little assistance from the advertiser and the promoter, and the only concern of communities which foster them should be that the crowd does not swell too rapidly. The greatest undeveloped resource that a state has is its people. If the people were developed, the state would not need to concern itself about the utilization or conservation of its material resources. Real education furnishes the only permanent guarantee for individual development and social betterment. The dream of equality of opportunity cannot be realized without equality of capacity, and the only possible hope for the slow drift towards equality of capacity lies in education.

Three things constitute a constant source of wonder to me: first, why most teachers, especially rural teachers, continue to teach; second, why communities continue to employ them on any terms; and third, why a man who has any regard for the future of his children will remain in the rural district, as it exists today, if he can possibly get out. The cry of "back to the country," uttered for the most part by those who are comfortably located in a city and who are concerned lest the stream of raw material from the country may lessen in volume, will avail little till the community seriously takes up the problem of making the rural conditions satisfactory. This is a task that concerns not only each locality, but also the state and nation. It is one that cannot be accomplished by the separate and independent action of the rural districts.

It is the paramount duty of the state to see that there is provided, in every part of the state, a modern, efficient, elementary school under the direction of a thoroughly trained teacher, permanently fixed in the profession, in reach of every child, of every color and condition; and by co-operation with the county and school districts to found and operate an efficient high school, with transportation facilities, so that every child in each community may continue his training and look to the higher reaches of intellectual life and service.

But the state must do other things. It must take the school out of politics from top to bottom, and it must devise administra-

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tive machinery, in the hands of the most capable experts, which shall intimately reach every part of the educational system and administer it with the highest possible business efficiency. Democracy commits no greater crime than that of dealing with any part of its great educational or business interests on a personal or political basis.

The first and unalterable determination must be to put men and women of real ability and training into the business of teaching and of administering education. "The right kind of men," says Munsterberg, "is what the schools need. They have the wrong kind." The school business has not attracted its proper share of the ability of the nation, and will not until the problems of support and of tenure are seriously attacked; and until they are solved we shall fail to give the people what they want but what they, up to this time, have been unwilling to make themselves responsible for. In the words of Chancellor Kirkland: "All the problems of the school are, in the end, the problems of the teacher. The schoolhouse is but a body, the teacher is the soul; even books are to most boys and girls dead rubbish until vitalized by the presence of an interpreter. He should be elected who, of all the citizens, is in every respect the best. To the teacher society intrusts its highest interests. The true teacher is the high priest of humanity; he is to childhood the interpreter of God and nature-he saves each generation from savagery, he gives the child his inheritance in all the achievements of the human race, he voices the wisdom of the past and the prophecies of the future. To this work he should come with a fullness of knowledge, for he bears the riches of God's universe; with skill in method, for he handles not implements of stone and wood, but human minds and hearts; with the life-giving power of a great soul, that vitalizes all it touches and pours itself out with the largesse of divinity, for only thus can he quicken the soul of man."

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Book Reviews

Festivals and Plays: By Percival Chubb, former director of festivals in the Ethical Culture School, New York, and his associates of the school staff. Published by Harper and Brothers, New York. Price, $2.00 *net*.

Pageants and Pageantry: By Esther Willard Bates, with an introduction by William Orr, Deputy Commissioner of Education for Massachusetts. Ginn and Company, New York. Price, $1.25 *net*.

THESE two books are intended to meet the pressing need of teachers and others for help in arranging the festivals and dramatic scenes which are now becoming so popular as a means of education and entertainment in schools and communities. The first, "Festivals and Plays," treats the subject from an educational standpoint and shows how dramatization may be made a basis of correlation in schools and may be given decided pedagogical value. The book is largely the result of the writers' experiments in the Ethical Culture School and is, therefore, especially practical in character. It is confined almost entirely to a description of the preparation and presentation of festivals adapted to special days or seasons throughout the year, such as Thanksgiving, Christmas, and May Day. Considerable space is devoted to music, art, costuming, and dancing in the festival, and it is very fully illustrated with pictures of actual scenes which have been presented at the Ethical Culture School. Four chapters treat of methods of developing festival and dramatic activities in children from the primary to the sixth grade. The appendices give specimen programs of festivals which have been actually given, descriptions and cost of typical costumes, and music and costume bibliographies. It is a valuable book for schools wishing to celebrate, in a dramatic way, the various holidays of the school year.

THE second book treats more particularly of pageantry proper, giving, with full text and music, five complete pageants designed for indoor or outdoor production. These include a Roman, a Medieval, and a Colonial pageant, "The Heart of the World," and

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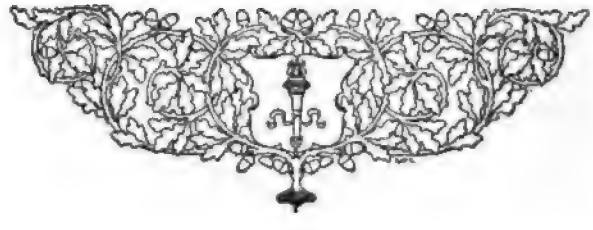
"A Pageant of Letters." The book is better adapted than the first one for high school or college use. In the introduction the author gives an historical sketch of pageantry, tracing it from the earliest times to the recent presentation of the history of education at the thirty-fifth anniversary of the Boston Normal School. "We may look," says the author, "for a general rise of pageantry in America under three forms: street processions, particularly in connection with civic festivals and anniversaries; open-air performances under the auspices of colleges and universities, amateur students and professional artists, players and musicians; and, finally, indoor performances on a small or large scale." The introduction treats also of the selection of themes and methods of organization. In the chapter on "Making a Pageant," the composition of the episodes is treated and practical suggestions are offered as to the best methods of staging and costuming. In the appendices are given the cost of certain typical pageants, and bibliographies of pageantry, stories and legends for dramatic episodes, costumes, games, songs, and dances. The illustrations are beautiful, full-page ones in brown tint, taken from various successful pageants given in London and the United States.



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At Home and Afield

HAMPTON INCIDENTS

Opening Days

ON Tuesday, September 24, 235 new students arrived at Hampton Institute—141 boys and 94 girls. By the following Thursday they were assigned to work and the first session of night school was held. On October first and second, 605 old students returned. The school began its regular routine on Thursday, October 3, and the first fire-drill occurred that afternoon. Friday the battalion marched for the first time, in surprisingly good form.

The total number of girls at Hampton is 308 as compared with 333 last year. The small falling off in the number of girls relieves the congested condition in the dormitories, resulting in much more satisfactory living arrangements. The total number of boarding students is 843, forty-one of whom are Indians. On account of the withdrawal by the Government of the Indian appropriation, there are only nine new Indian students this year—six boys and three girls.

There are 35 boys at the Shellbanks Farm, 48 in the special agricultural courses at the Institute, and 196 taking trade courses. The entering students are improving every year and are this term a most promising group of boys and girls. One girl comes to Hampton direct from Zululand and is a former student of Fanny Mabuda, Hampton, 1910, who is teaching at the Umzumbe Mission Station, South Africa.

Entertainments

ON Wednesday evening, September 25, the Shakespeare Dramatic Club, organized by the boys during the summer, welcomed the new students with a short comedy, "The Thief in the House." The piece was well staged and, considering the inexperience of the organization and the limited time that the actors had for preparation, the parts were very sympathetically interpreted. The object of the club is to develop interest in dramatic literature among the students and to provide occasional entertainments. The membership is limited to students who have entered the Junior Middle Class.

The Armstrong League reception held in the Museum on Satur-

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day, October 5, was well attended. Dr. Frissell spoke briefly to the assembled workers, explaining the aims and spirit of the League and welcoming the new teachers to Hampton.

The same evening the Y. M.C.A. gave a social for the new boys, at which there was a short band concert and brief speeches by Dr. Frissell, Major Moton, and others. The King's Daughters entertained the new girls with a literary and musical program prepared by the Frances Harper Literary Society. Miss Hyde spoke encouragingly to the girls of the future work possible to this new organization.

Addresses

IN his Sunday evening chapel address, September 22, Major Moton spoke to the students and teachers of the important work done by Mr. Alexander Purves in organizing for the Negroes of Alabama the Southern Improvement Company. Mr. Purves, the son-in-law of Robert C. Ogden, some years ago left a prominent position in Philadelphia to come to Hampton as the treasurer of the school. Not satisfied with the accomplishment of putting the school on a strong business basis and otherwise improving its financial condition, he began to look about for some broader work that he might do for the colored race.

Mr. Purves was a strong advocate of the theory that the ownership of land and the successful effort to wrest a living from it results in self-respect and strength of character. "To teach the Negro to work out his salvation at six per cent" became his dominant aim. He conceived the practical idea of buying a large tract of land in Alabama, of dividing it into plots of from thirty to forty acres each, of building good houses upon these, and of selling the farms to the Negroes, who by steady work were given a chance to pay for their land, houses, tools, and stock. The colored people, according to the terms of their contracts, were to cultivate gardens as well as raise hogs and chickens. Mr. Purves believed that Negroes, to succeed as farmers, must raise a full food supply for themselves and their animals, as well as produce a money crop like cotton. As a result of Mr. Purves' work, there are today on the land of the Southern Improvment Company hundreds of prosperous and industrious Negroes who own land and raise good crops, men who have the respect and good will of their white neighbors and who are a credit to their race and a blessing to the South. Since the death of Mr. Purves this work has had the wise supervision and support of Mr. Robert C. Ogden, who has done so much to bring the North and South, the white and colored people, into better relations with one another.

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AT the Sunday evening chapel service on October 13, four speakers told of the neighborhood and extension work which is being done through Hampton Institute.

Major Moton spoke first of the plans of the Negro Organization Society whose object is to bring together the colored organizations of Virginia for the securing of "better schools, better health, better homes, better farms." He referred to the work that has been done by Mr. Thomas Walker, Hampton's field agent in Virginia, who has helped the Negroes buy land, build good schoolhouses, and secure better homes. He told of the campaign for better sanitation and better schools which Mr. J. M. Gandy of Petersburg is planning to carry on this winter through the state, beginning with Chesterfield County. Major Moton called attention to the fact that the Negro race can hardly expect to compete with the white race while the death rate of the former continues four times as great as that of the latter. He said that the insanitary conditions among the colored people are a menace to the health of the white people, who are coming to realize it and to endorse and further any work which will help the Negroes to understand better their own needs and the solution of their problems.

Mrs. Barrett gave an account of her work among the colored people of Hampton, mentioning the classes and clubs at the settlement house, the work in the homes, the activity of the Home Garden Department and the Child Welfare Department. She told of the efforts which the latter is making to keep incorrigible and erring children out of jail by placing them in institutions better suited for children or by finding homes for them in country districts where they will be under careful supervision.

Miss Tourtellot explained the neighborhood missionary work which is being carried on by over one hundred and sixty Hampton students. Every Sunday afternoon groups of students visit the homes of the sick and aged, the county jail, the poorhouse, the Soldiers' Home, and some of the local colored Sunday schools, bringing comfort and hope to many people. During the week visits are made to those who are in distress or need some immediate help. Miss Tourtellot commended the enthusiastic, Christian spirit in which many of the students take up this work.

Mr. W. T. B. Williams spoke of the work which Hampton graduates are doing in the country districts of Virginia. In going out to teach they are called upon to lead their people and to advise them along many lines. They are often called upon to do night-school and Sunday-school work, to further home improvement, to instruct and help in trades and

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agriculture, and to elevate the social life of their communities.

New Workers

AMONG the new workers who have come to Hampton this year are Mr. A. L. Lawsing, in charge of farm accounts at Shellbanks, formerly connected with Pennsylvania State College in its agricultural department; and Miss Cornelia Benson of Auburn, N. Y., who comes as secretary to Dr. Phenix. In the domestic science department are Miss Frances Rogers, prepared at Simmons College, last year a teacher in a private school in Washington, D. C., who takes Miss Mary Arthur's place as teacher of cooking; and Miss Sabria Dunnington, of Paw Paw, Michigan, a graduate of the Kalamazoo Normal School, who is a teacher of sewing. New academic teachers are Mrs. M. Ella Taitt of Boston, Mass., formerly a teacher in the evening schools for immigrants in Worcester, Mass.; Miss Elizabeth M. McMillan of Norwich, Conn., a graduate of Norwich Free Academy and Willimantic Normal School, who has been specializing in work with backward children in the city of Hartford; Miss Blanche McBrair of Cincinnati, graduate of the University of Cincinnati; Miss Almira Holmes of Foxboro, Mass., a graduate of Mt. Holyoke; Miss Helene Ulrich, of Stapleton, Staten Island, N. Y., Mt. Holyoke, '12; Miss Ethel Shaw of Amherst, Mass., prepared at Mt. Holyoke and Cornell; Miss Ethel Buckman of Bellows Falls, Vermont, a graduate of the Randolph Normal School and Bay Path Institute; Mr. Allen H. Gates of Thomaston, Conn., Yale 1912, brother of Miss Edith Gates, a former worker at Hampton; and Mr. Jerome Kidder of Orange, N. J., formerly a teacher at the Chestnut Hill Academy near Philadelphia, a graduate of Harvard University, and head of a well-known summer camp for boys at Awosting, N. Y.

New workers in the Trade School are Mr. George W. Jansen, assistant in the blacksmith shop, formerly in business in Newport News; Mr. John E. Lowry, formerly of Hampton and Richmond, Va., now in charge of the shoe and harness shops; and Mr. Adolphus Schwartz of Louisville, Ky., an assistant in the tailor shop, formerly foreman of a large tailoring business in Chicago. Mr. Judd is in charge of the tailor shop, filling the vacancy made by the resignation of Mr. Ford, who is now fitter for Miller, Rhoades & Swartz in Norfolk.

Religious Work

WITH the return of the students to Hampton the religious activities of term time are being resumed. Mr. Hunton, the senior secretary of the National Colored Y. M. C. A., visited the school the first of October and addressed the boys in a special meeting. He and Major Moton

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conducted the membership rally to secure new members for the Association. The fee for membership has been doubled this year because the students will before many months have the use of the new building which is being erected on the grounds for religious purposes. On Sunday, October 13, reports were given at the boys' meeting by the three delegates of the Hampton Y. M. C. A. sent last May to the conference at King's Mountain, N. C. This conference was the first gathering of its kind ever held by the colored students of America. Rev. Dr. Morris, who conducted the wonderful revival in Norfolk a year ago, gave a stirring address at a recent Y. M. C. A. meeting, bringing with him the singing evangelist, Rev. Mr. Huskins.

The Timothy Brotherhood, an informal organization of Hampton students who expect to study for the Christian ministry, has begun its regular weekly meetings.

At one of the recent King's Daughters meetings Mrs. Harris Barrett told of the work done by her settlement among the colored people of the community, making special mention of the Homemakers' Club. Mrs. Barrett also gave a short account of the conference held at Hampton Institute last summer by the Federation of Colored Women's Clubs.

At the missionary rally held for all students Sunday morning, October 6, the work in the neighborhood was presented and an appeal made for volunteers to help carry it on. About 160 students responded and they are all now actively engaged in doing this helpful and needed kind of service. Sunday, October 13, the students were organized into thirty-eight Bible study groups which meet at ten o'clock on Sunday mornings. They will use the Blakeslee system of study throughout the New Testament. The Seniors are taught the International Lessons by Dr. Frissell and in the afternoon many of these students go out to nearby Sunday schools as teachers of the lessons discussed in the morning. Helpful impetus has been given to the religious life of Hampton by the visit of two splendid Christian workers, Mr. J. H. Oldham and Count Moltke, who are mentioned elsewhere in this issue.

Athletics

THE football squad is this year, as last, under the training of Mr. Richard Armstrong of Hampton, who has the assistance of Mr. C. H. Williams, the boys' physical director at the Institute. Mr. Williams also acts as business manager for the team. The material is much the same as last year. With these men and with C. E. Warner as captain, the outlook is very encouraging. The average weight of the line is about one hundred and seventy pounds.

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The boys have had some practice on the field and have been working with the use of a dummy in the Gymnasium to perfect their tackle technique. The schedule of games is as follows: Union University at Hampton, October 25; Agricultural and Mechanical College of Greensboro, N. C., at Hampton, November 1; Hampton at Howard University, Washington, D, C., November 9; Lincoln University at Hampton, November 15; Hampton at Shaw University, Raleigh, N. C., November 28. The management regrets the impossibility of a game with Tuskegee this year.

Four twelve-oar navy gigs have been bought from the Government and remodeled by Hampton tradesmen for the use of the students. Those in charge of athletics are anxious to develop an efficient crew. Basket-ball practice is being regularly conducted. The students have undergone physical examination and the gymnasium classes began October 20.

The Sumner Literary Society

THE Sumner Literary Society, which has been active since its organization in 1902, has outlined for this year, through its president, Mr. W. T. B. Williams, a very interesting program on "Masters of English Prose, Mainly Essayists." The society was founded in October, 1902, by Mr. Barton White and twelve others resident in Hampton and Phoebus, whose object was to become more familiar with the standard authors by reading and discussing their works at bi-weekly meetings. It now consists of thirty members and includes many of the colored workers at Hampton Institute. The program has been somewhat varied in recent years by a trip around the world through the agency of stereopticon views and talks by people who have traveled in the countries considered, by a study of the race problem, by a winter of Shakespeare dialogue meetings, by a course in French history, and by the reading of modern plays in dialogue. During the early years of its existence the society arranged public meetings twice a year in the endeavor to inspire and stimulate the people of the community to similar study. In observance of the Emancipation celebration on several New Year's nights able speakers, such as Professor Kelly Miller and Mrs. Mary Church Terrell, addressed the public under the auspices of the society. The meetings, with literary and musical programs, will be held this year as usual twice a month at the homes of the members.

The Whittier School

THE opening of the Whittier School on an unusually beautiful fall day—September 30—called out a large number of parents. The school was glad to have with it Major Moton, who

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gave the children a helpful talk on the subject of conduct outside the school grounds, and Mr. W. T. B. Williams, who presented some appropriate thoughts for the beginning of the year. The attendance for this year is 363.

The garden has not for many years been in so fine a condition. There are large crops of sweet potatoes, peanuts, and tomatoes. Part of these are used in domestic science work in the school kitchens and the rest are taken home by the children. This fall the pupils will be able to can and pickle many tomatoes. The garden produces also cotton and flax which are used in nature-study classes; and cosmos is raised every year for the seed, which the children take home and distribute.

Visitors

THE son of General Armstrong, Daniel W. Armstrong, a student at the Naval Academy at Annapolis, spent Sunday, September 29, at Hampton with his sister, Mrs. W. H. Scoville. On Sunday morning Mr. Armstrong reviewed the troops with Major Moton. Mrs. Ellen A. Weaver, a younger sister of General Armstrong, and head for many years of the Lunalilo Home for Aged Hawaiians in Honolulu, has been visiting Mr. and Mrs. W. H. Scoville the past month and it is hoped will remain at Hampton during the winter.

Mr. J. H. Oldham of Edinburgh, editor of the *International Review of Missions* and secretary of the Continuation Committee of the World Missionary Conference held at Edinburgh in 1910, made the school a brief visit and spoke to the students and workers on Wednesday evening, October 9, at the regular chapel service. Count Moltke of Denmark, also a member of the Continuation Committee of the World Missionary Conference, was at Hampton on Monday, October 14, and spoke in chapel that evening.

Mr. E. H. VanIngen, donor of the bronze statuette of General Armstrong in the library and of marble bas-reliefs of Armstrong and Lincoln, visited the school the second week in October with Mr. A. B. Pegram, sculptor of the statuette and reliefs, for the purpose of deciding where the latter works of art are to be placed. The matter, however, has not yet been decided.

Mrs. Alexander Purves and Miss Ruth Purves spent a week at Hampton in October. Mrs. Purves came to superintend the opening of her house for the use of school guests during the winter. Other recent visitors were Dr. Thomas Jesse Jones, former associate chaplain at Hampton, now Specialist in Community Work in the Bureau of Education, Washington, D. C.; Mr. Charles S. Peabody, the architect of Clarke Hall; and Mr. Paul Bartsch of the Smithsonian Institution, Washington, D.C.

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GRADUATES AND EX-STUDENTS

FOR three years Susie E. Wharton, '09, has extended her school term two months each year without, as she says, "one penny from the Jeanes Fund. You may think it strange," she adds, "that I should say I am proud of this, but it is true. I am happy over the idea of doing so much for myself."

THE following report has been received from Mrs. Andrew J. Warner, Annie C. Weddington, '07: "I have traveled over Louisiana, South Carolina, Tennessee, and Mississippi each fall since my marriage and have tried to do my duty. I have had charge of the missionary work in this district. In each one of these conferences there are three missionary societies and once a year we have what is called a missionary convocation, In these meetings we discuss such topics as these: How can we interest our young people in mission work?; the relation of the minister and his wife toward mission work, etc. Last year at Knoxville, Tennessee, we raised four thousand dollars."

"I am grateful," says Charles H. Barclay, '95, of New Haven, Conn., "that Hampton taught me how to think and work, which has enabled me to build up a successful business in sign and wagon painting.

"I lettered wagons one year in Mr. G. A. Tenbrœck's carriage shop. Now I have full charge of the paint shop and turn out all work by contract; we are now finishing three wagons or autos a week. In conjunction with that business I have a sign shop in the rear of my home where I am completing the tenth electric sign of my own creation; the sign is twenty feet high, wired in series for Mazda lamps. I was once asked how I learned the various phases of this business. They were hard questions, but I replied in a few words. I got my trade by hustling and learned the business by observing others, thinking, and experimenting. I have over two hundred good customers,among whom are some of the best people.

"I do not wish, however, to encourage my people to come North as competition is greater here. The field for skilled labor is wider and more needy in the Southland."

THE following is taken from the Staunton *Daily Leader*. We learn with pleasure of Dr. Sheppard's new opportunities.

"The executive committee of Home Missions of the Southern Presbyterian Church has called Rev. W. H. Sheppard, D. D., the African missionary and explorer, to assist in the colored department of missionary work of the church located at Louisville, Ky., and he leaves with his family onThursday, September 12, to take up the work. Those who know Dr. Sheppard and his good wife will regret to lose them from this community, where they have been doing much good.

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"Under the auspices of the First Presbyterian Church of this city they had started very successfully a Sunday school and mission, and the church has been planning to extend this work which promises so well. It will not be abandoned but will be carried on by those who had been assisting in it before, and by others who may be induced to take part in it."

A Hampton bricklayer and plasterer, George W. Holland, Trade Class '10, writes from Danville, Va.:

"I went to work laying bricks about two weeks after I got here. My wages averaged from two to four dollars per day until last month when brick work got dull; then I started plastering. I do not fail to attend the church services. Sometimes I lead a prayer meeting or the Young People's Union, or play trombone solos for special programs. It is necessary for all the boys and girls at Hampton to learn how to do everything they can while they have a chance, for the people expect a Hampton student to do everything that comes to hand."

THE SOUTHERN WORKMAN has received a copy of the first Bulletin issued by the Colored Y. W. C. A. of Norfolk, Virginia. This association was founded by Mrs. Laura Titus, Class of '76, Hampton, and is accomplishing much good among the young colored women of Norfolk. Its rooms are situated at 333 Bank Street. The Bulletin says: "The lower floor has four large, airy rooms for the use and comfort of young women, both local and visiting. A good supply of books and magazines, donated by friends, may be found on the tables and shelves. The upper floors are fitted up as bedrooms for travelers and for those wanting a comfortable home. Various classes in sewing, cooking, and Bible study are held here. It is also headquarters of the King's Daughters, Visiting Nurse Association, Hamper-Basket Club and such other organizations as have an elevating influence among our people."

ENTERING Hampton Institute as a Junior in the fall of 1880, Joseph B. Tynes was graduated in 1884. He was chosen by his class to give the address at the planting of the ivy on Class Day. After graduation, he remained at the school for a year as a member of the Pastors' Class for Bible Study, at the same time assisting in the night school. One of his pupils, Mary F. Jeffries, afterward became his wife. After leaving Hampton, Mr. Tynes preached under the auspices of the African Methodist Episcopal Church, first at his birthplace, Smithville, now Charlotte Court House, Virginia, and later in Winchester and Salem in the western part of the state. From the latter town he removed to the Eastern Shore, where he remained until the spring of 1900. Meantime he had been made Conference secretary. During most of these years, he had added the work of teaching a public school to that of pastor. He had also taken a one-year's course in theology by correspondence with Morris Brown College, Atlanta, Georgia. He was next made pastor of a large

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church in Roanoke, Virginia. For a time he continued to help in educational work, having charge of a girls' boarding school on the outskirts of the city. While in Roanoke, he became Presiding Elder of the Roanoke District, and also received the degree of Doctor of Divinity from Kittrell College, North Carolina.

In the spring of 1908 he removed to Berkley, Virginia, and became Presiding Elder of the Portsmouth District. There he suddenly passed away on Wednesday, September 18, leaving a wife and ten children. The oldest son, who bears his father's name, was graduated from Hampton in 1911. Two daughters are still students at that institution. Of him who has left us it may well be said, "Behold the upright: for the end of that man is peace."

M. J. S.

THAT the People's Building and Loan Association of Hampton, Va. controlled and managed by well-known Negroes, is one of the strongest organizations of its kind in Tidewater Virginia, was shown by the reports of the officers recently made to the annual meeting of the stockholders. The reports showed that the company has total assets now of $196,046.67 with a paid-up capital stock of $146,714.35. During the past year the total receipts were $59,395.23, while a dividend of $12,458.67 was declared. The company now has a reserve fund of $10,000 in addition to a surplus of undivided profits of $11,363.70 and has annually paid a dividend of 7 per cent to its stockholders. The company was organized 23 years ago. The officers and directors chosen for the coming year are: president, John M. Phillips; vice-president, Frederick D. Wheelock: secretary, Harris Barrett; treasurer, Henry Armistead. The secretary is the cashier of Hampton Institute and a graduate in the Class of 1885. The following officers and directors are also graduates or ex-students of the school: F. D. Banks, '76; F.D.Wheelock; '88, Thomas A. Bolling, '01; Geo. J. Davis, '74; Jesse W. Williams, '90; Hamlin Nelson, '98; and Don A, Davis, '09; ex-students, E. H. Spennie, J. E. Smith, and Charles H. Jones.

The stock in the company is held by people living in twenty-three states.

From the Newport News *Press*

THE ARMSTRONG LEAGUE OF HAMPTON WORKERS

NOTICE is hereby given of the regular annual meeting of The Armstrong League of Hampton Workers to be held in the Museum at Hampton Institute on Wednesday, November 6, 1912, at 4.30 p. m. A full attendance is desired, and all of the new Hampton workers are cordially invited to be present.

E. K. HERRON, Recording Secretary

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SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Some Results of Hampton's Work, (Illustrated)
Annual Catalogue, (Illustrated)
Principal's Report (Illustrated)
Negro Conference Reports
Founder's Day Programs
A Southern Man's Estimate, Samuel C. Mitchell
Industrial Education in the South, Thomas J. Jones
"Hampton"
The Crucible, A Southerner's Impression of Hampton (Illustrated), J. W. Church
The Regeneration of Sam Jackson, (Illustrated) J. W. Church
What Some Men Have Said of Hampton Institute
Hampton Sketches I, A Man to Men, E. L. Chichester
Hampton Sketches II, Johnson of Hampton, E. L. Chichester
Hampton Sketches III, The Woodman, E. L. Chichester
Hampton Sketches IV, A Change of Base, E. L. Chichester
My Neighbor, the Negro, Samuel C. Mitchell
The Negro in Country Life, (Illustrated) Jackson Davis
Hampton's Story, (Illustrated)
Elements in Race Development, Robert R. Moton

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Bailey's Garden Making
Bancroft's Game Book
Barrows' Principles of Cookery
Birds Every Child Should Know
Black Beauty
Boy Scouts of America
Burrough's Squirrels
Dana's Plants and Their Children
Hodge's Nature Study and Life
Home Furniture Making
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Principles of Hygiene
Hampton Leaflets, Volume I
Hampton Leaflets, Volume II
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THE SCANDINAVIAN CHRISTMAS

THE SOUTHERN WORKMAN

DECEMBER 1912

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

The Hampton Normal and Agricultural Institute

HAMPTON VIRGINIA

H. B. FRISSELL, Principal — F. K. ROGERS, Treasurer
G. P. PHENIX, Vice Principal — W. H. SCOVILLE, Secretary
H. B. TURNER, Chaplain

What it is An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.

Object To train teachers and industrial leaders

Equipment Land, 1200 acres; buildings, 140

Courses Academic, trade, agriculture, business, home economics

Enrollment Negroes, 1165; Indians, 41; total, 1206

Results Graduates, 1651; ex-students, over 6000
Outgrowths: Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes

Needs $125,000 annually above regular income
$4,000,000 Endowment Fund
Scholarships

Academic:	Permanent	$2000	each
	Annual	70	"
Industrial:	Permanent	800	"
	Annual	30	"

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of The Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of ____ *dollars, payable*

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Courtesy of the Century Company

THE ANNUNCIATION

BY H. O. TANNER

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The Southern Workman

Published monthly by

The Hampton Normal and Agricultural Institute

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THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

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WILLIAM ANTHONY AERY,
For The Hampton Normal and Agricultural Institute

Sworn and subscribed before me this 1st day of October, 1912.

HAMLIN NELSON, Notary Public,
[Seal] My commission expires July 4, 1915.

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THE HAMPTON LEAFLETS

Any twelve of the following numbers of the "The Hampton Leaflets" may be obtained free of charge by any Southern teacher or superintendent. *A charge of fifty cents per dozen is made to other applicants.* Cloth-bound volumes for 1905, '06, '07, and '08 will be furnished at seventy-five cents each, postpaid.

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8 Community Clubs for Women and Girls

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The Southern Workman

VOL. XLI DECEMBER 1912 NO. 12

Editorials

The Balkan War and After

By request of the editors the following statement in regard to the situation in the Near East has been prepared by Dr. J. Henry House, principal of the Thessalonica Agricultural and Industrial Institute in Salonica and a veteran missionary in Turkey, now on furlough in New York:

"Just at this moment when there is a pause in the terrible war in the Balkan peninsula with the hope of an armistice which may end in peace, let us take a look at what has been accomplished and what we must expect in the new map of the territories in the Near East.

"There have been many surprises in this war, and none greater than the alliance of the four small kingdoms to abolish Turkish rule in Europe. For centuries these races have quarreled among themselves. The Bulgarians have hated the Greeks because of the attempt in the last century to Hellenize the Bulgarians by imposing upon them, through the Greek Patriarch and his clergy, the ancient Greek language in their churches and schools. The Bulgarians and Servians have been bitter enemies because each of these sister nations has claimed the Slavic peoples of Macedonia as belonging to its race and the lands they live in as destined finally to swell its dominions.

And with the various Revolutionary Committees organized in Macedonia by these nationalities it has been more popular to kill each other than the common enemy, the Turk. The alliance, then, is the miracle of modern political history and is doubtless due to the important fact that Bulgaria, Servia, and Greece are fortunate in having at this opportune moment some of their wisest and most patriotic men as prime ministers—Gueschoff in Sofia, Pachitch in Belgrade, and Venizelos in Athens.

"The military authorities in Europe have also been astonished at the efficiency and celerity which have characterized the movements of the armies of the Allies. The Bulgarians have even outdone, I believe, their own careful calculations in the quickness of their advance. It is thought that the Bulgarian staff had allowed, in some of their plans for the campaign, six weeks for their armies to reach the defenses of Constantinople, for they have had this war in mind for years and have been preparing for it; but in fact it took them but twenty days to reach the fortifications of Tchatalja!

"Another surprise for Europe has been the collapse of the Turkish army. This is probably due to quarrels and corruption and inefficiency among the high officers and the general staff. The Turkish soldier is still a brave and patient fighter if well fed and well led. The presence of a considerable disaffected body of nominal Christians in the Turkish ranks may have been a weakening element, especially in the Macedonian campaigns.

"These great surprises for the diplomats of Europe have entirely changed political prospects in the Near East. The *status quo ante bellum*, so confidently laid down as the law which would govern the final political arrangements by the Powers after the war, is no longer to be thought of.

"It would seem that the agreement to be reached by the Allies will have much to do with the divisions which will mark out the territories that they now occupy, with minor adjustments as to points and districts which might lead to quarrels and disaffection in the future. Salonica, now occupied by the Greeks, is a place about which there will doubtless be much discussion as to its final disposition. Monastir and Albania are other such places. In all these cases we hope that the spirit of compromise for harmony's sake will rule, and that peace will be maintained in the settlement which will weld these small kingdoms into a Federation. Especially is it to be hoped that autonomy will be given to Albania and that that province may be joined to the Federation.

"Now as to the effect upon American institutions and missionary

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work, it must be said that in the past the Turkish Government has been generally more tolerant towards American missions than the Balkan governments. In Bulgaria the toleration of such missionary work as the preaching of the gospel and the circulation of books and tracts has been quite complete and satisfactory. To our schools in Samokov and the villages, however, there has been much opposition from the Government, although they have been well patronized by the people. The preaching of the gospel, after the evangelical fashion, is allowed in Greece but the circulation of the Bible in the modern language is forbidden. Authorized Protestant services are permitted in Servia but it is yet to be understood just what attitude the Servian Government will take in reference to the missionary school in Monastir and missionary work in general.

"The Thessalonica Agricultural and Industrial Institute in Salonica—'The Hampton of Macedonia'—has been so popular among all nationalities that we feel most hopeful that, whatever the final arrangements may be with reference to that city, opportunities for the school's uplifting work for the village youth of Macedonia will be greater than ever. We believe that it is only necessary for its friends in this country to strengthen it in its equipment, and its usefulness will be enlarged. The whole episode of this war has seemed so remarkable a revelation and the results so likely to do away with the injustice and oppression of centuries, that we must all look upon it as a providential dispensation, which in the end will result in the best good all around."

The Education of Exceptional Children

The Conference held at the College of the City of New York, October 30–November 1, by the National Association for the Study and Education of Exceptional Children was suggestive and interesting. On the opening night, in the Great Hall of the College so beautifully housed at One Hundred Thirty-ninth Street, addresses of welcome were made by President Finley, Commissioner Claxton, and Dr. A. E. Schmitt, president of the Association, after which the purpose of the Conference was definitely stated by Dr. Maxmilian Groszmann, educational director of the Association, whose interesting school for backward children at Watchung Crest, Plainfield, N. J., is well known. There were present about four hundred delegates from universities, normal schools, and boards of education in thirty-one states.

One of the afternoon sessions was devoted to the general causes of failure in educating the exceptional child. By this term is to be

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understood not the delinquent or feeble-minded child, but the one either above or below the normal—exceptionally brilliant or exceptionally dull for any reason whatever. Dr. F. A. Bruner of the Department of Child Study in the public schools of Chicago, declared it to be his belief (1) that in the ordinary public school the energy of the child is dissipated by obliging him to spend too much time on academic subjects with the view of pushing him on to the next grade; (2) that the training given is too general, when it should be specific, aiming at the development of the child and not merely his promotion; (3) that while hand work has been used it has been too little organized, whereas it should have a vocational end in view. Unfortunately Dr. Bruner did not seem to think that hand work had also failed of its purpose unless used for the moral training of the child. Jacques Redway, F. R. G. S., of the Board of Education of Mt. Vernon, New York, presented an effective paper on the causes of retardation in schools, claiming as the chief cause of this difficulty the inflexible course of study which is the same for all pupils, whatever their environment. The other causes he mentioned are the ordinary ones discoverable by medical inspection, which in Mt. Vernon is under the direction of a competent physician who gives his entire time to this work. A third speaker—a superintendent of schools—gave his experience in attacking the problem of retardation when he reduced it from 17½ to 7½ per cent in one year by the co-operation of students, parents, and teachers. One of his expedients, that of cutting out certain subjects from the curriculum, was held up as a warning by Dr. Groszmann, who said that the "rationalizing of a curriculum is a matter of co-ordination, not of elimination. The question is whether the course will mature the child, and not whether it will enable him to pass examinations." Dr. Claxton, who presided, said that it would be better if pupils could be passed from one grade to another on the teacher's estimate rather than as a result of marks and written tests, and that "if teachers would give less time to the keeping of books and more to the profession of teaching, retardation would be materially decreased. He said, further, basing his estimate on an actual experiment, that $100,000,000 a year could be saved to the nation by having teachers move on with their pupils in the first four grades instead of letting pupils "flow by the teacher," as is now the case. This would also reduce retardation to a minimum.

Another afternoon was given to the discussion of whether feeble-minded children should be allowed to remain in the schools or should be segregated in separate institutions. There were arguments for

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each of these plans, but the general consensus of opinion was in favor of collecting all exceptional children in observation classes in the public schools, from which they could be later weeded out and placed back in the grades or, if necessary, in special institutions, over which Dr. Groszmann thinks the compulsory school law should be extended. One session was devoted to clinical pictures of atypical children, and various tests for discovering and classifying such children were demonstrated. One of the most interesting papers was that of Henry S. Townsend, District Superintendent of Schools, Nueva Caceres, P. I., who showed how he had applied in his schools among the wild tribes of the Islands the principle that the desire for every step in education should come from the pupil. This paper will be published in full in a future issue of the *Southern Workman*. Other papers of note were "The 'Case dei Bambini' of Dr. Montessori" by Mrs. A. Reno Margulies of New York City; "The Needs of the Brilliant Child" by Dr. Thomas M. Balliet, Dean of New York University; and "Sane Eugenics" by Dr. Maximilian Groszmann, who made a plea for a "very discreet" handling of the subjects of sex hygiene and eugenics in educational institutions.

A Fair Chance for the Negro

The *Century Magazine*, in its November issue, has given considerable space to Negro contributors. Besides an article of unusual interest by Dr. Washington, the magazine contains three poems by James D. Corrothers (one of these in the department "In Lighter Vein"); a reproduction of the painting of the "Annunciation" by H. O. Tanner; and a Negro sermon by Alexander Rogers, set to music by Will Marion Cook. It is noteworthy that this is the first time that a leading literary magazine has given so much space to Negro productions, and the *Century* has increased the interest of its November issue by so doing. Negro music especially, has an originality not to be found in the ordinary musical composition. The reproduction of Tanner's painting appears, by the courtesy of The Century Company, as the frontispiece of this issue of the SOUTHERN WORKMAN.

Dr. Washington in his article asks and answers the question, "Is the Negro Having a Fair Chance?" "A very striking feature of the article is the ungloved, vigorous manner in which the author handles the subjects of railway discrimination, niggardly appropriations for Negro education, peonage, and the barbaric practice of lynching. Upon these subjects his language is as bold as the militant's, as uncompromising as that of the aggressive seeker for justice, but withal as sane as the language of the statesman who plans to

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insure permanency of reforms, and to harmonize all classes into a unity mass without destroying or restricting a fundamental right of any one class." That various other journals are seeking to give the Negro "a fair chance" is indicated by the publication by the *Atlanta Constitution* of occasional issues devoting several pages to advertisements of Negro enterprises and to illustrated stories of Negro progress in various lines of endeavor. It is interesting to note that the heading of an article on one of these pages reads as follows: "How Negroes are helping to make Atlanta a better city and Georgia a better state." Many other journals are adopting a policy of giving more space to Negro progress and less to sensational accounts of lynching and Negro crime. It is to be hoped that this new note in journalism may indicate a more general desire in other quarters to give the Negro "a fair chance."

The World in Baltimore

The World in Baltimore, one of the series of expositions following the Orient in London, the World in Boston, and the World in Cincinnati, opened October 25 and closed November 30. The purpose of these expositions is to make real the missionary activities all over the world. They are held under the auspices of the Missionary Education Movement, representing forty-seven foreign and home boards.

A guarantee fund amounting to more than $50,000 was raised among Baltimore business men to finance the Exposition, and if there is a surplus at its close, the amount each individual has put in will be returned to him with six per cent interest, while any further profit will be turned into the treasury of the Missionary Education Movement. Any loss will of course be borne by the guarantors. This is the business side of the undertaking.

The "World" had two main features: the Exposition, occupying a temporary building adjoining the Lyric Theatre; and the Pageant of Darkness and Light, a spectacular cantata given twice daily in the theatre itself.

The upper floor of the Exposition Hall was devoted to work in the home land and the downstairs section to work in foreign lands. Missionaries, natives, and stewards from the Baltimore churches, dressed in the costume of the people or country represented, where this was a distinguishing feature, gave demonstrations daily to the visitors who thronged the place. It means much to have the life of the Bedouin described by a man in the costume of the patriarchs, whose knowledge of his people is sympathetic and whose standpoint is that of a devoted Christian with years of actual life in Arabia behind him.

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The department of the Exposition devoted to Negro education and progress included a good exhibition of Hampton's work. Products of the Trade School and work done in the home economics classes were shown to advantage, together with a series of photographs tastefully mounted in swinging frames which illustrated the daily activities of the school. These photographs were a marked feature of the World in Boston and the World in Cincinnati. Added to this exhibit of school work Hampton sent its First Quartet, and crowds thronged daily to hear the singing. The most important feature, however, in all the school's showing was the presence of graduates who spoke to the visitors and told of obstacles overcome and work accomplished among their people. Thomas C. Walker, of Gloucester County, and Major Moton, commandant of the school, were two of these speakers who made a strong and favorable impression. It means much to have had Hampton's work brought to the attention, not only of thousands of people in Baltimore but of many all over Maryland and from near-by cities. The work done by the colored people met with the most sympathetic interest.

The Pageant was very popular and was visited by thousands. In some respects it showed marked improvement over its presentation in the other cities. One day of the Exposition was devoted to an excursion from Washington and denominational days were set aside for churches. Thousands of children visited the Exposition on Saturday mornings and were conducted through the different departments.

A movement has been started to crystallize the interest aroused, so that it will tell in the work of the city churches, and it would seem as if the World in Baltimore could not fail to do good and efficient work.

The Hampton Farmers' Conference

The Hampton Farmers' Conference, which was held this year November 20–22 is growing yearly in importance. More than four hundred and fifty farmers and farmers' wives, farm-demonstration agents, and supervising industrial teachers were in attendance, and formed most enthusiastic audiences at the various sessions of the Conference. Two evening meetings were held with the entire Hampton School as listeners. Among the visitors were State Superintendent Eggleston and Mrs. Eggleston, Mrs. Munford, president of the Co-operative Education Association of Virginia, State Supervisor Jackson Davis, and several county superintendents; Dr. Buttrick of the General Education Board, Dr. Rose, executive officer of several leading educational

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boards, Bradford Knapp, head of the farm-demonstration work in the South, George V. Smith, editor of the *Connecticut Farmer*; Thomas Walker of Gloucester County, Va., John M. Gandy, executive secretary of the Virginia Negro Organization Society, and representatives of the Petersburg Normal School, the Delaware and Florida State Normal Schools for Negroes, and the Penn School of Frogmore, S. C.

In the course of the Conference spirited discussions were held under the direction of Hampton instructors and other experts on the growing of potatoes and corn, the raising of chickens, and the culture of bees. Much interest was shown in the women's meeting in the lessons on the use of the fireless cooker and on the making and fitting of a wash dress. The cattle- and horse-judging contest and the plowing matches attracted large crowds. The exhibit, which filled the school Gymnasium, was, in many respects, an improvement over that of last year in spite of the fact that the early date of the Conference made it difficult for supervising teachers to have suitable articles prepared. The officers having the exhibit in charge encourage the exhibition of useful articles made by children in schools and by women in the homes, of canned fruits and vegetables and of fresh vegetables and other food crops. One of the most suggestive exhibits was a small room completely equipped for sewing lessons at very small cost, the teacher's desk and the closet for materials being made from drygoods boxes.

That the farm-demonstration work is doing much to remedy the condition deplored by Dr. Eggleston—the practice among many Virginia farmers of raising tobacco and exchanging it in town for baled hay and Western meat, instead of raising on their farms the food for themselves and their stock—was clearly shown in the talks given by the ten Virginia demonstration agents. Mr. Pierce, under whose direction the other nine agents carry on their work, gave a report covering one-third of the territory worked. In this section alone the total value of the farm machinery, mules and horses, canned fruit and vegetables, dried fruit, eggs, and chickens amounted for the past year to $28,273,30. But it is not the man on the land alone that counts, nor the land itself, as Mrs. Munford said in a short, impromptu talk. "It is the woman by the side of the man. Better homes, better farms, better schools, better living—all these depend largely on the women."

The educational experts, Dr. Buttrick and Dr. Rose, were much impressed with the tremendous importance of the new movements in education being carried on in Virginia—the work of the farm-demonstration agents and that of the supervising industrial teachers. The

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latter was represented at the Conference by twenty of the twenty-two supervisors now at work in twenty-three counties of the state. These two agencies may be so used as to educate the whole community, which is the real object of education. The demonstration agents are not mere theorists but actually do the work which they advise the farmers under their care to do, devoting two days in the week to their own farms and never hesitating to run a furrow or to use a harrow in the course of their instruction. The plane of civilization in a community cannot be raised by people from a distance who have no actual contact with those who form the community. Hampton's long-tried method of education—learning by doing—finds here but another illustration. Education is by no means a thing of books nor is it confined to the schoolroom. No class of educators has a better opportunity to prove this than these industrial supervisors in the various counties of Virginia. In co-operation with the demonstration agents they are illustrating a type of education having to do with all sides of life and enlisting the sympathy and the help of all classes of the community—sewing, cooking, cleaning, sanitation, farming, and good roads. The Conference just closed was immensely significant along this line.

A full report of the Farmers' Conference will be published in the January *Southern Workman*.

The Homemakers' Community Fair

To promote home improvement among the colored people of Hampton is the principal aim of the Homemakers' Club of the Locust Street Social Settlement, which was started in 1890 by Mrs. Harris Barrett, a graduate of the Hampton School. That this practical aim has been satisfactorily carried into action was plainly shown in the praiseworthy community fair which was recently held in the town of Hampton, not far from Hampton Institute itself. This ably-managed, attractive, and inspiring community fair, filled to overflowing with excellent exhibits, commanded the admiration and respect of white and colored people alike. It is held annually, and shows clearly what the colored women of Hampton are doing for home improvement. It demonstrates in a striking manner the progress that colored people who have been touched by Hampton former students and graduates are making toward the better things of life.

This community fair was the best of its kind ever held in Hampton. The vegetables and fruits exhibited by the Home Garden Department were of a high grade. Rows and rows of jars containing

canned goods showed what good work has been done in the Cooking Department of the Locust Street Settlement. Other attractive exhibits included hand-woven rugs, children's dresses, quilts, laundry work, plain sewing and fancy needlework, bread and cake, home-made candy, poultry and eggs, and the classroom work of the children in the Weaver Orphanage of Hampton. A number of attractive potted plants, furnished by the Flower Lovers' Department, added to the decoration of the large hall in which the fair was held.

Interesting demonstrations were given in cooking and home gardening by two Hampton workers. The colored women attending the fair were most eager to learn how to handle a fireless cooker; how to construct a hay-box in which utensils containing food can be kept warm for a long period; how to operate a gas stove; how to make rose and hedge cuttings; how to root successfully the cuttings which they had prepared. In this very practical way Hampton Institute is reaching, through a form of neighborhood extension work, a large number of colored people, ready to receive and carry into operation the suggestions of those who understand correct methods of work.

A HOME-SONG

I turned an ancient poet's book,
And found upon the page:
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true; and something more;
You'll, find where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where Love abides
And Friendship is a guest,
Is surely home, and home, sweet home,
For there the heart can rest.

Henry Van Dyke

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THE SCANDINAVIAN CHRISTMAS

BY CECIL KENT AUSTIN

E children of the Teutonic races have many advantages to be thankful for, the importance of which we very likely never realize unless later in life we come to travel in other countries and to study the conditions and habits of foreign peoples. Among these may be mentioned the fact that we many of us live in parts of the world where for several months of the year winter reigns supreme, the waters are bound up by frost, and the land is clothed in a silent mantle of white; that at the height of this period it is our custom to hold the gay festivities of Christmas; and that we speak the various ramifications of the old Germanic tongue, and possess a body of fairy tales and folklore that is probably unique.

For have you ever thought what it must mean to be a child of another race, a Latin, for instance? In those countries there is no winter—no coasting, skating, or snowballing, no waking up of a November morning to the impressive stillness of a heavy fall of snow, with the instinctive feeling that something quite unusual is occurring, as all of the familiar out-of-door sounds are hushed. Through the frost-ferns on the windowpanes (ice-flowers, the Scandinavians call them) the fleecy flakes can be seen falling, falling, so large, so infinitely many, where can they all come from; how is it possible that so much can be going on, yet without noise! Is there anything more beautiful on earth than a landscape of trees and rocks after a fresh fall of snow, every crystal flake sparkling in the sunlight against a sky of such an intensely deep blue as to seem almost black! All that the poor Latins get is a protracted spell of dark, gloomy weather, during which they sit and shiver in open houses built for great heat, and are supremely miserable; they have rain instead of snow, and it fills the atmosphere with so much moisture that for weeks at a time they do not even see the sky or sun. Poor, poor Latins!

Again, our Christmas festivities are quite unknown to the Latins. They have no Christmas vacation to look longingly for-

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ward to during the interminable weeks of school time, no happy family gatherings about a bounteous Christmas dinner, no brilliant Christmas tree, no mistletoe or holly, no Father Christmas with his sleigh and bag of presents, no churches festooned with fragrant evergreens, and no service with the beautiful Christmas song, "Hark, the herald angels sing," or good parson reading to them in words they understand "the old, old story" of the birth of Christ in the simple, impressive language of St. Luke: "And there were shepherds in the same country . . . . keeping watch by night over their flocks." It has always seemed to me, though, that this service would be more solemn still if held on Christmas Eve, as it used to be, with the accompaniment of lights; for what we celebrate is in reality Holy Eve (*Weihnachten*, holy night, is the German term for Christmas), since Christ is supposed to have been born during that night, although as a matter of fact we know nothing whatever about this point, and there is no more historical authority for believing that Christ was born in midwinter than in midsummer. Among all the memories of our childhood, certainly those connected with Christmas stand out pre-eminent. Whereas for the Latins Christmas is no more than a formal festival of the Church of Rome, the mass of Christ, with a midnight service in a language they do not understand. It is hardly made even a public holiday, and does not affect family life in any way. Can we ever be sufficiently sorry for the little Latins!

Furthermore, fancy children with neither folklore nor fairies! Not to be able at least to grow up in dreamland, in preparation for stern reality, not to move in a world of enchanted castles that become visible at will, with drawbridges over which the handsome prince comes caracoling to carry off the sleeping maiden, not to ride through the air on magic horses or carpets, or to have about us in the rocks and trees the fairies that overcome the evil machinations of sprites and hobgoblins! The thought is too awful even to be contemplated.

In connection with St. Luke's account of the Nativity we Teutons are also fortunate in our languages, which lend themselves so well to the translation of simple Greek. Our tongues are synthetic and dignified, and works like the Gospels require such for good translation. Take the closing words of St. Luke's narrative, "Glory to God in the highest, etc," have you ever had the curiosity to look and see how that has been turned into French? "*Gloire soit à Dieu au plus haut des cieux! Paix sur la terre, bonne volonté envers les hommes!*" Now I do not know how that rendering strikes you, but to me it sounds almost frivolous; there is a sort of jaunty

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swing to it that recalls nothing so much as the blatant inscription that meets the visitor's glance as he approaches the Palace of Versailles: "*A toutes les gloires de la France.*" Now let us see how we Teutons have translated it. It is presumable that the angels' burst of praise that night above the shepherds' heads on the plains of Judea was in Hebrew; we do not know what the exact words were that they used, as St. Luke has transmitted them to us in Greek, as follows: *Doxa en hupsis tois Theo* etc. Now the earliest Teutonic version that we have of this is in Gothic, the oldest known form of our tongues, in which the first clause reads, "*Wulthus in hauhistjam Gutha*"; where we see the phrase given in same the number of words as in the original and in a corresponding order. In Icelandic, also a synthetic tongue, the order of words is retained, but the verb has been inserted: *Dyrdh sje i upphaedhum Gudhi,*" making five words instead of four, and the Anglo-Saxon rendering is very similar "*Gode sy wuldor on heahnesse.*" In Norse we get to six, also with the verb, but with the order changed: "*Aere vaere Gud i det höieste,*" and in English the same is true, although our version approaches more closely to the original in not having any verb; we are slightly unfortunate in our word "glory;" honor or praise would seem to have been more stately. But compare any of these translations with the French nine-word text, and judge for yourselves! And the situation is very similar throughout the New Testament, which it seems impossible to render in a dignified form in any modern Latin tongue.

But among the branches of the Teutonic stock there is one, the Scandinavian, for which these winter, Christmas festivities assume even greater importance than for the others; and the idea has occurred to me that just at this season of the year it may perhaps prove of interest to look into the origin of these customs a little, and incidentally to speak of certain special usages that exist in these countries and not in our own.

We Teutons are of course all more or less first cousins; but there would appear to be a wider separation between the Eastern division (Goths, Norse, Swedes, Danes, Faroese, and Icelanders) and ourselves (English and American), than there is between us and the high and low Germans. This is perhaps accounted for by the fact that the Scandinavians are not a numerous race, hardly more than eight or nine millions all told, live a long way off, and speak tongues that few of us ever learn, though they are very easy (except Icelandic) and remarkably similar to our own; yet they are our immediate and direct ancestors, most of our sterling traits, customs, and traditions have come straight down to us from them, and about a thousand

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years ago we all spoke the same language, one very similar to that still used in Iceland, and represented among us by Anglo-Saxon literature. But as a general thing we English and Americans know no more about these good ancestors of ours than if they were as distantly removed from us as Hungarians, or Finns! This is a great pity, as the Scandinavians are a fine race, with a fine history and literature—people far better worth knowing than these good Southern European folk to which we devote so much attention.

Now these doughty old ancestors of ours knew not the term Christmas; their word was Yule, more or less modified and spelled in different ways. In England this word is still generally understood; everyone in that land, and particularly the country folk, knows what Yule-tide or Yule-log means. But in America there are quantities of people to whom these expressions would convey no idea whatever; we use the word Christmas, brought first into England by the priests of the Romish Church. But all of the Scandinavians of the present day use the word Yule, only they spell it otherwise; thus the Norse and Swedes speak of *Jul*, the Danes of *Juul*, and the Icelanders of *Jól*, the *j* having our *y*-sound in those languages; our more immediate ancestors, the Anglo-Saxons, called it *geol*, the two months of December and January being spoken of by them as *se aerre geola* and *se aeftera geola*, the month before and the month after Yule; even the ancient Goths had it *jiuleis*; but the Dutch and Germans have other words: *Kerstmis* (Christmas) and *Weihnachten*. Of course, Yule is a heathen word; but since all of our ancestors used it, and since it is so harmonious and has such a good Teutonic ring to it, it is a great pity that we should have practically dropped it and use instead the Latin and Papish term Christmas. Could anything be more pleasing to the ear than the word Yule-tide?

Those turbulent and sea-roving vikings used to make their year begin at the winter solstice, in the latter part of December, and were accustomed to hold a great feast on that occasion in honor of their god Thor; huge bonfires were then erected, the word Yule itself being said to mean "noise," or "clamor," in reference to the rejoicings in connection with the turn of the seasons. These bonfires, by the way, were the origin of the custom of the Yule-log that is kept up in many country houses in England even at the present day. On the same occasion the Scandinavian housewives made special cakes out of Yule-dough, and the festivities of Christmas Eve were further enlivened by the burning of huge candles, the extinction of which before the end of the evening was believed to portend ill-luck; as will be seen farther on, both of these customs are still observed

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in the farmhouses of far-away Iceland! From having been originally, then, a festival in honor of a heathen god, Yule-tide gradually became connected, on the conversion to Christianity of the peoples of the North, with the day on which we celebrate the birth of Christ; but in spite of this rather startling change of attributes it still retains in their hearts its original glory, and nowadays if you wish to see a real Yule-tide festival, or to read a real Yule-tide story, you must either go to Scandinavia or turn to a Scandinavian writer. Nowhere else can you see it or read about it in the same perfection; in our countries, unfortunately, there appears to be a tendency for such celebrations and literature to be considered rather old-fashioned, many of our children being born too aged for their years!

Yule in the North, then, means winter, with its short days, sunny, crisp cold, and a landscape buried deep in snow, out of which emerge the granite rocks, where grow the sombre evergreens, the gaunt fir, and the sweeping spruce. Without these elements no proper Christmas is conceivable, and to them must be added the pearl-berried, clinging mistletoe that has been associated with our race to such antiquity that it is mentioned in the Völuspá, the great poem of the Edda, in connection with the Balder story: "Stódh of vaxiun völlum hæri mær ok mjök fagr mistilteinn." The tree in universal use at Yule-tide is the young spruce (*greni, gran,* in their tongue). This tree, unlike the fir, retains all of its branches from the soil upwards, the lowest even reposing actually on the ground; the branches keep their needles along their stems instead of bunching them in tufts at their extremities; and the less important have a way of falling from the main ones in a graceful sweep that gives this tree its quite special beauty among the coniferæ. Just how the spruce became connected with the Christmas festival, why it has to be lighted up with candles and hung with presents on Christmas Eve, why so much secrecy has to be maintained about these presents, and in general the origin of the Santa Claus legend, are matters that are not altogether clear. However, the following is a not improbable explanation. We have seen that the old Scandinavians erected huge fires of rejoicing in honor of their gods at the turn of the seasons at the winter solstice; now for firewood they had not much choice, it was either fir, spruce, or birch; and as the common trees there are the coniferæ, and as the latter are clothed with their needles all winter, burn brightly on account of their resin, and emit as well an agreeable, aromatic odor, the choice would very naturally fall on them. When, then, later on in time, our Christmas festival was evolved out of the original Scandinavian custom, the Santa Claus

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legend, and the supposed anniversary of the birth of Christ, the heathen spruce was maintained. It is interesting to note that in Denmark the cast-off Christmas trees are reputed to be burned each year by the household *nisser*, or hobgoblins, on the top of the Himmelbjerg, their highest hill, on the night of St. Hans—Midsummer-night's Eve; but of this more anon. The other points connected with the spruce are related to the Santa Claus legend, which is as follows.

The idea of Santa Claus (St. Nicholas) is, like Christmas, another Latin and Papish intrusion. The story of St. Nicholas is really a very remarkable affair. He is supposed to have been a bishop of Asia Minor and an early martyr, and has played a very prominent part in ecclesiastical affairs in the past; thus he is the patron saint of Russia, hundreds of churches are dedicated to him in England, and he is considered to be the special protector of children; and yet not one fact among the endless legends connected with him can be substantiated historically; he exists solely in tradition. His feast day was in reality the sixth of December; but as time went on, Christianity spread, and the importance of the celebration of the day adopted as the anniversary of the birth of Christ, December 25, increased, the legend of St. Nicholas was in some mysterious manner also attached to it, as likewise the old heathen celebration in honor of the change of seasons! The custom of giving presents as surprises on Christmas Eve is said to have had its origin in a gift of dowries St. Nicholas once made in secret to three poor maidens to enable them to wed the men of their choice; it then became a habit to make gifts on the eve of his feast day, and this was finally transferred to Christmas Eve. So the combination of these various legends and customs explains everything connected with our present Christmas celebrations except why the presents are hung on the tree itself. Possibly this habit has no more intricate origin than æsthetics and expediency. The lighting up of the tree may either be an attempt to imitate the original bonfire to Thor; or it may be a combination of both the Christmas-candle custom, which still exists in Sweden and Iceland, and the bonfire tree. One singular point about the Christmas celebration is that Chistmas presents are unknown outside of the Teutonic peoples; and yet they had their origin in a Papish legend and must have come to us through Latin countries. Again, the Santa Claus idea exists only in England, Germany, and America; none of the Scandinavians know of St. Nicholas.

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In Denmark, for instance, where Christmas festivities are held in great esteem, the presents are brought to good children in the following manner. In that country whenever a stork drops a baby down the chimney, this being the provenance of babies in that land, he at the same time deposits at the house a little *nisse*, which being interpreted means sprite, or hobgoblin; now the *nisse* is a great institution in Scandinavian countries and requires a few words of explanation. In the popular conception he is a tiny little man with round, childlike cheeks, bushy eyebrows, and long, white beard, and wears a gray jacket and red top-cap; as he was born with a white stick in his mouth he is invisible to everyone save his chief, the Julekonge; his usual abode is the barn, and he is supposed to be responsible for the safety of the children of the family, and, in a general way, to be the protecting genius of the house, helping the work on quietly at night, if the servants are worthy, but otherwise losing his temper and causing trouble. Besides this, however, he is subject to mischievous spells during which he plays the most incongruous tricks on the members of his family, so that when any inexplicable occurrence takes place or some article has unaccountably disappeared, the *nisse* is usually held to be the person at fault. Part of the Yule-tide ceremonies is to carry out a bowl of rice and milk to the barn for the *nisse's* dinner. Now it is these *nisser* who bring the presents to the children on *Lille Juleaften*, or Christmas Eve, according to whether their conduct during the year has rendered them worthy of presents or not; and they obtain these presents in the following quaint manner.

The first chapel to the right on entering the ancient Domkirke at Rœskilde, the chief see of Denmark and burial-place of its rulers, is that of the three kings, or Magi, as we say, who followed the star in the East to bring presents to and worship the new-born infant in the manger at Bethlehem. The angel messenger is supposed to have promised to the chief of these Magi, one Caspar, that in recognition of his act and devotion he should through all time preside over the feast of love and distribution of presents on Christmas Eve. So each year all the little *nisser* in Denmark travel to the crypt beneath the Kings' Chapel in Rœskilde Domkirke to report on their children to the old Julekonge and to have their presents apportioned out according to merit. This tradition, you will see, is a very captivating one, and joins on through the *nisser* to the popular belief in fairies, water-sprites, giants, wood-nymphs, etc. that is so universal among Scandinavian folk.

Among other delightful traits of these people is their custom

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in their Yule festivities of thinking not only of the happiness of their little ones, but of teaching these children to bear in mind the happiness of others and in particular of the animals about them. We have seen that they never omit to provide the trusty household *nisse* with his Yule dinner of porridge. But they also remember the birds. At the Yule-tide season the market-place of Christiania presents a very gay aspect, filled as it is with spruce trees of all sizes for the children's festival. But there is a feature in the Norse Christmas that I have not heard of in any other country, in that in this market-place there is for each Christmas tree a *Juleneg*, or little sheaf of barley, each person who buys a tree buying also a sheaf. Then, when the tree is set up in the main room of the house at Yule-tide for the bairns (*börn*, as they are called in Norway), the sheaf of grain is fastened on the end of a pole and put out in the yard for a Christmas feast for the birds! If the degree of civilization of a people can be measured by its behavior to the animals about it, then this custom, as also another one to be referred to in a moment, denote in the Norsemen a very high plane indeed. Olaf Benneche, the Norse novelist, describes in one of his tales the manner in which a little girl, who lived out on one of the countless barren granite islands that fringe the coast of Norway, overcame the difficulty created by having no *Juleneg* in such a spot and no grain-eating birds to give it to either. Fish-eating birds were all there were about her; so she asked her father to catch a quantity of small herring, and on Christmas morning carried them down to the edge of the water and fed them to the sea-birds, by whom she was soon literally enveloped as in a white cloud. In Sweden a special cake is prepared for the birds.

The other animal custom to which I referred a moment ago is this: Hans Aanrud, another delightful Norse author, says in one of his short tales that it is customary in certain parts of the land to cease all hunting of wild game, winged and four-footed, during Yule-tide, this truce lasting from Christmas Eve either to the New Year or Epiphany. This story, which is called "The Bird-catchers" (*Fuglefangere*), is one of his best and most characteristic. It relates how two boys start out on their skis Christmas Eve to take up the snares, nooses, and traps they have set in the neighborhood in the hope of catching game. Their long tour through the deep snow and in the silence of the forest is described with such force that every feature of it passes clearly before the mind; and a more realistic picture of a Norse country winter scene it would certainly not be easy to find. Unfortunately this collection of short stories in two volumes has never been translated, so far as I know, which is a great

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"THE LAND IS CLOTHED IN A SILENT MANTLE OF WHITE."

pity, as they are gems, in their way, and the series gives a representation of country life in an isolated Norse valley that it would be difficult to equal.

Selma Lagerlöf, the celebrated Swedish authoress, who not long ago received the Nobel prize in literature, has also written a short story about the animals' winter truce. It is called "Gudsfreden," and can be found in her collection of tales, "Osynliga Länkar." According to this narrative the origin of the Yule-tide truce is in the commandment, "Peace on earth and good-will toward men."

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The scene represents an old farmstead in the midst of preparations for Christmas. The head of the household, an elderly man and the most important person in the district, the descendant of a long line of farmers who had always been in the lead of things and noted for their proud, unbending disposition, finds it necessary to go to the forest to cut shoots for use in binding up bundles or brushwood; but while on this errand he is overtaken by a blinding snowstorm, loses all direction, wanders aimlessly about, and finally creeps in under the shelter of a thicket to spend the night, or die, as the case may be. To his amazement, however, he finds a bear already in possession of the cover; but the animal, conscious that the Yule-tide truce has begun and that consequently no harm will be done to him, simply makes room for the newcomer, and the two spend the night in this den, the old farmer and the forest bear rolled up together, keeping each other warm. By morning the weather had cleared again, and as soon as it was light the old man hurriedly found his way home, to the great relief of his family, who had been hunting for him a good part of the night. But then, instead of offering up thanks for his miraculous escape and going on with the Christmas festivities, he gathers together a party of men and guns and goes and surrounds the bear in his lair; the latter, however, makes a determined sally for life, singles out and kills his guest of the previous night, and then escapes unhurt to the forest. In this calamity the wife and son see direct punishment sent from above for their having thus broken the unwritten law that at Yule-tide there shall be peace on earth. They decide that all of the customary ceremonies and honors connected with the burial of the district's leading man shall be omitted, that he shall be inhumed on a week-day instead of on a Sunday, and that he shall be accompanied to the grave by his family only, instead of by the entire community; and in bringing this decision to the knowledge of the priest of the parish, the grave old widow speaks as follows: "It is my duty to tell you, sir, that had my husband wronged his sovereign, or the regional authorities, or had I even been obliged to cut him down from the gallows, he should none the less have received an honorable burial like his father before him; for the sons of Ingmar fear no one, nor is there anyone before whom they have to yield. But at Yule-tide God has commanded peace between men and animals; this poor bear kept God's injunction, but we broke it,—therefore are we punished by God. It is consequently not seemly that we should proceed with ceremony and ostentation."

These two tales seem to show that this idea of a Yule-tide truce between man and beast is taken in all earnestness in the Scandina-

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vian peninsula, and certainly no more charming character trait than this could be found in the race. As I said in the beginning, the Scandinavian stories connected with Christmas are among the very best things in their literature, and no one who has not read them can expect to form any conception of the place that this festival

SKI-ING AMONG THE SPRUCES

holds in the hearts of this people. But among these excellent tales there is one that stands quite alone—again a tale by the Swedish authoress, Selma Lagerlöf,—called "The Legend of the Christmas Rose." This story, at least, is available for English readers, as the collection of which it forms part has been translated under the

rather unfortunate title of "The Girl from the Marsh Croft." I do not know how it reads in English, not having seen this translation ; translations in general are dangerous things, and above all is it dangerous to translate a masterpiece,—for in its Swedish garb Selma Lagerlöf's story is a pure delight, one of those productions that you lay down after reading and say, There is not one word to be altered, it is simply perfect.

The wild hellebore, or Christmas rose, is a common plant in the woods. It has the very remarkable peculiarity of blooming at Yule-

THE BIRDS ENJOYING THEIR CHRISTMAS SHEAF*

tide ; its thick, coriaceous leaves seem impervious to cold, and remain green though quite buried in snow. There are different varieties. One of them is cultivated in the gardens for ornamental purposes, and has a pure white flower that looks not unlike a wild rose ; the ordinary plant of the woods has a curious inflorescence that the botanists call a panicle, and that is green, only of a considerably lighter tint than the leaves. You have almost to be told that this panicle is a flower, before you can believe it. Anyhow, this plant with such a perverse disposition as to bloom at Yule-tide, just

* This picture and those on pages 673 and 677 are taken from *Sportsliv ved Kristiania*.

when all the rest of Nature is asleep, was naturally predestined to attract attention; and in accounting for its origin Selma Lagerlöf has given her rich fancy full play in a remarkable tale, of which the following is a brief outline.

A man in Sweden was outlawed for robbery, a very common penalty in Scandinavian countries in olden times, and, with his wife and children, took to the woods and lived in a cave. From time to time, when hard pushed for food, his wife would venture down into the inhabited plain on a begging tour, and in the course of one of these

TAKING HOME A CHRISTMAS TREE AND A BIRDS' SHEAF

rounds she came one day to Öved monastery, where, finding a side-gate ajar, she stole into the grounds. Now the abbot Hans, head of this monastery, was an ardent gardener and believed that he possessed the finest collection of plants in the land. So judge of his surprise when, in conversation with this good-wife, he heard her say that his was without doubt a very fine garden, but that she knew of one far finer. This was too much for the abbot's equanimity, and he sarcastically inquired where the garden might be. The woman answered, equally ironically, that a holy man like himself certainly did not

THE HIMMELBJERG

Where the *nisser* burn the old Christmas trees on Midsummer Night's Eve

need telling that on each Christmas Eve the Lord and his angels were in the habit of coming to Göinge forest where she lived and of converting it into a Paradise for that night, adding that if he did not believe her he could come next Christmas and see for himself, if he would give her his promise not to betray the situation of their lair. A certain lay-brother, who had been listening to all of this, thought that the tale sounded very queer and wished to restrain the abbot; the latter would not hear of it, however, and promised the woman to come.

Christmas Eve finds the venerable abbot and the scornful lay-brother in the robber's den, and as midnight approaches they all issue forth into the woods. Then follows the quite marvelous description of the gradual transformation of a still, Swedish forest buried in midwinter snow into an exuberent, melodious, tropical wood full of leaves, flowers, fruit, animals, and birds, all living in peace with one another. The abbot is overcome with bliss at the idea of its being vouchsafed to him to witness the glory of the Lord, and sinks to his knees, and as he does so a friendly dove flutters down and alights on his shoulder. Scandalized by this familiarity the lay-brother, who all along has been convinced that the whole scene is pure humbug and sorcery, shrieks out at the dove : " *Gack du til Helvetet*, whence you came! " This appalling language at such a solemn juncture breaks the spell altogether, the holy abbot collapses in despair to the

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ground, and, as the forest rapidly reverts to its icy garb of winter, grasps the last plant he sees to keep in remembrance of this wonderful vision.

When the others regained their senses the abbot was found to have succumbed to his emotions, and on the following day his body was conveyed back to the monastery where, when the brothers came to lay him out, a withered root was discovered tightly clutched in his fingers. This the lay-brother planted in a corner of the garden, and carefully tended for several months; but as no leaves grew from the root in summer he finally ceased paying any attention to it. Happening, however, to pass by that corner the following December, he was surprised to see green leaves showing through the snow, leaves of a peculiar shape, very much like a hand with many slender fingers. Day by day he watched them grow, and finally on Christmas Eve he was rewarded by seeing the blossom, just as we do now if we wander in the woods at Yule-tide in Switzerland or France. I do not know whether this story is merely a Swedish legend that Selma Lagerlöf has committed to paper in her inimitable style, or whether it is a tale evolved entirely out of her genius; but if the latter, certainly no finer imaginative idea ever issued from the human brain.

The Icelanders, our distant kinsmen in whom we unfortunately take so little interest, have most of our Christmas customs, and at the

A WINTER SCENE IN SCANDINAVIA

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same time others that are unknown to us. This is important, for the following reason. Far removed and isolated from Europe, this little people during a thousand years preserved almost unchanged their language, the common tongue that all of our Scandinavian ancestors spoke at one period. This is also true to a great extent of their literature, laws, and habits. It seems, therefore, not improbable that the Christmas customs which they still have, but which we have not, were originally ours also but have become obsolete in our more progressive and changeable countries.

Iceland is a land of hardships, an island of few resources, with every disadvantage of climate and position, and with a population that has only emerged during the last forty years from centuries of

THE CHRISTMAS ROSE GROWING IN THE SNOW

oppression and isolation, and that lives on lonely farms away from the resources of human agglomerations. Yet such is the great natural call for occasional relaxation from the daily struggle for life that even in that treeless, lava island up under the arctic circle the inhabitants have the courage to try and celebrate Christmas! Their efforts are positively pathetic in their simplicity. For what can an updale farmer there do by way of celebration? There are no evergreen trees, nothing but scattered and dwarfed birch, rowan, and willow; nor are there any stores nearer than the coast trading ports in which to purchase gifts, even if the farmers had the means

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to do so, which most of them have not. The consequence is that Christmas to them assumes a matter-of-fact, utilitarian garb unknown elsewhere. For the farmhands it amounts practically to the only holiday of the entire twelve months, and on some of the more well-to-do properties it extends over the New Year. It is the occasion when all the people try to get, or to have presented to them, whatever new garments they are likely to acquire during the year; something they must have, if only a pinafore or handkerchief, failure to do so being considered a species of calamity. On that day no work is done save such as is strictly necessary, the care of the live-stock, etc., and it must be finished and all hands dressed by six in the evening. There is then a family meal, at which by exception, everyone on the farm, servants as well as masters, sits down together at the same table, and for which the housewife prepares certain special dishes—boiled smoked mutton, a species of bread made of flour and water and fried in fat, and cakes. Santa Claus is entirely unknown, and few, if any presents are given. In the trading-ports a Christmas tree is sometimes obtained from Denmark. One of the most general usages is that of the Yule-candle. The housewife presents every person on the farm with a candle on that day, and in the evening the otherwise rather dark general living room is rendered gay by the rays of all these lights. This custom is probably a relic of the old Thor bonfires, to which allusion has already been made.

This seems to be the extent of the Yule festivities in Iceland, and this brief account will show that of all our Northern kinsmen these islanders are by far the least favored in this respect. They have only the will to celebrate; the means fail them practically altogether. What would one of our children think if his Christmas consisted of a pair of new shoes, one day's holiday, a dinner of mutton and plain bread, and a tallow-dip in the evening!

We have still a few more old kinsmen in the North Atlantic, descendants of the Scandinavians, though most of them are now under foreign rule and have changed their tongue—the inhabitants of the Shetlands, Orkneys, Hebrides, Isle of Man, and the Faroes; of these the last are the only ones who still speak the old language, the others having all gone over to English. It would be of great interest to see what Christmas customs have come down to these islanders too; but their literature is so scant and inaccessible that I have not attempted this research. It has, in fact, only been during the last fifty years that Faroese has appeared in print at all.

THOMAS PUTNAM FENNER

HE news of Professor Thomas P. Fenner's sudden illness and death on October 15 at the home of his son-in-law and daughter, Dr. and Mrs. James T. Boutelle in Hampton, startled and saddened many friends near and far. Not all who read the local journal's account of his long, full life, may have understood what especial reason Hampton Institute has to honor Professor Fenner's memory.

Forty years ago, in 1872, of all the great buildings which were to stand upon the Normal School grounds, only one—Academic Hall—existed outside the mind and purpose of the school's Founder. The second one—Virginia Hall—had been planned to take the place of the temporary "Barracks," put up four years before for the school's start, from the Union army hospital quarters of Camp Hamilton.

To aid in his arduous new campaign, General Armstrong decided to send a company of student singers—a dozen or more colored boys and girls—into the North. It was no small problem to find just the right trainer and captain for these "men behind the guns." He should be not merely a good music teacher in the ordinary sense, but one exceptionally able to appreciate and develop an exceptional race music, able to create enthusiasm in his pupils, to represent the school socially, and, if need be, speak for it on the platform or act as its business agent; withal a man of Christian faith and character and missionary spirit. To secure all these qualifications in one man was much to expect. Perhaps General Armstrong said of this as he did of other of his drafts upon divine providence, "What are Christians put into the world for but to do the 'impossible'?"

How fully the draft was honored was attested by the results and the daily details of the enterprise, through the years—1872-'75—in which the "band of Hampton Student Singers" was organized, drilled, and taken through eighteen states, from Virginia to Maine and from Maine to Iowa, and twice through Canada, "singing up the walls of Virginia Hall, spreading wide public knowledge of the school, and helping to create the public sentiment which has ever since been growing, for its ideas of practical education." Only those who have had inside experience of such a situation could fully understand its difficulties and appreciate the manner in which they were met by Mr. Fenner with a tact and patience, business ability and common sense, not often combined with the artistic temperament.

To be not only impressario but guide, philosopher, and friend, to

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PROFESSOR THOMAS P. FENNER

his young singers, was his achievement; to keep them in good voice and good spirit through weeks and months of almost daily travel and nightly concert work; to be ready for emergencies, to speak or act for the school with all sorts and conditions of individuals and audiences, to carry Hampton's light artillery far afield, or join the General in besieging the great centers of public philanthropy. In addition to this field work and in the midst of it he found time for a great but congenial task for which he was especially fitted by artistic taste and ability—the delicate work of developing the characteristic Negro music in its own original lines. The distinguishing strength of the Hampton Singers became the faithful rendering of the plantation songs

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enriched by harmonizing but preserving untouched the original melody and its spirit—the pathos and *wail* which those who had heard them on the old plantations recognized as the real thing—declared by Edward Everett Hale, as it has since been called by Dvorak, "the only American music." The "Cabin and Plantation Songs" published with Mr. Fenner's able exposition of his theory as to their arrangement, attracted at once the interest of musical experts. The book had a large sale at the concerts and is still in print. This was Mr. Fenner's crowning work for the school and for the Negro race.

Three or four years are but few in the midst of fourscore, but, in view of their results, it is interesting to see how the previous circumstances of Mr. Fenner's long life helped to fit him for his Hampton service. Mr. Fenner was born on November 22, 1829, in Providence, R. I., a namesake and lineal descendant of Major Thomas Fenner, one of the original founders of his native city, of a family that has given several governors to the state of Rhode Island.

When little more than a boy, young Fenner enlisted with youthful enthusiasm and served with credit in the U. S. Cavalry during the Mexican War. When the Civil War broke out he entered the Union army and served throughout the four years as musician, part of the time on the field and later stationed at the Naval Academy in Newport, R. I. The varied lessons and broadening experiences of his military training and army life were turned to good account in his service at Hampton Institute.

At the close of the Mexican War, Mr. Fenner had chosen music for his profession and life work. Possessing a fine tenor voice and becoming a master of the violin and several other instruments, he was a member, and at times leader, of various noted bands and orchestras, choirs and choral associations, in Providence, Newport, and Boston. He was closely associated with his friend Dr. Eben Tourjee in establishing the New England Conservatory of Music in Providence, where it was first located. After its removal to Boston, General Armstrong, applying to the Conservatory for a leader for the Hampton Singers, was directed by Dr. Tourjee to Mr. Fenner as "just the man for the place." After finishing his work for Hampton, Professor Fenner had charge for many years of the music department in Temple Grove Seminary in Saratoga, N. Y., going thence to Boston to be again an instructor in the New England Conservatory where he taught or ten years.

In 1842, Professor Fenner married Miss Sabra H. Dyer, a very attractive young girl in Providence, a member of one of the leading families of Rhode Island. Accompanying Mr. Fenner to Hampton, his wife and their two daughters became very helpful and valued

members of the Hampton corps, Mrs. Fenner taking charge of the girls' sewing department and making a pleasant home for the band of student singers in their summer quarters in Stockbridge, Mass. Of their daughters, the elder became Mrs. Daniel S. Shaurman and

MR. FENNER WHEN IN BOSTON WITH THE HAMPTON SINGERS

resides in Brooklyn, N. Y.; the younger remained in the town of Hampton as wife of the eminent Dr. James T. Boutelle, who for many years rendered valuable service to Hampton Institute as its attending

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or consulting physician, and is still its loyal and honored friend.

After the death of Mrs. Fenner, in 1898, Professor Fenner returned to Hampton to make his home with his children. In the fourteen years of his residence in the town, Mr. Fenner became one of its most esteemed citizens. Entering heartily into the interests of the community, especially of its musical circles, his genial manner and fine qualities of character made him many friends, in the practice of his profession and in all social relations. Vigorous, alert, and youthful in spirit, any who met him on the street two days before his death, might have taken him for a man of fifty rather than an octogenarian.

Professor Fenner's interest in Hampton Institute never abated. After his return to the town he was a frequent and welcome visitor at the school, often attending its exercises, watching the Sunday inspection of the boys' battalion, and lending professional aid to its musical entertainments. His presence could always be counted upon at the meetings of the Armstrong League of Hampton Workers, which was formed after General Armstrong's death to unite past and present members of the school's staff. On the sixth of last month, at its first general meeting after Professor Fenner's departure, the League passed the following resolutions in his honor.

"*Resolved:* That we, the members of the Armstrong League of Hampton Workers, heartily unite with the community about us, and with many friends beyond it, in deep regret for the death of Professor Thomas P. Fenner, which occurred on October 15 after but a few days of illness, closing eighty-three years of unabated vigor, taking from the town a good man and valued citizen, a man of genius and prominence in his profession, a composer and master of music who used the "divine art" in the divine way, to benefit, to cheer, and uplift; a man whose genial personality has left its impression in imperishable records of memory and friendship.

"*Resolved:* That, while Professor Fenner's death arouses our earnest sympathy for his family and outside friends, his pupils, and his fellow citizens, we feel, as members of the Armstrong League, our personal loss in the passing of a veteran Hampton worker, who has been a faithful and honored member of the League ever since its beginning, and for many more years a valued friend of Hampton Institute and of many of its teachers and students. Mr. Fenner's official connection with the Hampton staff was comprised within the years of 1872—'75, in which he trained and took through the North the first band of Hampton student singers and arranged their songs for publication. In that early and critical period of the school's history, Mr. Fenner's work was of important assistance, and still, at least three great results of it remain his enduring monuments here. One of these monuments is beautiful Virginia Hall, whose walls his Hampton student singers helped by their songs to raise; another, the heart-moving plantation melodies, which he was the first composer to develop in harmony, leaving their weird originality unchanged. Still another monument, not the less lasting that it belongs to the things which are not material but spiritual, is the students' appreciation of the music of their race, a sentiment which Mr. Fenner did very much to impress upon the school, and one which, we hope, will always continue to be one of its distinguishing characteristics."

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THE REWARD OF SHINES WHITE

BY WILLIAM JUSTIN HARSHA

PITILESS rain was falling. Across the Nebraska plains a wind, no less pitiless, was blowing. Night had fallen on the land; its chill and mystery wrapped the prairies in dripping clouds that swayed and flapped like wet blankets.

A man with uncovered head and in his shirt sleeves was bending over a tepee-shaped pile of wet sticks, guarding a flickering flame, coaxing it to a blaze, hoping that at length the blaze would become strong and heartening.

"Will it not burn, my husband?" a woman's weak voice asked.

"In a moment, I think," the man replied in as cheerful a tone as he could summon. "Yes—in a moment."

They spoke in the soft speech of the Poncas. The man's name was Shines White. His wife's name was Prairie Flower.

"Your shoulders are wet," the wife continued. "You are shivering with the cold. I can see you tremble in sharp spasms, as the aspen leaves do when a bear rubs against the trunk of the tree. I wish you would take your coat."

"No, *Waghta*. You need it more than I do," Shines White replied. "Keep it over your knees. You have little enough to protect you from the storm. Is it not the road of the Poncas for a man to bear hardships for the sake of the one he loves?"

Prairie Flower sighed. His love thrilled her with rejoicing so deep that it almost drove away the chill of the night. She sighed for his sake, not for her own, sad as her plight was.

She was sitting on a stone beside the wagon road. Her back rested against a farm fence. On the fence was pinned a torn blanket, her only protection. No tent defended her from the wind and rain. Her gown was of thin calico; a light shawl covered her shoulders. Her husband's coat rested on her knees.

"There! The fire burns at last. How good is a fire—a *keda*! Yes, always is it blessed but especially so on a night like this!" Shines Whites, as his custom was, was making the best of a bad situation.

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"Yes—the blessed *keda*!" agreed Prairie Flower. "This is what we Poncas always call it—blessed!" And she stretched forth a pair of thin hands to catch the welcome warmth.

There were other fires along that wagon road, on both sides of it, some of them brighter, some of them dimmer than theirs, none of them what they ought to be for a night like this. All the wood was wet and the rain still fell.

Some seven hundred Poncas, led by White Eagle and Standing Bear, the chiefs, were camped beside that road. Against their will they were moving from their homes on the Niobrara to Indian Territory. Deep rebellion dwelt in the hearts of a few, deep patience in the hearts of the many, deep suffering and dread of the future in the hearts of all.

"We must submit, for we are weak," the chiefs said repeatedly to their people. "The Great Father is strong. He has a big army. He has sent his soldiers against us, a peaceful, farming people. We must submit. But at least let us preserve our patience and our dignity."

Prairie Flower was Standing Bear's daughter. The proud blood of a long line of chiefs ran in her veins. She had the face and figure of a princess; within her dwelt the force and fire of a queen.

But, alas, disease had laid its heavy hand upon her! Her black eyes burned with fever, her comely face was drawn with pain and weakness, a distressing cough racked her; every night, when it came, saw her feebler, nearer the end.

"I am going down—down, my husband," she said to Shines White, making the expressive sign used by the Indians to denote hopeless sickness. "And I shall not come up again." She passed her right hand slowly beneath the left and did not withdraw it. This was the sign.

"Keep up a brave heart, my *Waghta*!" cried her husband. "Are you not the daughter of a chief? Who ever heard the word of despair issue from the two lips of a Ponca chief or his daughter?"

"But we are going so far away from home!"

"We are going south, where the air is warmer and the flowers bloom all the year round. In that land you will find yourself growing strong, as the flowers do in the spring."

The sick woman smiled wanly and shook her head. Before she could reply in words a tall young man, Little Cottonwood by name, her brother, approached with an armful of branches for their fire.

Little Cottonwood had caught the last words spoken by Shines White.

"In that land!" he repeated with bitter emphasis. "What is

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'that land?' What do we call the Indian territory when we fall so low as to speak of it in the language of the Poncas? We call it 'The Land of Fire.' Yes—this is what it is—the Land of Fire. This is the word—the same word we use when we speak of the place where evil men are punished after they die. Truly, it is hell to us northern Indians. Who can grow strong and beautiful again in such a land?"

"Peace, my brother," begged Prairie Flower.

"And I tell you we are to have trouble," continued Little Cottonwood angrily. "We are to see the tomahawk in the air. On whose head it will fall I will not say. There is anger in the hearts of the young men. Creeping Wolf has spoken. He will lead an attack."

"Peace, my son, the agent will hear you," came in another voice, a voice deep with both authority and sorrow.

Standing Bear had drawn near. His tall form, wrapped in the brilliant blanket of a chief, towered over the camp fire. His worn brown hands were extended to the warmth. His strong, sad face was turned in anxious inquiry toward his daughter.

"How is it with thee, my child?" he asked, using the poetical language of a chief.

"My body is weak, my father, but my heart is strong," replied Prairie Flower.

"The Good God will not forget us, *Waghta*," the chief said reverently. "*Wakanda* will remember. He looks down in pity on His red children. It is for us to be brave and patient."

"Yes, my father."

"And thy husband? Does he care for you as a true Ponca should?"

"He is kindness itself, my father. Since the good *wa-ga-za*, the misssonary, came to us and taught us the Jesus-road of honorable work, he has taken the burdens from my shoulders. It is no longer with us as with the heathen tribes, whose women do all the hard work. Shines White, at least, cares for me with unfailing love."

Prairie Flower spoke with wifely enthusiasm and devotion.

"It is well," said the chief. Then drawing his blanket closer he walked slowly away through the rain to his own camp fire.

During this conversation Shines White had been looking toward the distant fields. The world-old custom of the Indians demands that a man shall obliterate himself when his wife's father is near. He is not to address his father-in-law. He must not speak when he is at hand. He must not even allow his face to be turned in the

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same direction as that superior person's face. They are more distant than strangers. They are to be simply unconscious of the existence one of the other.

Standing Bear, progressive as he was in most particulars, was insistent on the observance of this custom. He thought it touched his dignity.

When the chief was gone Shines White cooked the scanty supply of bacon allowed to them, made one cup of tea for his wife, fetched from the wagon the cold biscuit remaining from the noontime and the two tin plates on which the food was to be placed. In silence they ate their insufficient meal.

"Where is my neice, Spotted Fawn?" asked Prairie Flower suddenly. "She has not visited me this evening as usual."

"She is tired," her husband replied evasively. "And the storm is strong; it rages like a river."

"No. She is sick as well as tired. I can read this in your careful speech."

"I will fetch her to you if she is able to come."

Spotted Fawn lay in her mother's arms. Their poor camp fire was at a little distance up the road; it was like all the rest, a mere smudge in the darkness and rain. The child was a fragile, beautiful creature, some six years of age, the pet and favorite of her aunt, Prairie Flower.

Shines White plodded through the mud to the cluster of willows under which Deep Laughter, the mother, sat with Spotted Fawn in her lap. The child truly was sick, hot and restless. From her face the mother was holding off the rain by means of a ragged shawl.

"My dear aunt? She wants me? Then I will go to her," the child said when the errand of Shines White was made known to her.

"My little one burns with fever, she cannot go," said Deep Laughter anxiously.

"I will carry her in my two strong arms," replied Shines White. "No mother could carry her child more tenderly than I will bear her. Permit her to go! It will comfort Prairie Flower to see the child she loves."

"Peace! it shall be as you say," said Deep Laughter.

In the arms of Prairie Flower the fragile child lay and then came the demand that childhood always makes.

"Tell me a story—a story of the days when you were a little girl."

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The face of her aunt brightened, as the flowers after which she was named brighten after a rain.

"Yes, I will tell you a story," she replied softly.

It was a story of a great river, and its shining, and the white sands that lay on its banks, and the rainbow pebbles that nestled under its waters, and the sunny days when the children of the tribe played, with shouts and laughter, on its murmuring borders. It was a story of the washbears and the beavers and the red ants and the gophers and the field mice and the crows. It was a story crowned with tulips and mariposa lilies and dandelions and violets. It was a story of innocence and health and youth and home. It was a story with all the joy of delightful memory in it, with all the ache of sad reminiscence. It was a story ever old, ever new, linking the heart of maturity to the heart of childhood; a story as sweet as sunlight and as dear. It was a story, O White Conquerors, such as you have not the imagination to conceive or relate—which only the simple-hearted babes of nature can feel and remember and recite.

"Now I must carry you back to your mother," said Shines White, when he observed that his wife was fatigued.

And then, all that night while the pitiless rain fell and the winds blew, this Ponca man—this savage—this item of offscouring to be removed from the face of the earth—sat beside his wife unsheltered, holding her head on his coatless shoulder, soothing her to sleep although no sleep visited his own eyelids.

At five o'clock next morning, the military bugle was sounded and soon after that hour the march was resumed. The agent and a squad of twenty soldiers led the way. The Indian women and children rode in uncovered wagons drawn by lean, feeble, struggling ponies. The men plodded on foot through the mud.

All day the fitful winds blew; all day the slanting rains fell. The progress made by the cavalcade was amazing, considering the conditions of the march—sixteen miles. No stop was made for dinner; two meals a day and these of the scantiest were considered as sufficient for Indians. A river was forded; a dozen creeks brimming with water were crossed; slippery slopes were mounted. At dusk another bleak, shelterless camp was made on a wide, sloping stretch of sand and burrs and buffalo grass.

"I am still going down—down—and I shall not come up again, my husband," murmured Prairie Flower.

"We shall soon be in the southland, wife, where the sun shines all the year and the airs are soft and warm," returned Shines White.

This camp was situated on the banks of Lincoln Creek, near

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Seward, Nebraska. Ah, Lincoln and Seward! What thought ye of this spectacle—a camp of robbed, helpless, yet patient people huddled together on the rain-swept sands?

Here a council of the young men was held. The chiefs of the band were carefully excluded. Creeping Wolf and his friends were in ugly mood.

"We have been deceived!" Creeping Wolf cried. "Our chiefs have played the part of coyotes. What is a chief for? He is to defend his people from all harm. He is to see that we are happy and well-fed and contented. But in what a situation do we find ourselves? We are hungry. We are wet to the skin. We have been driven out of our homes—the cabins we built with our own hands. We have lost the fields on which we and our fathers toiled. We are on the way to the Land of Fire."

"Let us rise and kill the soldiers!" suggested one.

"No! That will only bring death to us," said the wily Creeping Wolf. We could kill these twenty soldiers. They would be but rabbits in our hands. But the Great Father has many more soldiers to send in their places—thousands of them. What should we do against so many?"

"We are powerless."

"The white people stamp on us as if we were dead dogs."

These and other gloomy views were expressed around that flickering camp fire.

"One thing we can do and the Great Father will not object," cried Creeping Wolf. "We can kill our chiefs. They are to blame. They have led us to this trouble as if we were children, catching us by the ears. We may kill our chiefs and the soldiers will only laugh and say, 'Good! Good!'"

"Yes! This is the one thing we may do and be called good Indians," the others agreed. "Let us hasten to take the lives of the chiefs."

Such was the grim conclusion reached by this council of young men. Of them all only one of their number did not agree to their plan. This dissenter was Shines White.

"My brothers, let us not do this thing," he urged. "Let us not be as silly as hoot owls that blink at clear sunlight. Our chiefs have done the best they could. Their hands were tied as with deer thongs wet in water. What could they do but consent to lead us to the Land of Fire when the soldiers aimed guns at them?"

"Behold! We have a traitor here!" cried the hostile young men. "This Shines White is a snake under the tepee wall."

"His father-in-law is a chief!" cried others.

"He is in love with his father-in-law!"

"He paints his father-in-law's face!"

These are the jeers that cut deepest in an Indian's heart.

"Yes!" cried Shines White. "Standing Bear is the father of my wife. I do not speak to him. I do not look toward the east when he greets with silent prayer the rising sun. But still, neither he nor White Eagle are to blame for what we suffer. This will I say with my two lips."

"The traitor stands against his brothers!" the young men cried.

"I will stand against hooting owls," answered Shines White.

"May-be-so he will throw pebbles at us as we sit on branches of trees!"

"I will see that hoot owls do nothing but hoot. That is their true road; let them take it and walk with straight feet."

At midnight the attack was made. With such a war cry as the Poncas had often raised against the Sioux, but never against the settlers, Creeping Wolf and his hostile band fell upon White Eagle. Their purpose was to kill him and then deal with Standing Bear. This purpose would have been accomplishsd had it not been for one brave heart, one pair of strong arms.

Shines White took the blows meant for the old chief. Shines White defended the feeble, helpless, innocent man. Shines White was battered and cut and barely missed death; but he held the would-be murderers off until the soldiers came.

"What is it, my husband?" Prairie Flower asked anxiously when Shines White returned to her. "You are bleeding—you are pale—you can scarcely stand."

"I have done the thing my heart told me was right," he answered.

The next day, rising out of the rain, that band of Indians, for the most part amazingly patient, plodded through the mud to a camping place on the Blue River near Milford, Nebraska.

"Here I sing my death-song—my *da-twa-ee*," whispered Prairie Flower. "My husband, I can go no farther. Fetch my little niece to me—my dear little Spotted Fawn—that I may look upon her face once again."

For half an hour the dying woman and the sick child communed together as only loving hearts and clinging arms and the sadly perfect sympathy born of mutual suffering can commune.

"Farewell, my dear! I go to *Wakanda*," murmured Prairie Flower.

Shines White bore the child away.

"Now let me speak to my father, the chief," begged Prairie Flower. Standing Bear came. For an hour his daughter urged and pleaded one surprising request. The rain fell upon them. The river murmured sullenly. The night was cold and cheerless. Yet these two hearts burned in devoted affection. Basing her plea on this love, Prairie Flower was asking one last, one great, one unspeakably precious boon.

"Promise me, my father! Are you not the great *Machu-nezzhe*—the brave Standing Bear? Can you not rise to this noble thing of which I speak? Promise that you will give to Shines White, my husband, the reward I mention. He is slow to anger; he is brave. He has and is been kind to me. The light of the new moon is not softer than his words to me. Sunshine is not warmer, tenderer than his touch. For my sake—promise me!"

The old chief bowed his head and said:

"My *Waghta*, I promise!"

Just before the sun came again Prairie Flower died in her husband's arms. Certain good women of Milford came out to the camp next day and prepared her body for burial. They were big-hearted enough to recognize her as a sister. And this red sister was coffined and laid at rest in the cemetery of the town.

With broken heart but without a murmur Shines White took up the march again. He was robbed of everything a man can cherish—of everything save his manly reserve and self-respect. When the wagons were mired in Wolf Creek he, with the others, "worked splendidly"—so the agent reported—to draw the train out of the sands. When a few hotheads rebelled and became violent, in speech at least, he counselled meekness and submission.

"To march on peaceably is all we can do," he said. "Let us not make matters worse by acting foolishly. We are eagles; we may be caged but we can never be subdued."

Little Spotted Fawn, stricken with fever, wasted by hunger, grieving for her aunt, faded slowly and died. Shines White took her in his arms, carried her back to Milford and laid her in the grave occupied by his wife. On the gentle breast that had harbored such tender love of her the child-form was laid and there it rests to this day.

After this came the reward to Shines White.

A mighty struggle took place in the breast of Standing Bear before he could give it. He had to break custom. He had to abdicate his dignity. He had to disregard the opinions and practices of a race and a lifetime. But he had promised.

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He called a council of the chiefs and headmen. A fire was built, the pipe of friendship was passed, the four quarters of the heavens were saluted with the ceremonial smoke. Then a messenger summoned Shines White.

When the young man stood in the circle Standing Bear arose and, to the amazement of all, grasped the hand of his son-in-law.

"Chiefs and leaders of the Poncas," Standing Bear said. "I am placing my feet on a new road. This is not the way of our fathers for a man to acknowledge his son-in-law as an equal. But my daughter—*Waghta*—before she died, asked me to do it. It was her dearest wish that I and Shines White should be friends. Yes, and he deserves this reward for his kindness to the dead."

Then addressing the young man the chief said:

"My son!"

And falteringly Shines White employed the most significant word in all the Ponca language:

"*Da-de-ha*!" which by interpretation means: "My guiding father!"

This is not a sketch of the fancy, O people of a conquering civilization. This is a true story of a part of our treatment of a feeble, simple-hearted race. If any man in the world, in all time, deserved his name, that man was my friend, Shines White, the Ponca.

THE BRITISH WEST INDIAN NEGRO

LAST PAPER: HIS NEED OF LEADERSHIP

BY SAMUEL B. JONES

TO prophesy of the future of races is a hazardous proceeding at best. This is true not only of races which have conclusively demonstrated their capacity for developing and maintaining a high degree of civilization, but also of those whose natural progress has been retarded, or completely suppressed, by various external forces. The destiny of the British West Indian Negro is a sealed book; and no one knows what part he may be called upon to play in the yet unwritten history of the Negro race in the New World. But much is expected of him, and rightly so, for he has inherited much. Notwithstanding the degradation of slavery, the wreck of family relations, and a future blank with despair, it was possible for the Anglo-Saxon historian to say of his ancestors more than a century ago, that " in wars they are the most bloody and cruel beyond any nation that ever existed, characterized by a firmness of body and mind and by ferociousness of disposition; but with activity and courage and a stubbornness, or what an ancient Roman would have deemed an elevation of soul, which prompts them to meet death, in its most horrible shape, with fortitude or in indifference." Therefore it is worth while asking, Has the West Indian Negro a definite contribution to make to the progress of his race? Is his race consciousness as keenly sensitive, as vigorous and effective in adding to the sum total of the world's progress as that of the American Negro? Will not his comparative freedom from the shocks of race prejudice make him a weakling as compared with black men whose work and thoughts and hopes have been made compact because of the heavy pressure of racial antagonism in America?

Replies to such questions as these are necessarily inconclusive; and yet there are certain broad generalizations which may be ventured with a fair degree of probability when the geographical and political relationships of these islands are taken into consideration. Isolated from each other by the dividing sea, their inhabitants composed of two divergent races, with systems of government ranging from quasi-responsible colonies like Barbados and Jamaica to crown colonies,

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pure and simple, they present a political problem to English statesmen, whose policy, no matter what party is in power, seems to be tending towards simplification by way of crown colony government, depriving all races and classes alike of the franchise. Thus, on the one hand, the gift of the suffrage is often withdrawn from the whites who might grasp political power and, living as an aristocratic class with practically no middle class of their own race to hold them in check, might pass such laws as would in deed, if not in theory, perpetuate serfdom. On the other hand, the imperial government, while nominally regarding the blacks as fellow-subjects of the whites, yet in practice as wards of the Empire, dread the outcome of future political control by the blacks, even with a restricted franchise.

To the student of political history such a course will appear to be mere temporizing, a shifting upon their posterity of the responsibility which men present of the day and generation should bear. As an ideal condition the logical issue of imperial rule, where one nation imposes its language, its religion, its institutions, on another, is the gradual establishment of political education, with a definite goal of self-government towards which foreign people should strive. Nor is this a counsel of perfection, since this is the policy which the righteous conscience of America is successfully carrying out in the Philippines. Pitiful in the extreme is the spectacle of Englishmen indifferent to what has come to be regarded as their inalienable right—the right to vote, to control the expenditure of their own money and to give intelligent answers to public questions by means of the ballot box;—but more pitiful is that of their children, ignorant of all training in the duties and responsibilities of the highest type of citizenship which free political institutions alone can give.

It is somewhat significant that the colony of the British West Indies which has been clinging most tenaciously to its privilege of self-government, a privilege which was in a large measure retained through the brilliant efforts of a mulatto, as it is the pride of white and colored men to relate, is the most progressive of the whole group, not even excepting Jamaica. The truth which the best element of the Southern whites at present perceives, an element which any impartial resident in this section recognizes to be the conscience of the South—that in helping the blacks to a self-respecting and responsible citizenship they are helping themselves—the Englishmen of Barbados realized long ago, preferring to share this right of free-born Englishmen with mulattoes and blacks rather than forego their political education in the duties of citizenship. Even now there are no more intelligent Negroes in the whole of the English, French, or

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Danish West Indies than the Barbadian Negroes, whose white fellow-subjects seemed to say to them: "We have centuries of a proud ancestry behind us, wealth and intelligence inherited from all the previous civilizations, while you Negroes are just emerging from barbarism and slavery in which we kept you without education. We give you the same qualified franchise which we enjoy, because, under British law, if we retain the franchise for ourselves, we cannot restrain you from enjoying it when you have acquired sufficient property to deserve it. With the weight you are carrying, with the consciousness of the greatness and invincible power of our own race, we are certain that neither you nor your children can ever reach our plane of civilization. If you do, we are sportsmen, and shall welcome you to our privileges."

All this goes to prove that as a political factor it is safe to conclude that the British West Indian Negro may be counted out. His speech, his interests,his religion,and his allegiance are all identical with those of his white fellow-subjects, but in the absence of a common race feeling and with so many different experiments in government, it becomes evident that he cannot at any time exercise any appreciable influence upon the political world.

But the political future of these islands is not affected by their geographical position alone, for the industrial outlook is intimately associated with this, For the time being, industries cannot be established; the soil of these tropical lands invites to agriculture, and it is upon agriculture that the whole population is dependent. The importance of right methods of agriculture is readily seen. In this direction excellent work has been done by the Imperial Department of Agriculture, which has continually assisted in forming planters' associations,has introduced new varieties of plants, and made helpful suggestions concerning the dangers of dependence upon a single crop. However, it is still a question whether its influence reaches down to the black laborer. Excluding those communities where there is enough land so that the middle class of black men can own a small plantation, or at least a few acres which they can till for themselves, there still remain communities demanding a system of large plantations, with an abundance of cheap labor ever at hand. Under these circumstances the laborer is worked for what can be got out of him, and there are no economic incentives nor social forces tending to preserve his self-respect. The standard of life is often lowered, family bonds are shaken; and while, by a confusion of first principles, the wealth of the proprietors of such plantations may seem to be the general wealth, yet in the end the productive capacity of the laborer is insufficiently guarded, and all classes suffer.

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Looking at the matter from its social aspect, one can discern that, even though an immediate industrial revolution is neither desirable nor practical, yet the encouragement of a peasant proprietary, instructed in intensive methods of agriculture on their small holdings, might eventually lead to greater self-respect and self-dependence. To this end an organized body of the better class of Negroes engaged in social activities would contribute largely. Strange as it may seem, this last suggestion may be resented by both blacks and whites as tending towards the accentuation of racial differences. What a revelation and an inspiration would come to the masses of British West Indian Negroes from the sight of conferences for health, for inculcating habits of thrift, for moral elevation such as Hampton, Tuskegee, and St. Paul's hold annually! Undoubtedly the sense of responsibility for the depressed class would develop, and a band of black leaders would naturally take their place in the forefront of the movement, guiding their less fortunate countrymen wisely and thoughtfully into habits of frugality, of honesty, and of decent family relationships. What prophet can better teach a people than one who has been touched with their infirmities?

This development of leadership among West Indian Negroes is not a new idea, Some years ago a well-meaning English bishop, who had spent many years in the mission field in West Africa, made an extensive tour of the West Indies for the purpose of stimulating direct trade relations between the two places. In his zeal this bishop, overlooking the fact that colonization schemes follow certain definite economic, political, or religious needs, and are seldom guided by sentiment, appealed in vain for volunteers among all classes of British West Indian Negroes, even though, to flatter their vanity perhaps, he addressed them as the aristocrats of the race, and said that as aristocrats they could best show their nobility by devoting themselves to the service of their African brethren.

There was an element of truth in his appeal, for without excepting even the American Negro, no race of Negroes has lived so long in contact with Anglo-Saxons, nor so patiently and successfully solved the vast problems of racial and social compromise, each race mutually respecting and respected. No other race of Negroes has so full a comprehension of what a Northerner has declared to be a necessity for a sane colored leadership—the realization of "the white man's tragic struggle" to square his Christianity with the practice of his life. It is true that in the primary schools they seldom if ever come in contact with the whites, yet in the high schools and colleges the friendly rivalry in scholarship and intellectual attainment was of

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incalculable value to the Negro and, at the same time, the white boy was stimulated to greater efforts to live up to the best traditions of his race. In those schools were often developed those strange friendships in which men honored their schoolboy associates on either side, admitting tacitly only such social amenities as would endanger the integrity of neither race. So far as the church was concerned, beyond the cultural value of a dignified service of worship among white men, there was distinct gain in the restraint from yielding to an exuberent play of the imagination and feeling. On the cricket field the gentleman will play with his black servant, the slight feeling of race rivalry only serving to add zest to the sport; but the latter will still continue to "order himself lowly and reverently to all his betters," black as well as white, as his catechism teaches him. However, this is not to be taken as indicating the absence of race prejudice. Its existence is frankly recognized by both races. Possibly the West Indian Negro does not worry very much over it, as he stands as a living example of the extinction of an internal race prejudice. Anyone who has resided in Africa for any length of time knows that the Yoruban scorns to marry or be in intimate association with a Timni; the M'pongwe holds himself aloof from the Fan; and the Congo is despised by the self-styled superior races of Africa. The race prejudice of Africa was transformed in the West Indies. Out of that refining pot into which had been rudely and indiscriminately thrown the cultured Mandingo, the despondent Ibo, the man-eating Moco, the industrious Papaw, the cruel and courageous Koromantee, there came the present ancestors of the British West Indian Negro. Hence he often regards the external race prejudice which he encounters, as a matter of course, to be overcome by the exhibition of the highest qualities of manhood rather than by an appeal for sympathy on account of the weakness of his race.

As was intimated before, it is hardly possible that the high schools and colleges can furnish leaders in the West Indies. Though many West Indian mulattoes and blacks have won colonial scholarships entitling them to the best training at an English university in the profession of their choice, it is the exception to find any of them acknowledging a racial responsibility because of their superior training. They frankly argue that a scholarship is purely an individual matter; that it is a prize which a man must use for his own advantage. On the contrary, if the young American Negro is to achieve success, whether he is founding a school in a benighted community or fostering bogus insurance schemes, he is compelled for his own individual prosperity to hold out as a pretext the salvation of

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his race in all he undertakes. What a superb set of young colored West Indians, undergraduates of the English universities, may often be seen in London! One could wish at times that the British Government would use their unusual talents and undoubted capacity for excellent service in the various African colonies, and so gratify their individual ambition as well as encourage their racial consciousness.

Against this individualism which defies every attempt at racial integration the American Negro does not have to contend. His security lies in a complete identification with his race, whether he be of the pure black type or is indistinguishable from the Anglo-Saxon. Still, certain limitations are involved in this. His racial outlook is confined to the ten million Negroes inhabiting the United States of America. Mistaking his own phenomenal progress as peculiarly of his own creation, a fallacy which he is encouraged to believe, not only by his Emancipation Day orators, but even by such distinguished men of letters as M. Finot of France, he loses sight of the fact that as a people the American Negroes have been borne along, in spite of themselves, in the full current of American progress, and that if they had been suddenly taken out of the stream it would have been impossible for them to have achieved so much. Long accustomed to speak and write of themselves as "the colored race," "the Negro race," the progress and efforts at advancement in civilization made by other branches of the Negro race fail to attract the attention or excite the sympathy of colored Americans. But the truth still remains that no group of Negroes the world over is in such a position to make a typically Negro contribution to the civilization of the world as the group of American Negroes; and that, though baffled by political and social restrictions and haunted by the spectre of race prejudice at every turn, they can still find an outlet for their energies in the acquisition of wealth and the consolidation of the race in every line of social endeavor.

For the most part the West Indian Negro is more of a world Negro. There is nothing affecting the whole Negro race in the Sudan, in South or West Africa, or in the United States which fails to strike a powerful racial chord in him. Detesting heartily satisfaction with the superficial, lack of precision, and lower standards of art and of life which segregation entails, he would rather have another century of white leadership than experience the disadvantages of adopting ideals inferior to those of the white men about him, and in bartering the higher freedom of observance of law or order and submission to discipline for Negro anarchy and misrule. The black woman is educated by his side. There is uniformity in the training of both,

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with perhaps a slight balance in favor of the man. The training of men and women has ever come foremost in the British West Indies. There, no mad rush for wealth, no insistent clamor of the young to control their own purses, can take the place of the parents' responsibility for the training of men and women; for where the child assumes too early the responsibility for his education, parental control declines in this, as in other ways, and serious are the consequences of such a situation. High above dreams of wealth, position, and honor, the West Indian parent, as a practical idealist, sets the treasures of discipline, self-control, obedience, and submission to law in all the relations of life.

The British West Indian Negro is doing his share of the world's work. Versatile, exact in his methods, going to the root of things even if "it takes up too much time," they are prepared for the ordinary emergencies of life and can rise to meet uncommon ones. Thus it seems that there is a definite contribution to be made by that group, a contribution which may be concealed, it is true, by the far larger returns which the American Negro is likely to give. However, the faculty of being able to see also the white man's point of view and to sympathize with it; to inject the qualities of thoroughness, carefulness, and patience among a people far too eager to reach in a century the heights of progress which others, more favorably circumstanced than they, have spent eight or ten in reaching; to make haste leisurely; to put in action the homely virtues of honesty, reliability, and common sense;—these are some of the qualities which the British West Indian Negro can contribute to Negro progress among the English-speaking peoples of the New World.

Some months ago the writer stood beside the sleeping place of General Armstrong, one of those strong souls who bring with them to the mainlands the epoch-making ideas which the salt sea air of their native islands inspires. In the distance, covering many an acre, was the dream of Hampton's Founder in the shape of a magnificent school plant; and springing out of this were the countless blessings which had come to the masses of American Negroes because of the keen vision of this one man. As he stood beside that simple monument of volcanic rock there came to him the memory of a resting place in the West Indies, beneath a heap of rude stones, surmounted by a granite cross in full view of the Atlantic, tenderly piled up by whites and blacks over the Englishman, Bishop Rawle—Cambridge wrangler, college principal. and father of primary education for the Negroes of the British West Indies.

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Of necessity the dreams of these two men differed, but the realization of their dreams was the same—the preparation of the black men and women for service. As one of the pioneers of the splendid system of primary education of which West Indians are justly proud, he felt that the training which he had himself received was none too good for themost capable of the blacks, for he trained them as men and not as black men, while for the mass of the people he wanted every one to have the elements of a sound, primary, English education by the time he reached the age of thirteen or fourteen. The fundamental idea in all his training was the service of black men. This the was the secret of his earnest desire to place himself at their head and lead them forth to the evangelization of the West African land. The British West Indian Negro, therefore, dares not, because of newer light received, ridicule, as is the manner of some, the ideals and methods of the old system of education as being impractical and useless. He knows that the end of it all was to make him a true man, fitted for the service of his fellow men.

Since then new ideals of education have sprung up in the West Indies, as witness this extract from a recent letter of a West Indian: "In the States much seems to have been done towards the progress of the colored race and more will be done by and by; but in these islands I fear the people are without leaders. Those who are in advance of the masses are being as rapidly dissociated as possible. What we want is education; men to teach trades, not by guess or rule of thumb. If I had millions I would spend it on education; I would seek to have every man a specialist in his particular trade." This line of thought is similar to that of another who died some years ago. A jeweler by trade, he followed this doggedly in spite of the disease which was hourly draining his life, doing social service at the work bench without any display, counseling his black customers to save for a rainy day, to avoid litigation, to educate their children, and patiently wait till the day of Africa should dawn. The dream of his life was the founding of a school, "for black men," he would say; then quickly correcting himself as he remembered the genius of the West Indies, he would add, "for all men who care to come, a school where men will indeed be 'masters of arts' ready to do the work for which they are best prepared." And yet another has passed away who spent twenty-five of his allotted years as a primary school teacher, repeatedly refusing to accept what was considered the higher call—the ministry of the Gospel—finally transferring his fine pedagogical talent to the work of an agricultural instructor and dying with his dream of continuation, or vocational

schools unfulfilled—schools where boys and girls of sixteen might receive training in one or other of the manual arts when the age limit of fifteen for compulsory education had been reached.

If it were possible for these men, born of humble folk, to make their voices heard now, they would surely say: "We do not desire for the men of our blood political power, nor wealth, nor opportunities such as lie within the grasp of our brothers in America, for whom we tremble lest they fail to realize the vast possibilities at their hand and the great good they may do for our ancient race. Mixed is the stream of our West Indian blood, the blood of the best and the blood of the lowest of Africa. With us, too, now join the spirits of all these our forefathers in praying for that which will now be of most service to us and to the world—a school of agriculture and the manual arts to supplement, not supersede, the work of our primary schools, with one hundred, perhaps two hundred, but never more than three hundred of the best of our youth; a school of agriculture and the manual arts where, without haste, they may be prepared to hail the day of re-created heavens and a new earth by reason of their skill in the culture of the soil; where all may see in every product of their hands a gracious soul of finish, the image of an artist's pure and honest soul; where, above all, they may learn that, so long as there remains among them a single man or woman incapable of translating into the world of moral action the magnificent virtues of their savage forefathers, the whole group of British West Indian Negroes must wear the badge of a perpetual inferiority to all other Negroes and to all mankind; and finally, a school of agriculture and the manual arts from which they may fare forth, when their time of preparation is over, among their island homes or to the American and African continents, as the best teachers of agriculture and the manual arts to be found anywhere among black men."

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THE MOHONK CONFERENCE

BY WILLIAM LINCOLN BROWN

THE thirtieth Mohonk Conference of Friends of the Indian and Other Dependent Peoples, held on October 23, 24, and 25 in the hospitable halls where it assembles annually by invitation of Hon. A. K. Smiley, stopped this year to take account of stock, so to speak, of Indian progress. For the past two or three years, so far as its deliberations upon the Indian are concerned, the Conference has mostly contented itself with listening to accounts, by workers in the field, of the various activities inaugurated by the Indian Office for the advancement of the red man. Little comment or criticism was made. The presumption was that, our general policy towards the Indian being accepted, there remained only the necessary oiling of the machinery to keep it running to an end which was easily in sight.

This year the Conference partook of a different character. Pertinent questions were raised touching the reality of some of the alleged progress, and the discussion of the rights of the Indian involved considerable recognition of his wrongs. The Conference was unusually candid and there was an evident determination to say out loud some things which for several years have been thought but not spoken. The voice of criticism found more utterance than at any time in recent years. There was no acrimonious discussion. The genial and abiding courtesy of the chairman, Dr. Elmer E. Brown, and the benediction of Mr. Smiley's presence upon the platform deprecated that. But the feeling was distinctly in evidence that something else has been taking place in Indian affairs besides the advancement of the Indian; that shameful robbery and degradation of the Indians have sometimes gone on behind the scenes while "Progress" was being played before the footlights. And so two officials of the Indian Rights Association—that wakeful watch-dog which has so long and jealously guarded the Indian against his too avaricious agents and neighbors—were listened to attentively while they described the privations which the Pimas and the Utes and the Yakimas and the Crows have recently suffered through the loss of water for irrigation. S. M. Brosius explained that the situa-

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tion is more hopeful for the Pimas because of the tardy (but not too late) activity of the higher authorities in their behalf, but that the Utes are likely to lose their water rights under the laws of Utah and that the Yakimas are in somewhat similar straits. M. K. Sniffen dwelt upon the slow progress of bureauracy in dealing with the wrongdoers in certain specific cases and told of offenders retained in the service of the Indian Bureau after "whitewashing" reports had been made by careless and inefficient inspectors. He thought this a most critical time for the Indians, who still need wise help, and said the greatest need of the Indian service is a more effective and thorough inspection department.

This need of a more thorough inspection service for the Indian Bureau found expression many times in the course of the Conference. It was voiced by Hon. Warren K. Moorehead, a member of the Board of Indian Commissioners, who gave some hard hits in his address on "The Lessons of White Earth," in the course of which he said:

"The story of White Earth is a black page in American history. The Chippewas were formerly a happy and prosperous race. Then the splendid pine timber and the rich farm lands and the iron ore bodies came to the attention of some of the white men of northern Minnesota. In March 1907, Congress passed the famous Clapp Amendment, introduced by Senator Clapp of Minnesota, which was to the effect that any one of mixed blood could sell or mortgage his land but a full-blood Indian was a ward of the Government. The passage of this act threw open the doors of White Earth to hundreds of unscrupulous land sharks, timber men, and others. In the course of a few months half the Indians had lost their property. On April 25, 1907, the pine timber was allotted. French-Canadians having a little Indian blood received the most valuable pine allotments. Following the allotting there was dreadful debauchery. In Park Rapids a little square in the city was covered with drunken Indians lying on the ground. Witnesses have testified that when the dealing in Indian lands was at its height carloads of worthless horses were imported from South Dakota, and these as well as cheap pianos, old buggies, and worthless graphophones and other useless articles were traded to the Indians at exorbitant prices. By March 1909, ninety per cent of the Chippewas were practically penniless. A few Indians worked in the woods for the lumber companies. In other words, they helped cut up, for a pittance, those magnificent pines which but a short time before had belonged to them."

Another member of the Board of Indian Commissioners who spoke was Hon. George Vaux, Jr. His subject was "Some Observations among the Five Civilized Tribes," and he also told of abominable attempts at dispossessing the Indians on the part of white men

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who resorted to villainous methods for securing signatures to deeds, a procedure which has resulted in clouds upon the titles to much of the land. He also described the lack of school facilities in the rural districts due to the Indians' lands not being taxed—a condition which needs effective remedy because education seems the best means for furthering the progress of these Indians.

Three representatives of the Indian Office addressed the meeting. Hon. R. G. Valentine, the ex-Commissioner, was welcomed with generous applause and was applauded still more heartily for what he said. He referred frankly and without bitterness to the difficulties which beset the Commissioner and which are of such a nature as will, he believes, prevent any man from accomplishing what he may wish to do in that office, whether for good or evil—difficulties of interference, of political influence, and of official restrictions. He thinks that the powers of a Commissioner should be made commensurate with his responsibilities, which at present they are not, and that the Indian service might well be reconstructed to include a well-paid advisory commission or board of directors. He endorsed the views already expressed in regard to the danger of going too fast with allotment to the neglect of the Indian in other directions, and offered two suggestions for consideration: (1) that all Indian associations should get together for co-ordinated work; and (2) that the United States should make an accounting to the Indians of all tribal and other funds held.

F. H. Abbott, the present Acting Commissioner, spoke of the present problem of the Indian service as being largely one of individualization in dealing with the red men, referring to the leasing practice as a source of much harm to the Indians. E. B. Merritt, the law officer of the Bureau, spoke of the proper solution of the Navaho situation as one of the biggest and most pressing problems of his office. Among other speakers for the Indians were Prof. F. A. McKenzie, who made an appeal for strengthening the hands of the Society of American Indians; Rev. W. R. Johnston in behalf of the Navahos; Rev. William Hughes of the Catholic missions; A. C. Hill of Albany on the New York Indians; Frank Pedley on the Indians of Canada; James E. Gresham of the Seminole country; and Edwin Schanandore, an Indian.

A feature of one of the evening sessions was an address by Hon. John W. Dix, Governor of New York, who, however, did not touch upon the Indians.

Interest in the Philippines grows year by year at Mohonk. The wonderful progress and development of the islands under the

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American occupation is unfolded bit by bit in able and comprehensive addresses by men who have taken some active part in this constructive work. It is a valuable fund of information that the listener gets here. But the interest in mere facts and statistics cannot alone account for the spell which holds the audience. Something of the glamor of the romance which inevitably attaches to stories of distant, tropical lands adds a peculiar charm to the tales of these travelers from the Far East.

A conspicuous feature this year was an exhibit of the work in industrial education which occupied a number of tables in the corridors and alcoves of the hotel, and which shared with the Indian basketry and rugs the attention of the guests. Here were fine specimens of cabinet work in rare woods, the handiwork of boys, and here also was fine lace and other needlework by girls, all of which displayed the remarkable native skill of the Filipinos with the hands.

The addresses were characterized by breadth of view and clearness of discrimination. The one which perhaps attracted most attention and aroused the greatest demonstration of interest was that by Mortimer L. Stewart, Director of the Bureau of Prisons in the Philippines. He told of the remarkable reformatory work in the Bilibid prison where the prisoners are made over into citizens. Every prisoner is taught some trade of his own choosing and is so well taught that when he is dismissed and goes into town to get a job his certificate of discharge is considered so good a recommendation that he is usually given preference over other applicants. The speaker then described the Iwahig penal colony which is probably the most perfected scheme of reformatory work with criminals that is to be found anywhere in the world. It is expected that Mr. Stewart's paper will be privately published for wide distribution.

The subject of Philippine independence came up in the Conference in a more acute form this year than ever before. Considerable argument was heard on both sides which developed a keen interest in the matter, and while the Conference adopted no resolution on the subject, there not being sufficient unanimity of sentiment for any general declaration or definite action, yet the attitude in favor of independence appeared to be gaining ground.

This subject was introduced in the address of Maximo M. Kalaw, Secretary to Hon. Manuel L. Quezon. The speaker was a Filipino youth of twenty-one, small of stature, of neat appearance and with polished manners—a law student at the Georgetown University and a fine type of the educated Filipino. In beautiful English and with simple dignity he told of the effort for independence made by the Filipinos

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under the standard of Aguinaldo as indicating the capacity of his people for self-government, and concluded an earnest and patriotic address with a "Give-me-liberty-or-give-me-death" sort of eloquence which deeply stirred the sympathies of the audience.

He was followed by Prof. H. Parker Willis, Dean of the College of Political Sciences, George Washington University, who challenged the sincerity of our so-called altruistic motives in holding on to the Philippines, saying that the time has come for us to disclose our intention either to annex the islands or to fix a time when we will "get out of them." C. A. DeWitt, a lawyer in Manila, spoke also in the same vein. He thought that the independence of the Philippines would be as logical as that of Cuba and that, notwithstanding the benevolence and efficiency of our administration in the islands, we are actually making the Filipino people more and more dependent upon us economically while proposing to prepare them for independence politically.

The cause of Philippine independence received still further impetus through the address of Hon. William A. Jones, Chairman of the Committee on Insular Affairs, House of Representatives, who spoke in explanation and defence of the bill now on the calendar of Congress for granting independence to the Philippines. Briefly summarized, this bill provides for provisional native government under United States sovereignty for a period of eight years until July 1921, at which time this country will relinquish all sovereignty, having meanwhile established neutralization of the island territory by international agreement. The speaker thought that the capacity of these people for self-government is indicated by the ability shown in the Filipino Assembly.

The capability of the Filipinos for self-government seems to be purely an academic question on which the opinions of those best qualified to judge appear to be about equally divided. If, however, there were no other considerations unfavorable to independence, at least the one presented by Albert B. Hart, Professor of Government in Harvard University, seems overpowering, and that is the political situation in the Far East. China is just waking up from a long sleep with virile strength for new enterprises. Japan is aggressively pursuing an unrestrained policy of expansion. Russia is still the grasping bear in the North, resting but not conquered after a war that was not fought to a finish. England in the south is jealously guarding valued possessions. The whole Asiatic continent is a political volcano which may, and probably will, soon break into eruption. This, then, Professor Hart thinks, is no time to set adrift a little shallop of an independent nation which must inevitably be swallowed up or crushed

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in the collision of titanic powers. The facile answer that such a catastrophe is to be averted by neutralization is not convincing. Indeed, so evident is this war cloud that Judge J. F. Tracy of Albany, who took part in the discussion, thinks an Asiatic war inevitable and believes that we shall be drawn into the struggle if we retain the islands. He presented this as one argument in favor of letting them go. But there were further arguments adverse to self-government; among them the heterogeneous character of the population. The diversity of peoples in the islands was evidenced in addresses by Major John P. Finley, U. S. A., and Prof. Albert E. Jenks of the University of Minnesota.

Other speakers on the Philippine program were Rev. Philip M. Finegan, S. J., Chaplain of the Bilibid prison; Col. L. Mervin Maus of the medical corps, U. S. A.; Rev. James B. Rodgers, D. D., of the Presbyterian Mission, Manila; Gabriel La O, Esq., a Filipino lawyer; and Major G. H. Shelton of the Bureau of Insular Affairs.

The gist of the case for Porto Rico was presented in a quiet but forceful address by Mrs. Albert N. Wood who was the founder of the anti-tuberculosis league of Porto Rico. A spirit of unrest and resentment towards this country is growing among Porto Ricans, largely because of their deferred hope of recognition as American citizens. This resentment has gone so far as to promote talk of independence among some of the inhabitants of the island. Mrs. Wood thinks that it is due largely to our procrastination in admitting the islanders to citizenship. The chief point which she made was that the honor of our nation is involved in keeping to the promise made to the Porto Ricans by General Miles, who declared in his proclamation to the inhabitants of Porto Rico in July 1898: "We have come to bestow upon you the immunities and blessings of the liberal institutions of our Government." The fulfilment of this promise means, in the minds of the leading Porto Ricans, citizenship and a territorial government for the island.

Among other speakers for Porto Rico was R. R. Lutz, an educator and editor in the island, who offered a social study to supplement the political discussion. His subject was "The Problem of the Jibaro," meaning the peon. He described the desperate poverty of this class of the inhabitants and the very low per capita wealth of the population. Prosperity is utterly lacking and awful squalor is seen everywhere. Through education, however, the *jibaro* is experiencing a real awakening and a great social upheaval is now imminent, against which at least one safeguard would be the breaking down of absentee landlordism.

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At this point and with this introduction a new element was introduced into the Mohonk Conference. The social study of the Porto Rico peons paved the way to a broader sociological study which embraced the agricultural inhabitants of practically all the Central American states and many of the adjacent islands. The scope of the Conference was suddenly expanded to include the impoverished and downtrodden peons of the revolution-ridden countries below our southern boundaries; and to the "Indians and other dependent peoples" in the title of the organization must now be added the "semi-dependent peoples around the Caribbean Sea."

It was William Bayard Hale, of the staff of the *World's Work* who, in a spirited and impressive address which held the interest of the audience at the highest pitch, proposed that the Conference extend its survey to include a group of populations politically independent only in form but actually depending upon us to say whether they are to live in peace or to continue to exist miserably in constant revolution.

The speaker gave a rapid but comprehensive survey of conditions, the result of his own observations. Panama, for example, has entered upon a very precarious political existence. In Nicaragua there prevail poverty and cruelty unspeakable and we have no conception of the terrible depths of darkness in which the common people are living. In Honduras and Guatemala the conditions are similar. Here the native populations are utterly enslaved by brigands striving for control of the government. From one-half to three-quarters of the population of these countries are Indians living in aboriginal savagery. The time has come, Mr. Hale thinks, when serious men must concern themselves with this situation. There can be no question of our responsibility in Cuba. We drove the Spaniards out and gave the Cubans a chance for self-government in which they have already twice failed. The country is bankrupt. San Domingo and Hayti are the homes of degenerate Negroes engaged mostly in war and presenting an appalling picture of human degradation. The speaker charged the Monroe Doctrine and ourselves with the responsibility for these things. We are refusing to let any other nation come in and do what we are not doing ourselves, and the time must soon come when we must needs consider whether it is not our duty to interfere and correct the existing horrible conditions.

Mr. Hale was followed by Hon. Otto Schœnrich, Umpire of the Nicaraguan Mixed Claims Commission, who sketched the conditions in Nicaragua when that country had been swept by consecutive revolutions under which the natives had sunk as low as humanity may

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sink and still be called civilized. He described the Claims Commission which was formed for the resuscitation of the bankrupt country. The work was lately frustrated, however, when the country was plunged in another revolution which has now been at least temporarily stopped by the landing of American marines. A little light was shed upon this gloomy picture by J. H. Hollander, who demonstrated a possible solution of the fiscal difficulties presented in these countries by describing the "customs receivership" which has effected a financial rehabilitation in San Domingo and which seems applicable elsewhere.

Thus the Conference closed with a new set of problems and added responsibilities. But these were faced with the same spirit of earnestness and hope which have always characterized this gathering of liberal-minded men and women actuated by an altruistic spirit and prompted by a Christian belief in ultimate good.

Book Reviews

The Man Farthest Down: By Booker T. Washington, with the collaboration of Robert E. Park. Published by Doubleday, Page & Company. Price $1.50, *net*.

IN "The Man Farthest Down," Dr. Washington makes an intimate and sympathetic study of the poor and working classes of Europe, and contrasts their condition with that of the Negroes of the Southern States of America. The book is a record of first-hand observations made in those countries of Europe especially from which immigrants are coming into the United States. Dr. Washington spent some time studying the poorest classes in London and in several cities of Austria and Italy, but the greater portion of his time was devoted to rural conditions and especially to the agricultural populations of Sicily, Bohemia, Poland, and Denmark.

Dr. Washington's singular appreciation of the needs and conditions of his own race and his remarkable work of uplift among them peculiarly fit him for understanding the poorer classes of Europe in their struggles. In his search for the man farthest down he turned

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aside from the beaten tracks, away from much of what is interesting and beautiful, put himself into direct contact with the common people, and studied the problems facing them. He is more concerned about the tendencies of the people than about their origin.

The accounts of the struggles of the common people of Europe for mere existence in many instances, for larger life and greater freedom in other cases, and the stories of partial, and sometimes rather complete successes through development in their own countries and by emigration to America are all highly interesting and informing. Many of the pictures of living conditions are not pleasant; in fact these conditions fall so far below those of even the poorest agricultural workers of this country as to seem all but incredible. The amount of social, economic, and political oppression under which most of these people are represented as living is also surprising. And though all the people are of one color Dr. Washington found as intense feeling existing between the races as can be found anywhere else. "Dr. Washington was also struck with the hard lot generally of women of the poorer classes. Machinery has driven them from the home, and they have not been trained to perform skilled labor. He saw them in large numbers on the Continent doing the rough work in the fields, in the brickyards, and in stone quarries, and frequently sleeping on the sidewalks, under wagons or wherever night overtook them. In short, he declares that the man farthest down in Europe is woman. The lot, however, of the Polish peasant women seemed enviable in many ways. He saw no others so handsome, fresh, and vigorous. It is said, though, that they are still living in the mental and physical slavery of former ages. Nevertheless, Dr. Washington feels that the condition of few women even in the higher laboring ranks in England compares favorably with that of these vigorous, wholesome, and healthy peasant women.

In comparison with the ignorant, unskilled women of the latter class, the Negro woman in America is shown to have a great advantage in that she is admitted on the same terms as men to industrial schools and to training in the trades. Negro colleges also have many women students. Many other comparisons between Negroes and the working peoples of Europe come out in these studies. For instance, Dr. Washington says, "Even in those parts of the Southern States where he has been least touched by civilization, the Negro seems to me incomparably better off in his family life than is true of the agricultural classes in Sicily." Further, the Negro knows nothing of the burdens of taxation under which the Sicilian lives.

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And poor as the Negro's schools are they are better and more numerous than those of the country people in Sicily. There are a number of other suggestive comparisons which might be made between the people of southern Italy and the Negroes in the Southern States. These chapters on Italy contain many suggestive lessons for both white and colored people in the South. For one thing, they show very clearly that the backwardness of Italy is due in large measure to the neglect and oppression of the people and the resulting ignorance of the masses.

On the other hand, the Bohemians are pointed out as among the best educated and most progressive people of Europe. Their schools are particularly adapted to the needs of the people. In addition to elementary and high schools they have what corresponds to our industrial and technological schools. In recent years manufacturing has increased rapidly. Among other things Bohemia is said to make and sell fezzes to Turkey, and to raise beans and ship them to Boston. Like the colored people of the South the Bohemians have had to get a good deal of their education at a disadvantage, as compared in their case with the Germans of their country. The educational funds are not equally divided. Although the Bohemians represent seventy per cent of the population they have for a number of years received only a little more than half of the money appropriated for secondary education. They have supplemented the work of the public schools by industrial schools maintained by contributions of the people, just as the colored people of the South are doing in this country.

In all of these studies Dr. Washington gives a great deal of attention to life among the Jews. No portions of the book are more interesting than these accounts. With the Jews, as with the Bohemians, education is the source of their power in the face of great odds. "The direction in which the Jew seems to be superior to all the rest of the world," says Dr. Washington, "is apparently not in wealth but in education." And he adds, "If there were no other reason why the story of the Jew should be studied, it would be interesting and inspiring as showing what education can do and has done for a people who, in the face of prejudice and persecution, have patiently struggled up to a position of power and pre-eminence in the life and civilization in which all races are now beginning to share."

Dr. Washington seems hopeful of improvement among all people and his faith is not weakened by racial characteristics ascribed to them by their neighbors. His means of uplift in every case is education applied to the conditions and needs of the people. He found much in the common people of Europe to justify his faith. He got a more intimate view of peasant life in Poland than anywhere else.

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He found that where the Poles are advancing, progress has begun at the bottom among the peasants, as in Russian Poland and in German Poland where the Poles are making a desperate struggle to maintain their national existence; but where the Poles have remained stationary, as in Austrian Poland where they have much greater freedom, the Polish nobility rules and the nobles "have not learned the necessity of develping the resources that exist in the masses of the people."

The situation of the European peasant, according to Dr. Washington, corresponds most nearly to that of the Negro in the Southern States. The possibilities of the peasant are seen at their best in Denmark. This country then should be of greatest interest to the colored people and the South generally. In Denmark three-fourths of the farms are said to be in the hands of the peasants, and the number of small farms is increasing. The peasants lead in whatever relates to agriculture, and they have become good business men as well. The products of their co-operative dairies and their egg-collecting and pork-packing societies bring higher prices in the markets of the world than similar products from any other country. The peasants are now the controlling influence in the Danish Parliament. But Dr. Washington assures us that they became a power in politics "because they first became leaders in the industrial development of the country. "They rose in political power as they improved their butter and so increased its price. These peasants have revolutionized agriculture in Denmark. Their success seems to be due largely to their co-operative societies which manufacture and sell farm products. It is said that these organizations could not exist if the rural high schools had not prepared the way for them. These schools and the agricultural schools stand back of all the organizations for improving farming. The schools for the rural people are in the open country or in the small towns, and are adapted to the special needs of the people they serve, with the results already indicated. The Danish people are commonly regarded as the best informed people in Europe. They serve as an excellent example of a nation which has profited by giving purposeful education to the masses of its people. "While other countries have sought to increase the national wealth and welfare by developing the material resources," says Dr. Washington, "Denmark, having neither coal, iron, oil, nor any other mineral, nothing but the land, has increased not only the national wealth but the national comfort and happiness by improving her people. While other nations have begun the work of education and, I was going to say, civilization, at the top, Denmark has begun at the bottom. In

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doing this Denmark has demonstrated that it pays to educate the man farthest down."

The book concludes with a study of rather expensive reconstructive work among the laborers of London, and with an appreciation of the remarkable work of John Burns. W. T. B. W.

Indians of the Terraced Houses: By Charles Francis Saunders. G. P. Putman's Sons, New York. Price $2.50, *net*.

IN the early nineties there suddenly appeared several small books describing the Pueblo Indians who, until that time, were hardly known to the general reading public. Bandelier's "The Delight Makers" in 1890, and Lummis's "The Land of Poco Tiempo," in 1893, were conspicuous among the number, and these were the advance guard of a host of books and magazine articles which have since appeared from time to time describing these unique and interesting people. The latest and one of the most readable of them all is Saunders' "Indians of the Terraced Houses."

This book describes a trip which the author made a few years ago through the Pueblo country, and is written in an easy and entertaining manner. It is a plain traveler's tale with numerous illustrations from very attractive photographs, and describes all the Pueblo villages while other writers have usually confined themselves to only two or three. An appendix contains maps and tables of the population of the various pueblos, together with a glossary and a partial bibliography for reference.

The gentle nature of the Pueblo Indian appeals powerfully to Mr. Saunders, as it does to almost all cultured travelers, and he sympathizes profoundly with the desire of these Indians to remain always as they are and to escape the white man's enforced education. Indeed, it is the avowed purpose of this volume to direct attention to the policy of our Government which contemplates the breaking up of the pueblo life of these people and the scattering of them upon farmsteads, thus compelling them to change their age-long habits and customs. Referring to the ignorance of all things Indian which possessed him and his wife prior to this trip he says: "Our state of ignorance, I have reason to believe, is still shared by the major part of our fellow citizens; and it is in the hope of directing more general attention to what our country possesses in that remarkable aboriginal remnant that this book is written. With the hope goes the earnest prayer that something will be sympathetically done by the people of our

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great Republic to arrest the disintegration and sure extinction of these little Pueblo republics—an extinction towards which the present well-intentioned but misdirected governmental interference is inevitably tending."

Most people will share Mr. Saunders' regret at the loss of individuality which must come to such an interesting and picturesque aboriginal people through the onward march of progress. But how avoid it? If the rest of the West could remain always as it has hitherto been no doubt the people of the pueblos might live on unchanged as they have done for the past three hundred years. But Mr. Saunders does not tell us how the further settlement of the country could be checked nor how the tide that is inevitably coming to these Indians might be dammed. Indeed, no one knows how this could be done. Does it not, then, seem the better way to try to teach these people to swim the tide rather than leave them helpless to be overwhelmed by it? Be that as it may, however, the kindly hospitality and considerate treatment which the author and his wife met with in all the pueblos which they visited, and which he has so entertainingly described, cannot but enlist the sympathetic attention of many readers in behalf of these Indians.

W. L. B.

The Negro Year Book: An annual encyclopedia of the Negro. By Monroe N. Work, in charge of Research and Records at Tuskegee Institute. Negro Year Book Company, Tuskegee, Alabama, Price, 25cts; postpaid, 30c.

THE author and those who have assisted him in compiling the "Negro Year Book" are to be heartily congratulated on the work they have done in bringing together in usable form the striking and important facts of Negro progress and present-day conditions, not only in the South but throughout the world. They have treated most successfully a difficult problem. The yearbook will be of untold value and interest to those who are engaged in work for Negroes, for writers, publicity men, students and teachers of economic and sociological subjects, public speakers, newspaper and magazine writers, school officials, and students of race relationships. The yearbook gives the concrete information which busy people have been wanting in vain for a long, long time. The price is merely nominal. To guarantee the publishers a financial return on the money that they have risked in the publication of this excellent compendium, those who find the yearbook helpful

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should pass along the word of commendation so as to make the yearly appearance of this work more certain. Now that people have seen in black and white what Negroes have done and are now doing for themselves and through their friends, both North and South, in the economic field, in the religious world, in education, and in business, there ought to be a large demand for this encyclopedia of the race.

The facts show that, in spite of occasional misunderstanding and friction, the white and colored people have, as a rule, been living peacefully side by side and have been advancing together. In Virginia, for example, Negroes paid taxes in 1911 on $27,000,000 worth of property; in North Carolina, $28,600,000; in Texas, $30,000,000; and in Georgia, $32,234,437. For educational work the Colored Methodist Episcopal Church raised $115,000 and the African Methodist Episcopal Church, $150,000. Large sums of money were paid by the colored people into the treasuries of the various churches, Sunday schools, and secret societies. These facts show that the Negro has been at work and that he has put much of his money into worthy enterprises.

In the chapter on "The Civil and Political Status of the Negro" there is some valuable detailed information concerning the black laws, civil-rights legislation, separation of the races in public conveyances and in schools, suffrage, legal definitions of Negro, and colored persons in the diplomatic and consular service. Interesting facts concerning early Negro churches, the organization of colored denominations, noted Negro preachers, denominational statistics, church officers, Young Men's Christian Association work among Negroes, and Y. W. C. A. activity are given in concise and readable form.

Education is amply treated under the following headings: Education before the Civil War, as well as during and since the war; directory of educational institutions, including universities and colleges, schools for women, schools of theology, law, medicine, dentistry, and pharmacy, state agricultural and mechanical colleges, normal and industrial schools; educational funds; finances of Negro schools; and contributions of Negroes for education. The following topics are skilfully treated: Occupations of Negroes, Negro inventors, Negro towns, state and local business leagues, bank directory, periodical and school pubications, Negro newspapers, and bibliography of the Negro. W. A. A.

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At Home and Afield

HAMPTON INCIDENTS

The Armstrong League

THE regular annual meeting of the Armstrong League of Hampton Workers was held on Wednesday, November 6, in the school Museum. The business was of a routine character, consisting of reports by the secretary, treasurer, and chairmen of committees, and the election of officers. It was decided to limit to five members the standing committees— Publication, Historical,and Social. The treasurer's report showed a balance on hand of $148.71 and an increase of the Armstrong Memorial Fund to $358.31. It will be remembered that the interest of this fund cannot be used until the fund itself amounts to $500. In regard to the permanent industrial scholarship which has formerly been applied to the education of an Indian student, there was some discussion as to whether it might not this year be given to a colored student or used as an Indian beneficiary fund, as the proportion of scholarships to the number of students is much larger for the Indians than for the Negroes. The matter was referred to the Executive Committee.

The Publication Committee reported that progress had been made on the new constitution, which, it is hoped, will be printed and ready to be distributed to the members within a few weeks. The Historical Committee reported that the large collection of old photographs of the school, including groups of teachers and students, were classified the past summer and carefully l a b e l l e d. It is believed that these will some day be of real historical value as they are now of great interest. The Social Committee reported on the work of the past year and on the program for the coming year which will include the usual social gatherings, a carefully prepared Indian historical meeting, and the annual flower show. Resolutions were read on the death of three deceased members—Miss Briggs, Mr. Cock, and Mr. Fenner. The League was very glad to welcome Miss Ludlow and Dr. Waldron, who are spending some days in the town of Hampton on their way South. It was voted to send a telegram to Miss Galpin, who has been a very active member

of the League and was greatly missed at this year's meeting.

Ladies' Aid Entertainment

TWO farces — "Popping the Question" and "An Economical Boomerang," were given at Huntington Hall on Saturday evening, November 9, under the auspices of the Ladies' Aid Society of the school church. The parts were taken by Hampton teachers and other workers. The period of the first play was about 1830, giving an opportunity for some effective, old-fashioned costuming. The second farce dealt with several ridiculous situations which furnished a chance for considerable fun-making. An appreciative audience added to the success of the occasion.

Athletics

THE first football game of the season, played at Hampton October 25, resulted in an easy victory over Virginia Union University with a final score of 74–0. After the game a reception was given in the Museum to the visiting team.

The second game was played in Washington on November 9 against Howard University. The score was 13–7 in favor of Howard. This is the first time in three years that an opposing team has scored against Howard and the first time in six years that it has been accomplished on Howard's own ground. It was a hard-fought, brilliantly played game, the score at the end of the second quarter being 7–7. In consideration of Howard's past record and of the fact that a number of the Hampton boys had never seen a football before coming to the school, the team and the management have some reason to be elated over their recent defeat.

Religious Work

AT the Sunday evening chapel service on October 25, Mr. Scott gave an interesting summary of the life of S. Adjai Crowther. the slave boy who became Bishop of the Niger. He told of his coming to Sierra Leone through the agency of Mohammedan warriors and Portuguese slavers, of his progress in his studies, of his employment by the English Government in explorations along the Niger, and of his final consecration in Canterbury cathedral as first Bishop of the Niger. He spoke of the interest which Hampton has in missionary activities in Africa and of the work of former Hampton students in different sections of that country, mentioning especially Dr. William H. Sheppard, whose successful efforts to put a stop to the atrocities in the Congo are well known. It is Mr. Scott's intention to take up from time to time in brief outline the interesting lives of world missionaries. To deepen the students' interest in Africa and the Christian missionary problem there, the Y. M. C. A.

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has formed mission-study classes which are taking up the book, "Daybreak in the Dark Continent," by Wilson S. Naylor. As 1913 is the centennial of the birth of David Livingstone, the students of this country are making a special study of Africa during the school year. Hampton's interest in the subject has been quickened by the election of Dr. Frissell to the presidency of the New York State Colonization Society and also by the coming of a new student from a missionary college in Sierra Leone.

Six voluntary Bible-study classes have been organized by the Y. M. C. A. with an enrollment of 150. Four of the younger classes are being taught by older students who meet in the normal class under the direction of a Bible-study coach. In all, three different courses are offered: "Life Problems," "Men of Steel," and "The Conversations of Christ." Professor A. M. Willis of New York recently gave a very straight, pertinent talk to the young men on "The Soul in the Face." Madikane Cele, a Zulu student, reported on the African Missionary Conference recently held in Portland, Maine, to which he was a delegate. On Sunday, November 3, Mrs. Ellen Weaver, sister of General Armstrong, spoke to the King's Daughters about her home in the Hawaiian Islands. She told of the introduction of Christianity in Hawaii, of the manners and customs of the natives before its advent, and of their acceptance of the true religion. At the meeting onNovember 10, members of the King's Daughters gave a full explanation of the aims and significance of the national organization of Camp Fire Girls, which is similar to the Boy Scout movement.

New Workers

A new academic teacher, Miss Mary Brinsmade, a graduate of Vassar in 1909, comes to Hampton from Washington, Conn. Three new teachers at the Whittier School are Miss J. B. Price, post-graduate 1908, who has charge of the eighth-grade work; Miss Ethel Dabney, '12, who is instructing the fifth grade; and Mrs. C. D. Potter of Philadelphia, who assists Miss Walter in the Training Department. Mr. E. A. Mitchell, agricultural class 1912, and Mr. L. H. Roberts, agricultural class 1908, are now employed in Hampton's Agricultural department, Mr. Mitchell in the capacity of foreman at the Whipple Farm Dairy, and Mr. Roberts as foreman in the horticultural department. Miss Margaret B. Morgan, a graduate of the Chicago Physical Training School in 1912, and formerly a kindergarten teacher and director of playgrounds in Baltimore, comes to Hampton to assist Miss Coope in gymnastic work. Miss Morgan is giving the girls some

interesting instruction in folk games. Mr. W. T. Reid of Portsmouth, Va., who studied the machinist's trade at Hampton in 1907 and has since attended Hawley's Electrical School in Boston, is employed in Hampton's electrical department. Another graduate who is employed in this department is Mr. E. A. Bolling, carpentry 1908, and academic course 1910.

The following Hampton graduates and ex-students are this year working as supervising industrial teachers in the Negro rural schools of the various counties of Virginia, a work which is under Hampton's direction but partially paid for by the Negro Rural School Fund given by Miss Anna T. Jeanes: Miss Maggie Payne, post-graduate, '10, in Albemarle County; Miss Idella Wallace, '08, Brunswick; Miss Alida P. Banks, '09, Cumberland; Mrs. Estelle M. Evans, '90, Elizabeth City; Miss May Smith, '11, Fairfax; Mrs. Isabella G. Smith, ex-student, Gloucester; Miss C. E. Porter, '11, Goochland; Mr. M. B. Cralle, ex-student, Lunenburg; Miss Pauline Baskerville, '10, Nottoway: Miss Rosa B. Jones, '09, Rockingham; and Miss Maud Lewis, '09, Sussex.

The Whittier School

THE first meeting of the Parents' Association for this term was held on Friday afternoon, October 25. The meeting was a social one for the purpose of introducing parents and teachers, and an interesting program was given, special features of which were addresses by Miss Hyde, Mr. Wheelock, and Mr. Graham. Refreshments were furnished by the parents. The Whittier teachers found their reading circle of last year so helpful that they have unanimously voted to continue it this year, and are now occupied with the study of "The Mind and its Education," by Betts. A very interesting lesson on the rooting of rose cuttings was recently given to one of the upper grades by Mr. Barton White.

Visitors

A recent visitor to Hampton was Mr. Harry T. Silcock, who is in charge of the Teachers' Training Department in West China Union University, a school managed by Quakers. Mr. Silcock came to this country to study normal schools and colleges. On the recommendation of the Hon. Michael Sadler, he went to the Teachers College where he was advised to come to Hampton to study educational methods. Other visitors welcomed by the school during October and November were Mr. E. R. P. Moon of London, a representative from the London Chamber of Commerce to the international meeting in Boston; Rev. J. Ton Evans of Haiti, who is anxious to start a school similar to Hampton for the colored people of Haiti and is now in the

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States trying to interest wealthy men in the proposition; Mr. Philip Hanson, of Dublin, Ireland, one of the Commissioners of Public Works in Ireland, associated with Sir Horace Plunkett; and Miss Anna J. Hicks of Philadelphia, matron of the St. Nicholas Day Nursery for Colored Children. Mr. Spencer Phenix, employed by the Boston Finance Committee and temporarily working with the New York Department of Finance on the New York City budget, spent the first week in November at Hampton with his father, Dr. Phenix. Miss Frissell and Miss Nina Frissell, sister and niece of the Principal, made a visit at the Mansion House in November.

GRADUATES AND EX-STUDENTS

THE following members of the Class of 1912 are teaching in Virginia: Nettie L. Baylor at Crozet, Caroline County; M. L. Ethel Laws at Avalon, Northumberland County; Lillian B. Weeden at Brydie, Lunenburg County; Mary M. Brandon in Portsmouth, and W. Evelyn Vaughan in Berkley Ward, Norfolk.

Mabel E. Moore, '12, is assistant matron and sewing teacher at the Colored Orphanage, Riverdale-on-Hudson, N. Y.

Elizabeth J. Washington is an assistant at the Colored Settlement in Washington, D. C.

Charles W. Beauchamp is following the carpenter's trade at his home, Bowling Green, Ky.

Napoleon L. Byrd is teaching at the People's Village School, Mount Meigs, Alabama.

Saunders Marshall is a carpenter near Cape Charles, Virginia.

William G. Moore is teacher of manual training in Kansas City, Missouri.

Moses L. Turner is commandant and teacher of academic branches at the Voorhees Industrial School, Denmark, South Carolina.

Albert J. Watson is principal of a school at Fitzpatrick, Ala.

Silas L. Winbush has opened a plumbing business at his home, Monongahela, Pa., in partnership with Nathaniel C. M. Clayton, Trade Class, '11.

Four members of 1912 class are studying at Howard University, Washington, D. C. They are Henry A. McAllister, James B. Morris, Henry S. Parker, and Thomas H. Reid.

William M. Howard has entered Ferris Institute, Big Rapids, Michigan.

Clinton E. Warner and John L. Young have remained at Hampton for special work in manual training.

John Riley Dungee, '84, has been made principal of the Berkley Ward Public School, Norfolk, Virginia.

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John L. White, '07, is director of agriculture at the State College for Colored Students at Dover, Delaware; Russell C. Atkins, '10, holds a similar position at the A. & M. College in Greensboro, North Carolina.

Florence G. Anderson, Graduate Class of 1911, is teaching at Tuskegee Institute, Alabama.

John Lattimore, '04, has opened a dentist's office in Hampton, Virginia.

James E. Spratley, '06, has opened a wheelwright shop at his home, Fentress, Virginia.

Harvey B. Atkins, '10, is a student at Oberlin, Ohio.

Thomas Gray, '05, is in charge of the power and heat plant at Lincoln Institute, Simpsonville, Kentucky.

Eugene T. Rumsey, '11, is instructor in printing at Christiansburg Institute, Cambria, Virginia.

Charles B. Randall, '99, is Rural Y. M. C. A. Secretary for Brunswick County, Virginia.

Charles E. Brooks, '11, is in charge of the garden at the Colored Orphan Asylum at Riverdale-on-Hudson, New York, with J. Frank Smith, Junior Middler, 1912, as his assistant.

William P. Todd, '90, is in charge of manual training in the colored public schools of Indianapolis, Indiana.

A student who received the shoemaker's certificate in 1907, Thomas H. Crockett, writes from Miss Washington's school at Mt. Meigs, Alabama, where he is teaching cobbling:

"Last year I made one bale of cotton on four acres of land, and after using about eight loads of manure I made two bales on the same land, and also raised some corn and potatoes. My little place is wired in, and I have a kind little wife to manage home affairs; this is a new move towards the betterment of my condition.

"I am working at the school for two days a week, and my wages here with what profit I make in the shop will help out on the debt. I have all the work that I can do at my trade and have gained friends, both white and colored."

The Norfolk *Journal & Guide* reports the following in regard to Major R. R. Moton, '90, Hampton's honored Commandant; "The Sunday School Chautauqua was addressed on Thursday, November 14, by Major Moton of Hampton Institute. His subject was "The Restraints of Civilization" which he handled in the masterful manner for which he is noted. Major Moton is a vigorous and convincing speaker and the audience which filled every available seat in the large auditorium of the First Baptist Church was delighted with his address."

Marriages

Mary E. Nottingham, '01, was married on November 6, to Robert L. Smith, Trade Class, '09.

Garnett D. Hargrave, a member of the graduate class in 1903, was married on October 16 to Miss Willie Mae Dorrel of Jacksonville, Florida. Mr. and Mrs. Hargrave will live in Wilmington, North Carolina.

James P. Watson, '07, was married on November 7, to Miss Alberta Walker of Steelton, Pa.

In Norfolk, on October 29, E. L. Augusta Dunnings, '09, was married to Don A. Davis, '09. They will occupy a cottage on Hampton Institute grounds, as Mr. Davis is an employé in the Treasurer's Office.

Deaths

The deaths of two graduates have recently been reported–those of George T. Taylor, '71, and Charles H. Paynter, '82.

On the 5th of July, 1912, John W. Smith, night class '85, died at his home in Newport News. Mr. Smith had been for more than twenty years headwaiter at the Warwick Hotel in Newport News, and his credit was good in any bank or business house in that city.

Indian Notes

WHEN the Oneida Reservation was formed into a township about a year ago, Hampton students were elected to several of the public offices. Isaac Webster was made town chairman, Anderson Skenandore, supervisor, and Eli Skenandore, town clerk.

Dr. Susan LaFlesche Picotte, '86, is chairman of the State Health Committee of the Nebraska Federation of Women's Clubs.

Mary Broker, '11, has just started her second year of work in the City and County Hospital, St. Paul, Minnesota. She has been recently elected president of her class.

THE following item in regard to Adele Quinney Pederson, Class of 1901, has appeared in the *Native American*. Mrs. Pederson's school is located at Martinez, Cal.

"For some time we have been without a regular teacher at the school. Mrs. Adele Pederson, who is an Indian, was appointed temporary teacher pending a non-competitive examination which she took. This examination she passed and has been regularly appointed to the position. The school at present is large and the pupils doing well. They like their teacher very much."

Invitations have been received to the marriage of Roy S. Jimerson and Miss Eva May Bennett, at Corydon, Pennsylvania, on June 21. Mr. Jimerson left Hampton in 1910, after having completed the course in carpentry, and has since been working most successfully in Salamanca, New York, and at his own home in Irving.

ON June 15, 1912, Mrs. Lewis D. Nelson, *nee* Mary Winney, died at her home in Sacaton, Arizona. Mrs. Nelson was a member of the Seneca tribe of Oklahoma and came to Hampton in 1893. She was a very bright student, and although her health made it necessary for her to leave the school in a little over a year, she has always been a most loyal child of Hampton. Some years after leaving Hampton she married Mr. Nelson, one of the most progressive young men of the Pima tribe, and together they taught one of the day schools on the Pima Reservation, doing a great deal for the children under their charge. Recently family cares have prevented Mrs. Nelson from doing much work outside her own home, but always her life has been a helpful one, and her influence will be greatly missed.

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NOTES AND EXCHANGES

THE first Indian ever to have been granted a patent by the Federal Government is Nicholas Longfeather of Syracuse. The patent covers a preparation for doctoring trees.

Longfeather is a student at Syracuse University and it is thought that he will be connected with the new College of Forestry. He was born and brought up in a cave in the West and ran away when a child.

Syracuse *Journal*

AN interesting report of the business of the colored men in New Orleans shows that they pay over one million dollars in taxes. In the industries of New Orleans the Negro is very largely master. Sixty per cent of the hard labor, the *Advertiser* declares, is done by Negroes; 80 per cent of the bricklayers are Negroes, 60 per cent of the carpenters, and most of the caterers and butlers.

The *Crisis*

THE Governor of Oklahoma is an Indian, as is also the speaker of the Oklahoma House of Representatives. The United States Senate numbers two Indians among its strongest members—Robert Owen, a Cherokee of Oklahoma, and Charles Curtis, a Kaw Indian of Kansas, while a Choctaw, Charles D. Carter, of Oklahoma, is an able representative in Congress.

The *Red Man*

A center of Negro educational, commercial, and social agencies is being created in a territory lying between the center of Nashville, Tenn., and Fisk University. A Negro high school building is being erected, and the land opposite has been purchased for a Negro park to cover several acres. A Negro Board of Trade building and a library for Negroes are contemplated. Around these institutions it is hoped to attract the growth of the Negro populations now centered at several adjoining localities.

From "The Southern Social Awakening," by Graham Taylor in *The Survey*.

The United States Government employs several postmasters who are native Americans. One of these is Joseph R. Sequichie, of Chelsea, Okla. He was educated in one of the schools of the civilized tribes. Another is Albert H. Simpson, an Arickaree, who was educated at Carlisle, graduating with the Class of '07. Simpson is a skilled blacksmith and is postmaster at Elbowoods, N. D.

The *Red Man*

CLARKVILLE bears the unique distinction of having its force of letter carriers composed entirely of Negroes. These men command the respect of all the citizens, both white and colored, on account of their very efficient service. All have bank accounts, own real estate, are active church members, and are interested in all public movements. It is said that Negroes do not apply for clerkships in the Clarkville postoffice, all of these being held by whites, which is simply another way of showing how well the races understand each other in Clarkville.

The *Tennessean*, Nashville, Tenn.

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Traveling Libraries

Traveling Libraries, consisting of seventeen books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

LIST OF BOOKS IN THE LIBRARY

Bailey's Principles of Agriculture
Bailey's Garden Making
Bancroft's Game Book
Barrows' Principles of Cookery
Birds Every Child Should Know
Black Beauty
Boy Scouts of America
Burrough's Squirrels
Dana's Plants and Their Children
Hodge's Nature Study and Life
Home Furniture Making
Keeler's Our Native Trees
Principles of Hygiene
Hampton Leaflets, Volume I
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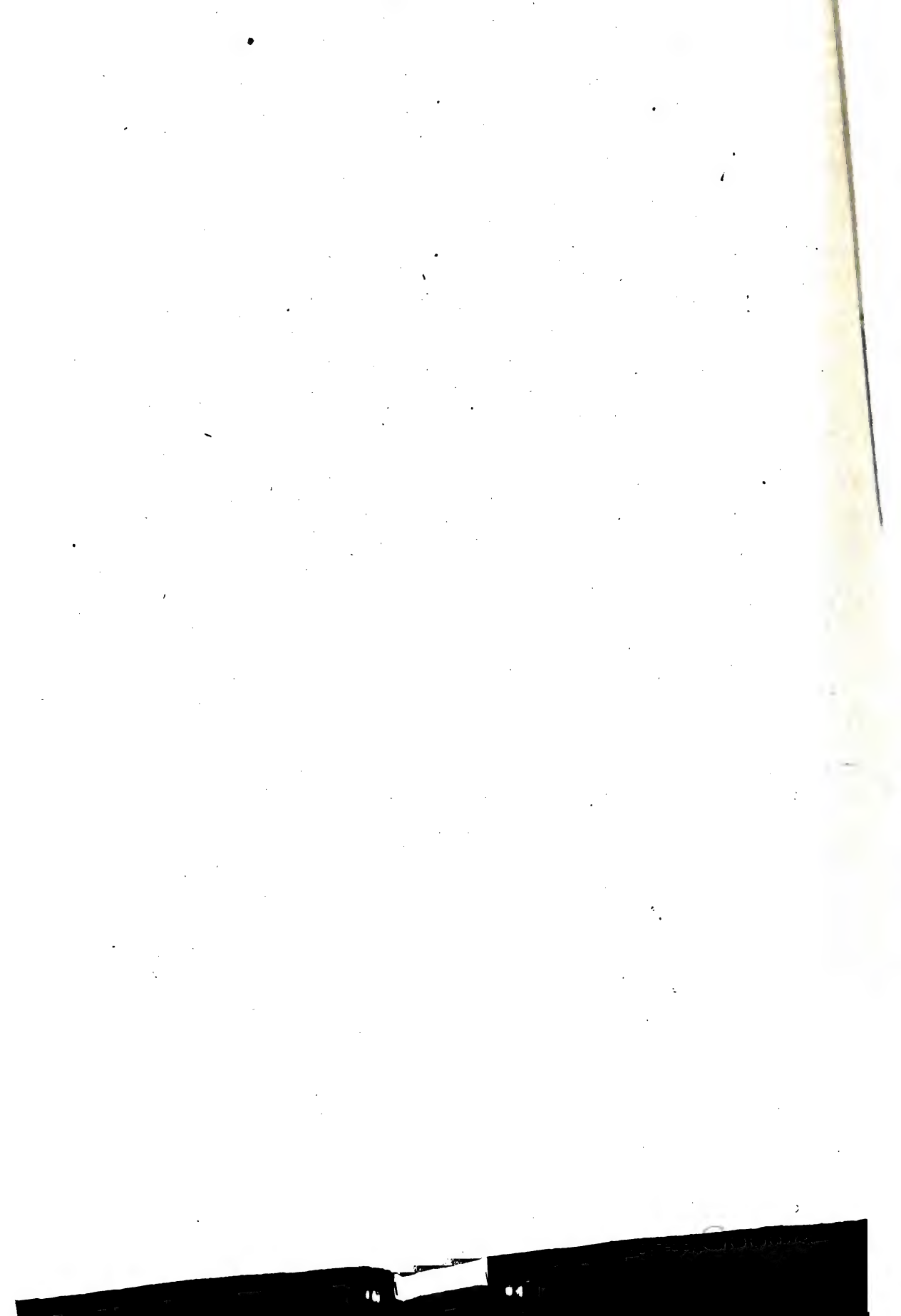

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